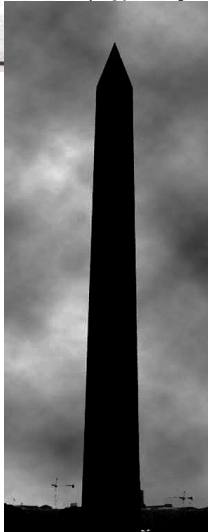
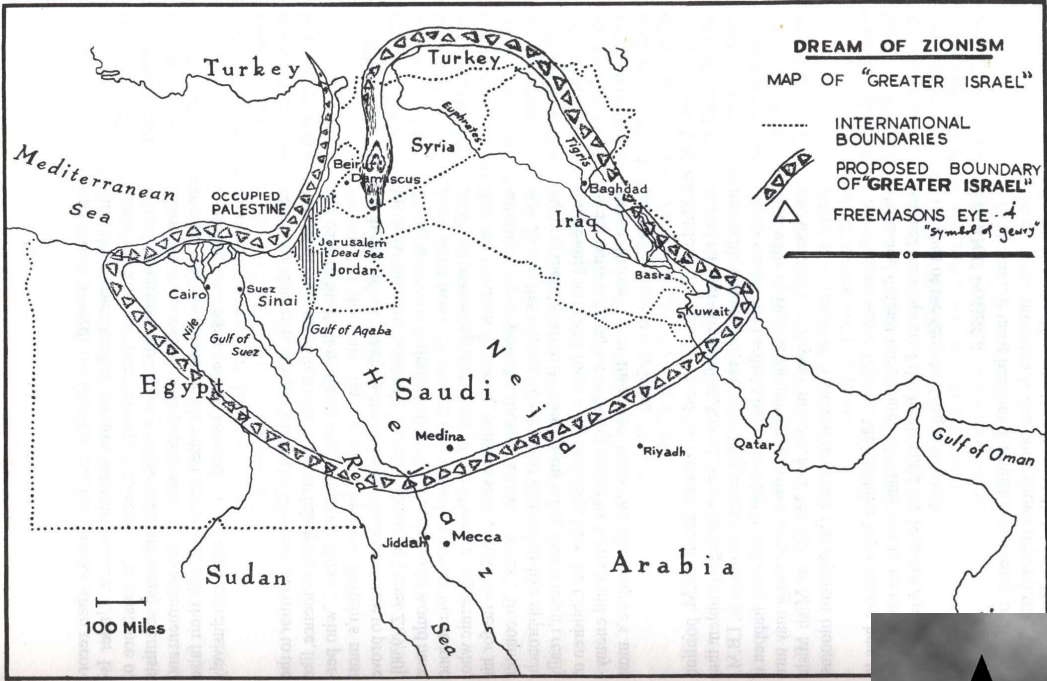




THE JEWISH SPIRIT DISCOVERED



Yet what kind of men were they who set their hands to the task [of rebuilding the temple]? They were men who constantly resisted the Holy Spirit, revolutionists bent on stirring up sedition. After the destruction which occurred under Vespasian and Titus, these Jews rebelled during the reign of Hadrian and tried to go back to the old commonwealth and way of life. What they failed to realize was that they were fighting against the decree of God, who had ordered that Jerusalem remain forever in ruins.

St. John Chrysostom, *Adversos Judaeos*

Christianity did not bring a message of social revolution like that of the ill-fated Spartacus, whose struggle led to so much bloodshed. Jesus was not Spartacus, he was not engaged in a fight for political liberation like Barabbas or Bar-Kochba. Jesus, who himself died on the Cross, brought something totally different: an encounter with the Lord of all lords, an encounter with the living God and thus an encounter with a hope stronger than the sufferings of slavery, a hope which therefore transformed life and the world from within.

Pope Benedict XVI, *Spe Salvi*

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1. The first part of the paper is devoted to a general discussion of the problem of the existence of a solution of the system of equations (1) for arbitrary values of the parameters α and β . It is shown that the system of equations (1) has a solution for arbitrary values of the parameters α and β if and only if the condition $\alpha + \beta = 1$ is satisfied. This condition is also necessary for the existence of a solution of the system of equations (1) for arbitrary values of the parameters α and β .

2. In the second part of the paper the problem of the existence of a solution of the system of equations (1) for arbitrary values of the parameters α and β is solved. It is shown that the system of equations (1) has a solution for arbitrary values of the parameters α and β if and only if the condition $\alpha + \beta = 1$ is satisfied.

3. In the third part of the paper the problem of the existence of a solution of the system of equations (1) for arbitrary values of the parameters α and β is solved. It is shown that the system of equations (1) has a solution for arbitrary values of the parameters α and β if and only if the condition $\alpha + \beta = 1$ is satisfied.

4. In the fourth part of the paper the problem of the existence of a solution of the system of equations (1) for arbitrary values of the parameters α and β is solved. It is shown that the system of equations (1) has a solution for arbitrary values of the parameters α and β if and only if the condition $\alpha + \beta = 1$ is satisfied.

5. In the fifth part of the paper the problem of the existence of a solution of the system of equations (1) for arbitrary values of the parameters α and β is solved. It is shown that the system of equations (1) has a solution for arbitrary values of the parameters α and β if and only if the condition $\alpha + \beta = 1$ is satisfied.

6. In the sixth part of the paper the problem of the existence of a solution of the system of equations (1) for arbitrary values of the parameters α and β is solved. It is shown that the system of equations (1) has a solution for arbitrary values of the parameters α and β if and only if the condition $\alpha + \beta = 1$ is satisfied.

7. In the seventh part of the paper the problem of the existence of a solution of the system of equations (1) for arbitrary values of the parameters α and β is solved. It is shown that the system of equations (1) has a solution for arbitrary values of the parameters α and β if and only if the condition $\alpha + \beta = 1$ is satisfied.

8. In the eighth part of the paper the problem of the existence of a solution of the system of equations (1) for arbitrary values of the parameters α and β is solved. It is shown that the system of equations (1) has a solution for arbitrary values of the parameters α and β if and only if the condition $\alpha + \beta = 1$ is satisfied.

9. In the ninth part of the paper the problem of the existence of a solution of the system of equations (1) for arbitrary values of the parameters α and β is solved. It is shown that the system of equations (1) has a solution for arbitrary values of the parameters α and β if and only if the condition $\alpha + \beta = 1$ is satisfied.

10. In the tenth part of the paper the problem of the existence of a solution of the system of equations (1) for arbitrary values of the parameters α and β is solved. It is shown that the system of equations (1) has a solution for arbitrary values of the parameters α and β if and only if the condition $\alpha + \beta = 1$ is satisfied.

Introduction

On September 12, 2006, Joseph Ratzinger made a triumphal return to his native Bavaria. Having chosen the name of Benedict XVI when he was elected pope, His Holiness returned not only to Germany but to the German university of Regensburg to express his gratitude for the time he spent there as a professor and to renew the Church's commitment to the university.

But more than that, Pope Benedict wanted to re-affirm the Church's position on the relationship between faith and reason. In order to do that he had to refer to a tradition where that relationship has not been so complementary, a tradition which stands outside of Europe, namely, Islam.

That's where the trouble began, specifically when Benedict quoted the Byzantine emperor Manuel II Paleologos, who felt that the Islamic world and the Christian world shared two fundamentally different views of the relationship between God and reason. The issue was religiously inspired violence: "Show me just what Mohammed brought that was new and there you will find things only evil and inhuman, such as his command to spread by the sword the faith he preached."¹

After an initially favorable response, the world press, including the Arab press, appeared to use the quote to inflame Islamic opinion against the Church. The inflammation was a replay, at least in some ways, of the Danish cartoon crisis of a few months before. In that incident, a Danish magazine editor, with ties to American neoconservatives like Daniel Pipes, ran a series of cartoons that were calculated to outrage Muslims and provoke them to attack Denmark and, by extension, Europe. The purpose of the provocation was to drive Europe, by way of reaction to the Muslim outrage, into the arms of the Americans, who were desperately in need of support for their failing war in Iraq.²

In the instance of the Regensburg speech, the outrage surrounding the Manuel II Paleologos quote achieved two ends: first, it strengthened the neoconservative hold over the Catholic mind by giving the impression that Muslims were fanatics determined to wage jihad against both the pope and the Church (the Muslim/Catholic alliance against abortion, which I personally witnessed at the World Population Conference in Cairo in 1994, gave the opposite impression), and secondly, it obscured the real topic of the talk, which was Logos and the central role it plays in both Europe and the Church.

Unlike Christianity, Islam is not docile to Logos, nor for that matter is Islam's God; God's will is arbitrary, inscrutable. According to Benedict's reading of Manuel II Paleologos, "the decisive statement in this argument against violent conversion is this: not to act in accordance with reason is contrary to God's nature." This idea is not intrinsic to Islam. The "noted French Islamicist R. Arnaldez," Pope

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Benedict continues, “points out that Ibn Hazm went so far as to state that God is not bound even by his own word, and that nothing would oblige him to reveal the truth to us. Were it God’s will, we would even have to practice idolatry.”

Christianity is different from Islam in this regard: The Christian God acts with Logos. In using the term Logos, the Pope situates Christianity and, by extension, the European culture which grew up under its influence, in the tradition of Greek philosophy. Greek philosophy is part of God’s plan for humanity, something that became clear when St Paul had to change his plans and travel to Macedonia. Greek philosophy is, in other words, not just Greek; it is universal:

Is the conviction that acting unreasonably contradicts God’s nature merely a Greek idea, or is it always and intrinsically true? I believe that here we can see the profound harmony between what is Greek in the best sense of the word and the biblical understanding of faith in God. Modifying the first verse of the Book of Genesis, the first verse of the whole Bible, John began the prologue of his Gospel with the words: “In the beginning was the logos.” This is the very word used by the Emperor: God acts with logos.

“In the beginning was the logos, and the logos is God,” says the Evangelist.

The marriage of Hebrew scripture and Greek philosophy that begat Christianity and subsequently Europe is not mere coincidence, nor is Greek philosophy some adulteration of an otherwise pure Gospel. Europe means Biblical faith plus Greek thought: Europe is based on Logos. “The encounter between the Biblical message and Greek thought,” the pope continues,

did not happen by chance....Biblical faith...encountered the best of Greek thought at a deep level, resulting in a mutual enrichment evident in the later wisdom literature....A profound encounter of faith and reason is taking place there [in the Septuagint], an encounter between genuine enlightenment and religion. From the very heart of Christian faith, and, at the same time, the heart of Greek thought now joined to faith, Manuel II was able to say: “Not to act ‘with logos’ is contrary to God’s nature.

This means that Logos, far from being some cultural accretion, is part of the nature of God and, therefore, part of creation. The European, and by that term I include both North and South America and Australia, is traditionally born into a world that is radically reasonable, radically logical, because that world mirrors the mind of God, who behaves in ways that sometimes go beyond what human reason can comprehend but never in ways that contradict that reason.

So far so good. We agree wholeheartedly with what the Pope said about Logos, and we can see without too much effort that Islam has a radically different attitude toward the relationship between faith and reason. Europe has dealt with the threat for centuries, but from an historical perspective, the Islamic threat to Europe is only half the story.

At this point we come to the attack on Logos which is not mentioned in the Pope’s speech, the Jewish attack on Logos, which manifests itself not by the threat

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of invasion from without, as is the case with Islam, which has sought to spread its faith by military conquest, but by the threat of subversion from within, otherwise known as revolution. If Muslims are alogos, because of Mohammed's imperfect understanding of the monotheistic traditions he absorbed from his position beyond the borders of a collapsing Greco-Roman civilization, then Jews are anti-Logos, in the sense that they reject Christ altogether. Islam did not reject Christ; Islam failed to understand Christ, as manifested in its rejection of both the Trinity and the Incarnation, and ended up trying to mask that misunderstanding by honoring Jesus as a prophet.

The situation with Jews is completely different. The Jews were God's chosen people. When Jesus arrived on earth as their long-awaited Messiah, the Jews, who, like all men, were given free will by their God, had to make a decision. They had to either accept or reject the Christ, who was, so Christians believe, the physical embodiment of Logos.

As we will see, the Jews began by wanting to have the Messiah save them on their terms, which were suffused with racial pride. When the Jews tell Jesus in John 8 that they are the "seed of Abraham," in Greek "*sperma Abraam*," He changes the term of the argument by replying "If you were Abraham's children, you would do as Abraham did," which is to say follow God's will and accept Jesus as the son of God and Messiah. Since the Jews, or those to whom Jesus is speaking, reject Jesus, they reject their father Abraham as well, and show that "the devil is [their] father."

Once Jesus arrives in Jerusalem, the term Jew in the Gospel of St. John is no longer a purely racial term. Jew has come to mean a rejecter of Christ. Race is no longer the focus. The Jews who accept Jesus will henceforth be known as Christians. The Jews who reject him are known henceforth as "Jews." As St. John reports in the Apocalypse, "those who call themselves Jews" are really liars and members of the "synagogue of Satan" (Rev 2.9, 3.9).

By the middle of John's Gospel, the term Jew no longer has the clear racial meaning it had at the beginning when the Samaritan woman was told that "salvation is from the Jews." The other, more negative redefinition of the word Jew is also not essentially racial and becomes apparent in the story of the man born blind in John 9. That man's parents, we are told, refused to answer any questions about Jesus healing their son because they feared the "Jews." They "said this because they feared the Jews, for the Jews had already agreed that if any one should confess him to be Christ, he was to be put out of the synagogue." Clearly the split between "Jews" and followers of Christ had already begun.

The Jews rejected Christ because he was crucified. They wanted a powerful leader, not a suffering servant. Annas and Caiaphas mockingly told Christ that if he came down from the cross, they would accept him as the Messiah. When the Jews rejected Christ, they rejected Logos, and when they rejected Logos, which includes within itself the principles of social order, they became revolutionaries.

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Jews may have become revolutionaries at the foot of the cross, but the full implications of their decision didn't become apparent until 30 years later, when the Jews rebelled against Rome, and Rome retaliated by destroying the Temple. At this point, the Jews had no temple, no priesthood, and no sacrifice, and as a result they had no way of fulfilling their covenant. Seeing which way the battle for Jerusalem was going, a rabbi, and deputy head of the Sanhedrin, by the name of Jochanan ben Zakkai had himself smuggled out of Jerusalem in a shroud, and, after being recognized by Roman authorities as a friend of Rome, was granted the privilege of founding a rabbinical school at Jabneh.

It is at this moment, some 30 years after the founding of the Church, that modern Judaism, Judaism as we know it, was born as essentially a debating society, because in the absence of a Temple, that was all that Jews could do. The results of these interminable debates became known as the Talmud, which got written down over the next six centuries. The debating did nothing to eradicate the spirit of revolution from the Jewish mind, but in many ways intensified it by teaching the Jews to look for a military Messiah.

The Jews got their military Messiah roughly 60 years after the destruction of the Temple, when Simon bar Kokhba rose up against Rome in 131. The rabbis in Jerusalem, with a few exceptions, recognized bar Kokhba as the Messiah, and so as if to prove that racial Judaism had become incoherent, the Christian Jews were expelled for not recognizing him as the Messiah. It didn't matter whether your mother was Jewish; the ultimate determinant of Jewishness had become rejection of Christ, and that rejection led inexorably to revolution.

II

Debate over who the Jews are never ceases. Such debate comes up against a basic philosophical issue, something akin to the nominalism of William of Ockham. The issue revolves around the use of the word "Jew." Just what does the word refer to? Does it refer to anything at all, or is it like the word "tree," a word which, according to the nominalists, has no clear meaning, since in the real world the only thing which exists are individual birches, maples, etc? According to this unwritten rule of discourse, the term "Jew" refers to no category of beings in reality. Use of the term "Jew" as a category is, as a result, ipso facto evidence of anti-Semitism.

This reasoning is not a new phenomenon. Hilaire Belloc noticed it in England in the 1920s, when he wrote that if anyone "exposed a financial swindler who happened to be a Jew, he was an anti-Semite. If he exposed a group of Parliamentarians taking money from the Jews, he was an anti-Semite. If he did no more than call a Jew a Jew, he was an anti-Semite."³

Things have gotten worse since Belloc's time. Now it is impossible to write about Jews without opening oneself to the charge of anti-Semitism, as Belloc's current place in the literary firmament now shows. It is impossible to refer to Bel-

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loc in polite circles without the mandatory disclaimer that he was an anti-Semite, partly because he wrote one book about the Jews. His views on Islam are much more censorious than his views on Jews, but that fact never gets mentioned. Nor is it obligatory to refer to Belloc as anti-Muslim.

If anything, what Belloc said then is *a fortiori* true today. Calling a Jew a Jew may or may not be *prima facie* evidence of anti-Semitism, but criticizing a group of people as Jews is regularly taken as such evidence. This is because it indicates that the group exists, that it has definable beliefs (at least in many contexts) and that it can, therefore, act in a certain way, and can even be criticized for so acting. All of this does not change the fact that the main task confronting anyone who decides to write about the Jews is precisely what he means by that term. It is precisely in the manipulation of the term "Jew" that its political benefits lie.

Since the term Jew actually gets used with some frequency, its use is determined by the political advantage of those who use it.⁴ Thus, it is permissible in some circles to use the group designation when Jews are victims of some attack, but any reference to Jews as the perpetrators of some attack is, again, *ipso facto* evidence of anti-Semitism and also a sign of conspiracy mania as well. It's heads I win, tails you lose. So, again, according to another variation of the canons of contemporary discourse, it is permissible to say that Jews played a large role in the civil rights movement, but it would be anti-Semitic to say that they played a large role in the abortion rights movement.

Christians, however, must believe that there is a definite Jewish people who will endure till the end of time. St Paul, addressing the Romans, says: "if the root is holy so are the branches" (Romans 11.16). St John Chrysostom, commenting on St Paul's speech, explains that the root refers to Abraham and the patriarchs, "from whom all the Jewish nation proceeded, as branches from that root: and... these *branches* are to be esteemed *holy*, not only because of the root they proceeded from, but also because they worshipped the true God. And if *some*, or a great many of *these branches*, have been *broken*, they may, as it is said (v.23) be ingrafted again. And you, Gentiles, ought to remember that, you were of yourselves a *wild-olive tree*: and it is only by the merciful call of God, that you have the happiness to be *ingrafted* upon the same root as the patriarchs; and so by imitating the faith of Abraham are become his spiritual children, and heirs of the promises, and by that means have been made partakers of *the root*.... And let me tell you, as to the Jews, if *they abide not still in unbelief*, God is able to ingraft them again into their own olive-tree: and it seems more easy, that they, who are naturally branches of the sweet olive-tree, should bring forth good fruit, when they shall be ingrafted in their own olive-tree, being of the race of Abraham, to whom the promises were made."⁵

III

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The Christian then holds that the Jewish people have a perduring role and are at least in part defined by their refusal of the New Covenant and by their relationship to Abraham and his “seed”. In order to discuss who counts as a Jew it might be helpful to offer a working definition. We might say that there is a disjunctive positive component: A person who is related by birth or conversion to those similarly related by birth or conversion to Abraham⁶— and a negative component: A person who has not renounced Judaism by embracing another faith (especially Christianity).

The renowned Jewish scholar Jacob Neusner, makes clear a distinction between Judaists and Jews, when he says: “The ethnic group does not define the religious system.... All Judaists—those who practice the religion, Judaism—are Jews, but not all Jews are Judaists. That is to say, all those who practice the religion, Judaism, by definition fall into the ethnic group, the Jews, but not all members of the ethnic group practice Judaism.”⁷

However, Neusner adds, tellingly, that Christianity plays a special role in defining who counts as a Jew either ethnically or religiously: “the ethnic community opens its doors not by reason of outsiders’ adopting the markers of ethnicity... but by reason of adopting what is not ethnic but religious.... While not all Jews practice Judaism, in the iron-clad consensus among contemporary Jews, Jews who practice Christianity cease to be part of the ethnic Jewish community, while those who practice Buddhism remain within.”⁸

Without knowing it, Neusner is simply restating the thesis of this book: when Judaism rejected Christ it rejected Logos as well. In rejecting Christ, Judaism took on a negative identity, something that many Jews have realized at one time or another. The recent Jewish convert to Catholicism, Roy Schoeman, writes: “I remember praying, ‘Let me know your name—I don’t mind if you are Buddha, and I have to become a Buddhist; I don’t mind if you are Apollo, and I have to become a Roman pagan; I don’t mind if you are Krishna, and I have to become a Hindu; as long as you are not Christ and I have to become a Christian!’”⁹ Schoeman presumably recognizes this perverse and deep-seated enmity to Logos as having come from a perversion of what was handed down by Moses.¹⁰

Such enmity to Logos as represented in the person of Jesus Christ is present in the Talmud. Princeton Jewish scholar Peter Schaefer notes that Talmudic stories mock claims of Jesus’s birth from the Virgin Mary, challenge His claim to be the Messiah, and state that He was rightly executed for blasphemy and idolatry,¹¹ and that He resides in Hell, where His followers will go. Schaefer makes the startling claim that, rather than being ill-informed and ephemeral, parts of the Babylonian Talmud, such narratives betray a remarkably high level of familiarity with the Gospels—especially Matthew and John—and represent a deliberate and sophisticated anti-Christian polemic.¹² And while many Jews may never read such passages there can be little doubt that they arose from the defining rejection of Christ by many Jews of His time, a rejection that finds echoes in present day attitudes to Christian converts from Judaism.

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Ironically, the very Talmud that vilifies Christ appears to provide some evidence that He is the Messiah. The Talmud admits the central role of Jesus in salvation history in a number of significant if indirect ways. Roy Schoeman points out that in order to ensure that the Temple sacrifice had been successful in expiating the sins of the Jews, the priests and rabbis would watch to make sure that a scarlet thread had turned white. He cites the Talmudic verse from Rosh Hashanah 31b, "For forty years before the destruction of the Temple the thread of scarlet never turned white but it remained red." According to Schoeman, the Talmud itself "unwittingly confirms" that the Temple sacrifices failed 40 years before the destruction of the Temple in 70 AD (i.e., at the time when Christ died and the veil covering the Holy of Holies was rent in two) when it "recounts that from that time on. . . the scarlet thread never again turned white." According to the Talmud, the Temple was destroyed because therein prevailed "hatred without a cause." The Talmud might be said to be referring in some mysterious way to Christ's own words in John 15:18-25: "They hated me without a cause." The Talmud, in other words, "is exhibiting a gift of prophecy, stating a profound truth that unknowingly confirms Jesus' identity as the Messiah, although unaware of that fact."³

While the Talmud refers to the justice of Christ's execution, the Christian must believe that Christ died for our sins. According to the Catholic Church: " 'sinners were the authors and the ministers of all the sufferings that the divine Redeemer endured.' Taking into account the fact that our sins affect Christ himself, the Church does not hesitate to impute to Christians the gravest responsibility for the torments inflicted upon Jesus, a responsibility with which they have all too often burdened the Jews alone." Moreover, the Catholic Catechism goes on to quote from an earlier Catechism: "We, however, profess to know him. And when we deny him by our deeds, we in some way seem to lay violent hands on him."⁴

It is all too easy to minimize this profound teaching, but in maximizing it we fall into another grave error by claiming that Jews were not primarily responsible *at the time and place* for bringing about the actual event in history that is known as the crucifixion. Such a position directly contradicts the Gospel accounts and makes any understanding of the nature of the Jewish split impossible. After all, that famous Jewish convert St Peter (Acts 3.14-15) refers directly to those who killed Christ in addressing and appealing to the very people he saw as having done this. This rejection of Logos, rooted in an historical event, continues to play a part in what it means to be a Jew.

IV

In dealing with such complex and highly controversial matters it is important to be clear on what is not being said as well as what is. Clearly the Christian must hold certain views regarding the Jewish people, if only regarding their existence and continuance to the Second Coming as a people. Any individual Jew, like anyone else, can choose to follow Logos. He may follow the "lower Logos" of the Natu-

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ral Moral Law—i.e., the law that St Paul tells us is written in the hearts of men. That law, fully understood, leads ultimately to Christ and the Church He founded. We might call the latter the Higher Logos. Deliberate rejection of Logos is deliberate rejection of salvation. A spirit founded on rejection of Logos can only lead to disaster. True, people may be more or less ignorant—for all sorts of reasons—of Logos. But there is a special tragedy if a member of the Chosen people rejects what he or she was chosen for—as we see in the Gospels.

Anyone can choose to reject Logos—all of us do this or are tempted to reject the lower Logos every day. But to have the rejection of the Higher Logos at the unavoidable core of one's religion or even as a determining factor of who is to count as a member of one's community means that a revolutionary spirit is entwined with that community.

By revolution we mean revolution against Logos—the deepest kind of revolution.¹⁵ This Jewish revolutionary spirit is, as we have said, an internal (understood as above) enemy of Christianity. But so too are those Christian heresies that have, in one way or another attacked Christ, His Church, or the Natural Moral Law. Part of the history to be recounted in this book is the story of the relationship between the history of the Jews and the attacks on the Universal Church by Christian heretics linked to Jews or heavily influenced by Jews.

One example of such an alliance, typical of the history this volume is concerned with, is the Arian/Jewish alliance in the 4th Century. John Henry Newman, in his work *The Arians of the Fourth Century*, makes the following observations:

It is...a question, whether the mere performance of the rites of the Law, of which Christ came as anti-type and repealer, has not a tendency to withdraw the mind from the contemplation of the more glorious and real images of the Gospel; so that the Christians of Antioch would diminish their reverence towards the true Savior of man, in proportion as they trusted to the media of worship provided for a time by the Mosaic ritual.... In the Epistle addressed to them, the Judaizers are described as men laboring under an irrational fascination, fallen from grace, and self-excluded from the Christian privileges; when in appearance they were but using, what on the one hand might be called mere external forms, and on the other, had actually been delivered to the Jews on Divine authority.... If we turn to the history of the Church, we seem to see the evils in actual existence, which the Apostle anticipated in prophecy; that is, we see, that in the obsolete furniture of the Jewish ceremonial, there was in fact retained the pestilence of Jewish unbelief, tending (whether directly or not, at least eventually) to introduce fundamental error respecting the Person of Christ.¹⁶

Ultimately, the doctrinal issues are not the main issue. During the 4th century, the Jews sided with the Arians because they had become habituated to promoting revolution. In practical terms, John Henry Newman notes, “in the popular risings which took place in Antioch and Alexandria in favor of Arianism, the Jews sided with the heretical party, evincing thereby, not indeed any definite interest in the subject of dispute, but a sort of spontaneous feeling, that the side of heresy

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was their natural position; and further, that its spirit, and the character which it created, were congenial to their own."⁷

This book records how such a "spontaneous feeling" has played itself out in history, in a conflict between Judaism, Jewish movements, heresies and the Catholic Church.

Rabbi Louis Israel Newman¹⁸ points out how Jews have consistently supported revolutionary movements throughout history. Jews joined forces with heretics during the Albigensian crisis, the Hussite revolution, the Reformation, and at the birth of modern England. They joined forces with revolutionaries during The Enlightenment, the Russian Revolution and the Civil Rights movement. We also see the conflict between the Church and Judaism working itself out at the birth of the Spanish Inquisition, the spread of the Polish empire and the Chmielnicki rebellion that began the break-up of that empire. Finally, we see a Jewish presence in the rise of the American Empire.

As always, movements are led by the few—a few often unrepresentative of the many. The evolutionary psychologist Kevin MacDonald, in examining Jewish movements, has suggested the following approach to the issue—that a Jewish movement is a movement dominated by Jews "with no implication that all or most Jews are involved in these movements and restrictions on what the movements are," and that one must "determine whether the Jewish participants in those movements identified as Jews *and* thought of their involvement in the movement as advancing specific Jewish interests." He adds that involvement may be unconscious or involve self-deception, but in many of the cases he examines, it is more straightforward.¹⁹ A revolutionary movement may be led by religious or non-religious Jews and still count as a Jewish revolutionary movement.²⁰

The Catholic response to the revolutionary Jewish rejection of Logos came to be known as "*Sicut Iudeis non...*," a doctrine codified by Pope Gregory the Great and reiterated by virtually every pope after him. According to "*Sicut Iudeis non...*," no one has the right to harm Jews or disrupt their worship services, but the Jews have, likewise, no right to corrupt the faith or morals of Christians or subvert Christian societies.

Since the time of Gregory the Great, the church has applied "*Sicut Iudeis non. . .*," even at the risk of appearing "anti-Semitic," a charge which has become more frequent in modern times. One of the classic instances which we are given of "modern" anti-Semitism is the pastoral letter on morals which was issued by Augustine Cardinal Hlond, the primate of Poland, on February 29, 1936. The part beginning "It is true that Jews ...have a corruptive influence on morals, and that their publishing houses are spreading pornography . . ." is invariably quoted as proof of Hlond's anti-Semitism, but no mention is made of what follows. Hlond's pastoral letter is a classic instance of the two part teaching on the Jews that goes by the name of "*Sicut Iudeis non . . .*" I will now quote the passage on the Jews in full:

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So long as Jews remain Jews, a Jewish problem exists and will continue to exist. This question varies in intensity and degree from country to country. It is especially difficult in our country, and ought to be the object of serious consideration. I shall touch briefly here on its moral aspects in connection with the situation today.

It is a fact that Jews are waging war against the Catholic Church, that they are steeped in free-thinking and constitute the vanguard of atheism, the Bolshevik movement, and revolutionary activity. It is a fact that Jews have a corruptive influence on morals, and that their publishing houses are spreading pornography. It is true that Jews are perpetrating fraud, practicing usury, and dealing in prostitution. It is true that, from a religious and ethical point of view, Jewish youth are having a negative influence on the Catholic youth in our schools. But let us be fair. Not all Jews are this way. There are very many Jews who are believers, honest, just, kind, and philanthropic. There is a healthy, edifying sense of family in very many Jewish homes. We know Jews who are ethically outstanding, noble, and upright.

I warn against that moral stance, imported from abroad [he is clearly thinking of Germany] that is basically and ruthlessly anti-Jewish. It is contrary to Catholic ethics. One may love one's own nation more, but one may not hate anyone. Not even Jews. It is good to prefer your own kind when shopping, to avoid Jewish stores and Jewish stalls in the marketplace, but it is forbidden to demolish a Jewish store, damage their merchandise, break windows, or throw things at their homes. One should stay away from the harmful moral influence of Jews, keep away from their anti-Christian culture, and especially boycott the Jewish press and demoralizing Jewish publications. But it is forbidden to assault, beat up, maim, or slander Jews. One should honor Jews as human beings and neighbors, even though we do not honor the indescribable tragedy of that nation, which was the guardian of the idea of the Messiah and from which was born the Savior. When divine mercy enlightens a Jew to sincerely accept his and our Messiah, let us greet him into our Christian ranks with joy.

Beware of those who are inciting anti-Jewish violence. They are serving a bad cause. Do you know who is giving the orders? Do you know who is intent on these riots? No good comes from these rash actions. And it is Polish blood that is sometimes being shed at them.²¹

Cardinal Hlond was not expressing racial hatred here; he was warning his Polish flock about the dangers of Bolshevism, which, as all of Europe had learned during the 1920s, was an essentially Jewish movement. Cardinal Hlond was opposing Jewish revolutionary activity on the one hand, but he was also opposing the vicious reaction to Jewish revolutionary activity that was known as Nazism, which had taken over Germany at that time. The Church was consistent in its opposition to revolution on the one hand, and in defending the Jews against genuine persecution on the other. Both parts of this teaching are necessary. If either one is ignored, trouble follows.

Introduction

This, of course, is precisely what happened in the wake of the Second Vatican Council. *Nostra Aetate*, the council document on other religions, was supposed to usher in a new era of interfaith dialogue, with Jews in particular. What followed can best be gleaned from a sampling of statements issued both around the time of or as part of what claimed to be a celebration of the document's 40th anniversary. In his book *A Moral Reckoning: the Role of the Catholic Church in the Holocaust and its Unfulfilled Duty of Repair*, Daniel Jonah Goldhagen wrote, "For centuries the Catholic Church...harbored anti-Semitism at its core, as an integral part of its doctrine, its theology and its liturgy."²² As his contribution to a "celebration" of 40 years of *Nostra Aetate*, Yona Metzger, Israel's chief rabbi, wrote in the Jesuit magazine *America* that in *Nostra Aetate*, the Church rejected "the normative view of Jews that had been held throughout Christendom for many centuries" namely, that "the Jews rejected Christ and were guilty of the crime of deicide; consequently, they had been rejected by the Creator in favor of the Christians," who were "the new Israel." Rabbi Metzger went on to say that this attitude of "supercessionism," and "the teaching of contempt," "laid the groundwork for centuries of discrimination, persecution and violence against Jews, culminating in the Shoah, in which one-third of Jewry was murdered."²³

This book then is the story of those movements that embody a spirit of rebellion (conscious or unconscious) against Logos, which more often than not meant an attack on Christ and His Church through history. This spirit is embodied not just in Judaism but in numerous Christian heresies and secular movements.

The Good Friday prayers of the Catholic Church reach out to those affected with such a spirit. The 1962 Good Friday prayer for the Jews reads:

Let us pray also for the Jews that the Lord our God may take the veil from their hearts and that they also may acknowledge our Lord Jesus Christ. Let us pray: Almighty and everlasting God, you do not refuse your mercy even to the Jews; hear the prayers which we offer for the blindness of that people so that they may acknowledge the light of your truth, which is Christ, and be delivered from their darkness.

The Church had amended the prayer from an earlier version referring to "perfidious" or "faithless" Jews. Since that time it has been further amended, even to the point of ambiguity. However, with Pope Benedict XVI's recent *Summorum Pontificum* *motu proprio*, the 1962 prayer will be more commonly heard. The prayer now reads as follows: "Let us pray for the Jews. That our God and Lord may enlighten their hearts, so that they may recognize Jesus Christ, the Savior of all men. Let us pray. Let us bend our knees. Rise. Almighty and eternal God, who wants all of mankind to be saved and gain knowledge of the truth, grant that when the fullness of peoples enters your Church all of Israel may be save. Through Christ, our Lord." Far from being "anti-Semitic" it is, as the Jewish atheist Israel Shahak noted, "a prayer which asked the Lord to have mercy on Jews..."²⁴

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The rewriting of the 1962 prayer in a way that retains the original explicit call for conversion is a sign that the post-Vatican II era is drawing to a close. Nowhere is the need for closure and re-evaluation more urgent than in the Church's teaching on the Jews. *Nostra Aetate*, the council's document on non-Christian religions, was supposed to inaugurate a new era of interfaith dialogue. What it led to instead was a condemnation of the heart of the Gospel's call for conversion as "supercessionism" and confusion in the face of an increasingly imperious foreign policy under the leadership of what is now called the "Israel Lobby."

By the time Daniel Jonah Goldhagen's attack on Pius XII appeared, it had become apparent that the 40 years of interfaith dialogue inaugurated by *Nostra Aetate* had resulted in apparent heresy on the part of leading Church authorities, diatribes on the part of Jews, and political disaster for the entire world. When the Church acquiesced to the Jewish interpretation of *Nostra Aetate*, she opened the door to the rise of neoconservative foreign policy in the United States, which led to the disastrous war in Iraq. Dialogue in this context has reached a dead end on both theological and political levels. It is my hope that this book will promote a rethinking of these issues and a return to the wisdom of tradition.

No book of this size can come into existence without help. At this point I would like to acknowledge the assistance of James G. Bruen, Anthony S. McCarthy, Jeffrey J. Langan and John Beaumont for the assistance they provided in bringing this book out.

Chapter One

The Synagogue of Satan

Sensing that Hellenistic hegemony over Palestine had run its course, Pompey played off the descendants of Alexander the Great's generals against each other as a prelude to seizing power and completing the ring of Roman rule around the Mediterranean, the ocean the Romans called "ours." In 64 BC Pompey deposed Phillip II, the last Seleucid, and made Syria a Roman province. Pompey soon learned the Jews would not be incorporated into the Empire without a struggle, just as his successors found they could not keep the Jews in the Empire without bitter struggles.

One year after taking Syria without firing a shot, so to speak, Pompey was enmired in a siege of Jerusalem. He called for battering rams from Tyre and had trees felled to cross the moats surrounding the city walls, but success was uncertain. The Jews had water and food; they also had the Temple to their god, about which Pompey had heard impressive if contradictory reports. While Pompey sat outside the walls, the priests sacrificed to their god, who seemed disposed to hold the Romans at bay.

So Pompey studied the Jewish religion. The Jewish prohibition against work on the Sabbath allowed bearing arms only to defend against attack. The Roman soldiers therefore laid down their arms on the Jewish Sabbath and instead undermined the city's walls, against which Jewish religious scruple allowed no action.

In June 63 BC one Temple tower fell. Roman soldiers poured through the breach into the Temple precincts where they slaughtered the Jewish priests. Many Jews committed suicide by throwing themselves off the Temple battlements. Others immolated themselves on pyres intended for sacrificial animals. All in all, 12,000 Jews died. With victory imminent, Pompey's curiosity about the inner sanctum of the Jewish Temple replaced the concerns of war. Wading through the blood of slain priests, Pompey penetrated to the holy of holies to find that the object of Jewish worship was not an ass's head, as Alexandrian propagandists had claimed. He discovered that, in Roman terms, there was no object of worship. Perhaps Pompey found the empty shrine unsettling; perhaps he was disconcerted by a presence he felt even though no object represented it. Either way, Pompey halted before the Temple treasury with its gold and retreated empty-handed.

The Temple was left standing, but the walls of Jerusalem were razed. A tax was levied against the Jews in amounts appropriate to a conquered province. The Temple had been violated, but it remained intact. Temple sacrifices continued, but Israel ceased to exist as a nation with a state.

Pompey executed the most fanatical Jewish revolutionaries, the Zealots. He named the pliable, dim-witted Hyrcanus high-priest and ethnarch, ensuring he

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was only a figurehead by putting him under the authority of Antipater, whom he made governor of Judaea. The more formidable Aristobulus was sent to Rome with his son Antigonus and a horde of Jewish prisoners, whose descendants, known as *libertini*, or the emancipated, settled on the right bank of the Tiber on the slopes of the Vatican hill. The bridge across the Tiber was known as the *Pons Judaeorum*, indicating the race of the settlers, and that they had been there for a long time.

Defeat led to Jewish dispersion. From that dispersed seemingly hopeless position, the descendants of the Jews began to wage, in Graetz's words, "a new kind of warfare against long-established Roman institutions" which would ultimately "modify or partly destroy them." Graetz is referring to Christianity—the most successful Jewish sect, in his view. To conquer Rome from within, Judaism had to be modified, however, and it "became estranged from and placed itself in harsh antagonism to the parent source." But Graetz could have referred to other Jewish sects that were not estranged because, while they were swallowed by the Roman empire, they refused to be digested by it. As Roman oppression increased, Jewish settlements across the empire became the source of insurrection and revolutionary activity that would threaten the existence of the empire in a different way from the ultimately successful Christian threat.

The Romans were generally adept at ruling conquered nations, but Roman rule in Palestine was a story of blunders and oppression. Because the Maccabees had thrown off Greek hegemony 100 years before Pompey's triumph, a similar victory against the Romans didn't seem impossible. The defeat of the Jews by yet another foreign power, together with the arrogance and blunders of the Romans thus fueled apocalyptic fervor among the Jews.

Apocalyptic literature started under the Hellenistic hegemony due to Alexander the Great's conquests in 333 BC. Antiochus IV Epiphanes pressed assimilation in 167 BC by abolishing Jewish practices and establishing the cult of Zeus in the Temple. He ordered pagan sacrifice on the new altar of the Temple. The priest Mattathias and his five sons called upon the Jews to revolt. Three years of war followed, during which the Book of Daniel was written. Daniel is the first in a series of Apocalypses, or revelations of things hidden, that culminate in the book of Revelation, which completes the canon of Christian scripture. Apocalyptic writing enjoyed its greatest popularity from 200 BC to 100 AD, a time of distress and persecution for Jews and then for Christians. Daniel, according to the editors of New American Bible, "was composed during the bitter persecution carried on by Antiochus IV Epiphanes (167-164) and was written to strengthen and comfort the Jewish people in their ordeal" by showing "that men of faith can resist temptation and conquer adversity."

In the second chapter of Daniel, King Nebuchadnezzar dreams of a statue with feet of clay, which none of his sages can interpret. Daniel explains the four parts of the statue correspond to four kingdoms which will rule the earth. The fourth kingdom "will crush and break all of the earlier kingdoms" in a sequence of

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events familiar to the inhabitants of Palestine. But the fourth kingdom under the dominion of the fourth beast “shall devour” as well “the whole earth, beat it down and crush it.” The Book of Daniel is describing the trajectory of human history in a fallen world. One empire follows the other; the only constant: oppression, with each successive kingdom more tyrannical than the previous one.

The Book of Daniel also proposes an “end to history.” “A stone broke away, untouched by any hand, and struck the statue, struck its feet of iron and earthenware and shattered them.” According to Daniel’s interpretation: “In the time of these kings the God of heaven will set up a kingdom which shall never be destroyed, and this kingdom will not pass into the hands of another race; it will shatter and absorb all the previous kingdoms and itself last for ever—just as you saw the stone untouched by hand break from the mountain and shatter iron, bronze, earthenware, silver and gold.”

After the triumph of the worst and most oppressive fourth kingdom, Daniel has another vision in which “I saw One like a son of man coming on the clouds of heaven.” The “son of man” is the messianic designation; the Messiah will establish dominion unlike any other. “His dominion is an everlasting dominion that shall not be taken away; his kingship shall not be destroyed.” The divided lower part of the statue—half clay and half iron—probably refers to the failed merger of the Seleucids and the Ptolomies, Alexander the Great’s successors who failed to keep his legacy of conquest unified. The fourth kingdom is traditionally taken as Rome, but that can be ascribed only to prophecy or hindsight.

Pompey did what Daniel said the fourth beast would do: he conquered Jerusalem in 63 BC. He crushed the kingdom of clay and iron, but his victory only intensified the Messianic expectation. The triumph of the fourth kingdom indicated that the Messiah’s coming was imminent. The Son of Man was to deliver the Jews from foreign oppression and inaugurate an unending kingdom that would break apart all empires. Oppression fueled Messianic fervor. The Messiah “became more superhuman as the situation became more hopeless.”⁴ The Messiah became for the oppressed Jewish people “a mighty warrior” to destroy Israel’s foes and “take captive the leader of the Romans and bring him in chains to Mount Zion, where he will put him to death” and “establish a kingdom which shall last to the end of the world.” Deliverance from political oppression would occur in the only manner the Jewish people considered possible—through a mighty general who “would show himself invincible in war.” As the conflict with Rome became bitterer, “messianic fantasies became with many Jews an obsessive preoccupation.”⁵

From the Christian perspective, the apocalyptic age culminated in Christ. Jesus, repeatedly referring to himself as “the Son of Man,” was invoking the prophecy in Daniel and pointing to himself as the inaugurator of the Messianic Kingdom. As his earthly life became more public, it became clear that Jesus was no mighty warrior of the sort the Jews admired in King David. He claimed to be of the House of David, but it was unclear how a man who was not a warrior was going to bring freedom to captives held in bondage by Roman arms.

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The Jewish desire for a “superhuman” savior found fulfillment and disappointment in Jesus Christ. Christ convinced his followers He was superhuman, but he disabused them of the notion He was merely a more powerful version of David or Alexander the Great or Caesar. “Superman” is a comic book figure created in America during the Depression by Jerry Siegel and Joe Schuster, Jews of eastern European extraction who couldn’t expunge the idea of a Messiah from their consciousness.⁶ But it also bespeaks a perennial inability to see supernature as anything more than a comic exaggeration of the military heroes who conquered the Jews.

The Superman fantasy has plagued the Jews since the time of Christ. Was the Son of Man the same as Superman? Was the Kingdom of God a more powerful version of Rome? How would the Messiah overthrow Rome? How would the stone untouched by human hands shatter the fourth kingdom? No one had the answers because, ultimately, the ambiguity could only be cleared up by the Messiah, the Son of Man, Himself. Arrival of the kingdom is a central theme of the synoptic gospels, and Jesus, in calling himself “the Son of Man” reminds us he fulfills the destiny of this mysterious figure. Jesus identified himself as the “Son of Man,” but his encounters with his fellow Jews showed their difficulty in distinguishing between the “Son of Man” and a fantasy Superman.

Graetz claims “the rapacity of the Roman rulers” intensified “the longing for the deliverer announced in the prophetic writings” so much that “any highly gifted individual ... would have readily found disciples and believers in his Messianic mission.”⁷ That would have come as a surprise to Jesus. The Gospel of John describes Jesus in increasingly acrimonious debate with “the lost sheep of the House of Israel,” the very people he came to save, who, according to Graetz, were willing to accept “any highly gifted individual” as their Messiah. The Jews’ longing for release from Roman oppression increased with each year, but it fixated on a figure who wielded military power. The Nazarean was proposing something else, and the conflict with Jewish expectations led to increasingly bitter heated discussions and recriminations until the Jews who rejected Jesus finally sought his death.

The first coming of Christ created a crisis for the Jews. In the Gospels, the Jews define themselves by their relationship to the man who claims to be the “Son of Man” or the Messiah. As a result, the discussion of Messianic expectations becomes very quickly a discussion of what it means to be a Jew. Klaus Wengst says that “the Gospel of John was written out of the situation of a hard-pressed Jewish Christian minority which found itself in the period following 70 AD confronted by the opposition of rabbinical orthodoxy.”⁸

Whether the Gospel of St. John was written after the destruction of the Temple, as Wengst maintains, or before, as Markus Barth maintains, Roman hegemony created the political context for both groups of Jews, for “those who rejected Christ and for the Jews and non-Jews who believed in him as the Messiah.”⁹

The conflict between these two groups of Jews pervades the Gospel of St. John. That gospel, in which the term “Jew” appears 71 times, is a protracted discussion

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of what it means to be a Jew. Who are “the Jews”? Well, it depends; the word has different meanings in different contexts, but the context gets increasingly specific and increasingly hostile as the Gospel narrative progresses, leading ultimately to a break between “the Jews” and Jesus that leads to His death.

One of the most interesting consequences of the Anti-Defamation League’s attack on Mel Gibson’s *The Passion* was the focus on whether the gospels are anti-Semitic. Abraham Foxman and Rabbi James Rudin condemned the film because it contained the passage from Matthew 27:25 when the Jewish people shout to Pilate, “His blood be on us and our children.” But, if the statement is anti-Semitic, then the fault lies not with Mel Gibson but with St. Matthew. By thus framing the issue, Foxman and Rudin reveal their real position, namely, that the Gospels and by extension Christianity are intrinsically anti-Semitic; Mel Gibson needs to be censured because he makes the statement publicly, i.e., in a big budget film. Rabbi Daniel Lapin was appalled at Foxman and Rudin, “self-appointed Jewish leaders,” for making a spectacle of themselves and harming the standing of all Jews in the United States, but Foxman and Rudin did frame the issue honestly from a specifically Jewish perspective by implying that the Gospels are anti-Semitic.

Philip S. Kaufman, a Christian Jew and Benedictine priest, tries to restore civility by insisting the Gospel of St. John is the least anti-Semitic (by which he means anti-Jewish) Gospel. Kaufman bases his argument on comparison of the Passion narratives, but he glosses over Chapter 8 of the Gospel of St. John, especially 8:44 where Jesus tells the “Jews” that “the devil is your father,” a passage Caron calls the most anti-Semitic New Testament passage. Trying to be irenic, Kaufman argues for translation of the Johannine phrase “*hoi Ioudaioi*” as “the Jerusalem officials, leaders or authorities.”¹⁰

Kaufman would probably find a sympathetic ear in Rabbi Lapin. Rabbi Lapin, however, is the exception that proves the rule. Jewish leaders would not be leaders if they didn’t have followers, and their followers continue to be unimpressed by Catholic ecumenical outreach. The unavoidable issue is the intrinsically anti-Jewish nature of the Christian scriptures. Indeed, the disappointment is so universal since the time of *Nostra Aetate*, the Vatican II statement on non-Christian religions, that re-evaluation and course correction seems unavoidable.

At an Evangelical-Jewish dialogue at the Evangelical Academy of Arnoldshain in Germany in March 1989, Micha Brumlik, a Jewish participant, got quickly to the point. How is dialogue possible when the “irreducible Kernel” of the Gospel of St. John is “intrinsically anti-Jewish”?¹¹ If that Gospel is, as Brumlik claims, “an embassy of hate,” then the issue is not inter-faith dialogue but the identity of Christianity itself. If the Gospel of St. John is normative for Christianity, then Christianity is a religion of hate, and there is no point in engaging in dialogue with its adherents. Brumlik engages in the dialogue, but only to denounce the foundational writings of Christianity as hate speech. In the Gospel of St. John, he writes,

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the message that is supposed to lead the people by way of faith and the Son to the Father, is in reality a message of marginalization, fear, anxiety and hate. There is no other scripture in the New Testament, in which Christianity more fully achieves its non-Jewish identity, and there is no other scripture in which the marginalization of the Jews, and by that I mean Judaism, is achieved in such a sharp, irreconcilable and unbridgeable manner as in the Gospel according to John.¹²

St. John achieves this by portraying Jews “both in the form of the spontaneous Mob as well as in the form of the political religious leadership” as “murderers, assassins and killers.” Even the Jews who believed in Jesus, “insofar as they wanted to remain Jews,” have to hear themselves denounced as “children of the Devil.”¹³

The heart of the matter for Brumlik lies in Chapter 8, which he sees as “proto-racist” and manifesting “politically and socio-psychologically explainable delusions” tied together in a “consistent Satanology” demonizing the Jews and giving them “no chance.”¹⁴ According to Brumlik, St. John portrays the Jews “as a group of people, who don’t recognize Jesus as the Son of God because they are ontologically and constitutionally incapable of recognizing him as such. This is part and parcel, according to this view, of the satanic nature of the Jews. They can’t recognize him and so they must persecute him: “Why don’t you understand what I am saying? Because you can’t hear my word. The Devil is your father, and you prefer to do what your father wants. He was a murderer from the start and was never grounded in the truth; there is no truth in him at all.”¹⁵

The Gospels are not and cannot be construed as anti-Semitic, because, as Caron points out in *Qui son les “Juifs” de l’évangile de Jean?* “It is clear that the expression does not include the entirety of the Jewish people. Jesus and his disciples, along with John the Baptist, are Jews.”¹⁶ The term “Jew,” according to Caron, “is not used in an ethnic or racial sense.”¹⁷ The Gospels cannot be anti-Semitic because the antagonists are all Semites. The Gospels do not espouse hatred of individuals because of race; it would be impossible for them to do so because the Christians in the Gospels are all Jews. This does not preclude, however, the “anti-Jewish” nature of the Gospels, depending on how one defines the term.

How is the term “Jew” used? Brumlik is not helpful here. He’s unable to clarify the issue because clarification revolves around the true identity of Christ. The Gospel of St. John, according to Brumlik, portrays “Jews, in fact all Jews, insofar as they are Jews—which is to say, insofar as they hold fast to their position as children of Abraham—as essentially damned enemies of Jesus.”¹⁸ Jesus would probably object, not because damnation was not a real possibility for his opponents (see Matthew 23:15, 23:33)—but because Brumlik portrays them as loyal children of Abraham, a contention Jesus rejects in John 8:37: “If you were Abraham’s children, you would do as Abraham did.”

The Gospel of St. John is not and cannot be construed as anti-Semitic, but is it, as Brumlik claims, “*judenfeindlich*”?¹⁹ Is it anti-Jewish? Following scripture scholar Raymond Brown’s lead, Kaufman avoids the issue, claiming that by “oi

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Ioudaioi,” St. John means “Jewish leaders.” “To capture its correct meaning,” Kaufman writes, “*tous Ioudaious* and *hoi Ioudaioi* could be translated in the same verse as ‘the Jerusalem officials, leaders or authorities.’”²⁰ Kaufman says “the tendency in the past to fuel anti-Semitism by that Gospel’s frequent use of the phrase ‘the Jews,’” could “be eliminated by the translation of *hoi Ioudaioi* as ‘hostile Jerusalem leaders,’ where that translation is justified in the context.”²¹ Kaufman gripes that several new translations of the Bible eliminated sexist language but “did not at the same time correct ‘anti-Jewish’ language.” Unless better translations are made, “such corrections should be made in lectionaries and all materials used for public reading and study.”²²

Translating “*oi Ioudaioi*” as “the Jewish leaders” creates its own problems. Nicodemus and Joseph of Arimathea were Jewish leaders, but they were also followers of Christ and thus proof there was as little unanimity among leaders as among followers. Brumlik rightly rejects translation of *oi Ioudaioi* as “leaders” because that would hide what John makes clear, namely, “that he’s talking not just about the Pharisees but about all Jews”²³ At the beginning of the Gospel of St. John *hoi Ioudaioi* means all of the Jews; by the end of that Gospel it means all of the Jews who have rejected Christ.

The Jews aren’t Judeans or Pharisees or other groups opposing the followers of Jesus; they are, in Brumlik’s view, the Jewish people.²⁴ The fact that the “divine Word” of the Christians was a Jew doesn’t change the fundamentally anti-Jewish nature of this gospel.²⁵ Brumlik concludes that dialogue between Christians and Jews is impossible if either takes the Gospel of St. John as its starting point.²⁶ There is no possible meeting point because Jesus is the essence of Christianity, according to this gospel, and that essence is “precisely what Jews, *insofar as they want to remain Jews*, must reject.”²⁷

Brumlik inadvertently makes the same point as St. John. To hold onto their “identity,” the “Jews” had to reject Christ. The “Jews” (as opposed to the entire ethnic group, some of which accepted Christ as the Messiah) created a new identity for themselves, one that is essentially negative.

St. John brings readers to this understanding gradually as the Jews define themselves in encounters with Christ in his gospel. Jew, in the context of the Gospel of St. John, cannot mean all Jews in an ethnic or racial sense, since Jesus himself was a Jew, as were his disciples. Caron says, “this particular use of ‘*oi Ioudaioi*’ in the narrative context of the gospel denies us the possibility of using the expression in any nationalist or ethnic sense.”²⁸ Similarly, Caron denies “*oi Ioudaioi*” can be translated as “Jewish leaders.”

What does St. John mean when he refers to “the Jews”? When St. John uses the words “*oi Ioudaioi*,” he is referring to a group that has rejected Christ. The coming of Christ changed Jewish identity forever, something the Jews at His time comprehended only with difficulty. From then, the terms “Israelite” and “Jew” were no longer synonyms, because, Ferdinand Hahn points out in Caron’s book,

“the ‘true Israelites’” from the Christian perspective “are precisely those who, like Nathaniel, recognize in Jesus the Messiah.”²⁹

The conflict that defines “Jew” in the fourth gospel is essentially religious.³⁰ Caron suggests that when St. John employs “*oi Ioudaioi*” he means “Judaism.” But what does Judaism mean? Both terms are defined in John’s narratives. The Jews define themselves and their religion in light of Jesus proclaiming himself the Messiah. Caron notes the dialogue with the Jews invariably occurs during a religious festival when Jesus is either in or on his way to Jerusalem. “It is not coincidence,” he writes, “that the confrontation with Jesus takes place precisely on the occasion of those celebrations.” Judaism celebrates the “Jews” identity, their origins, their history and their past, and anyone who questions one of these elements, as Jesus does, is a threat to that identity.³¹ The festivals celebrate and confirm Jewish identity; the encounters between Jesus and the “Jews” occur during the festivals because for John Jewish identity revolves around the person of Jesus.

Christianity is intimately connected with Christ. Judaism is just as intimately connected with Jerusalem. The “Judaism in question takes on an official character. It has its seat in Jerusalem and it is hostile to Jesus.”³² It is “*le principal accusateur*” of Jesus.³³ Its headquarters is in Jerusalem where all confrontations between Christ and “the Jews” occur; it is the center of the “systematic hostility of ‘Judaism’ against Jesus.

St. John mentions this systematic hostility in describing the man born blind but healed by Jesus. Word of the miracle spread, but “*the Jews* [my emphasis] would not believe that the man had been blind and had gained his sight.” To confirm (or discredit) the story, the “Jews” sent for the man’s parents (who, like the man, were Jewish), who were intimidated, refusing to speak “out of fear of the Jews, who had already agreed to expel from the synagogue anyone who should acknowledge Jesus as the Christ.”

Brumlik claims there is no evidence of intra-Jewish dissension outside of the gospel accounts, but there is plenty within them. Some commentators claim this bespeaks a projection backward in time from the time of the writing of the gospel, which some place as late as 170 AD. The testimony of John, who says he was an eyewitness whose “testimony is true,” is that the split was virtually contemporaneous with the public ministry of Jesus. It is difficult to see how it could be otherwise. The claim that Jesus was the “Son of Man” required a decision by the Jews. In John 7:11, we read that “At the festival the Jews were on the look-out for him: ‘Where is he?’ they said. People stood in groups whispering about him. Some said, ‘He is a good man’; others ‘No, he is leading the people astray.’ Yet no one spoke about him openly for fear of the Jews.”

The meaning of “Jew” in this context is clear: a Jew is openly hostile to Christ and willing to persecute those Jews who accept Him as the Messiah. John’s mention of “fear of the Jews” indicates that Jews were then afraid of “Jews.” The well-being of the Jews who accepted Christ was threatened by the Jews who rejected

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him. The parents of the man born blind exhibit “fear of the Jews” because the “Jews” threaten to expel followers of Jesus, also Jews, from the synagogue. The identity of both groups was essentially religious, not ethnic; both identities were a function of Christ. The Jews who acknowledged Christ were expelled from the synagogue. The Jews who rejected Him, the people John calls “the Jews,” defined themselves by that rejection.

Unsatisfied by the parents’ evasions, the “Jews sent for the man” to question him themselves. They ask him leading questions and tell him to “Give glory to God!” by testifying against Jesus, because “For our part, we know that this man is a sinner.” The man refuses to be intimidated by “the Jews.” “I only know,” he responds, “that I was blind and now I can see.” When “the Jews” want him to repeat his story, presumably to catch him in contradictions, the man refuses: “I have told you once and you wouldn’t listen. Why do you want to hear it all again? Do you want to become his disciples too?” This outrages “the Jews,” who respond indignantly “we are disciples of Moses.”

At another point, Jesus rejects their claim to be disciples of Moses. In John 5:45, Jesus tells the “Jews”:

Do not imagine that I am going to accuse you before the Father:
You place your hopes on Moses,
and Moses will be your accuser.
If you really believed him,
you would believe me too,
since it was I that he was writing about;
but if you refuse to believe what he wrote,
how can you believe what I say?

The arrival of Jesus, according to St. John, is the defining moment for all Jews. He brings a radical discontinuity in history too, for those who claim to be followers of Moses are not what they claim to be. They are, in fact, the opposite: in rejecting Christ they reject Moses and everything Moses stood for. The term “law,” usually used in the same context as Moses, the lawgiver, is also deceptive. Jesus refuses to admit that “the Jews” are true to the law of Moses. Instead, he refers repeatedly to “the Jews” as following “their law” or “your law.” As Caron says, “The term ‘law’ does not refer in this case to the law of Moses or to the writings of Moses, but rather to the law of the ‘Jews’ or that of the pharisees The Jews are not faithful to the former but rather to their own law, or put another way, to a false interpretation of the law of Moses.”³⁴ The official Judaism of Jerusalem thus is not what it pretends to be. Judaism is not Judaism at all but rather what Caron calls “*un pseudo-Judaisme*.”³⁵ The “Jews” are faithful to “their law,” not the law of Moses.

What is true about Moses *vis a vis* the “Jews” who claim him as their father is also *a fortiori* true about Abraham. As the discussion of spiritual parentage moves from chapter 5 to chapter 8, the terms become more intimate. Instead of

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talking about the law, the “Jews” talk about “*sperma*” or the biological inheritance of their status as the chosen people. In both cases there is a radical discontinuity in history. Or, to put it another way, the continuity is not what it seems. Those who accept Christ are the children of Abraham and Moses. Those who call themselves “Jews” are liars.

St. John was a Jew. More precisely, St. John was a Jew but not “a Jew.” According to Overbeck: “the author of the fourth gospel” is “not a pagan Christian ... he is instead a hellenistic Jew.”³⁶ Why, then, does St. John refer to the “Jews” as an alien “they” determined to kill Christ? The answer again revolves around how the meaning of the word evolves in the Gospel. John begins by describing Jesus’ encounter with the Samaritan woman. Jesus tells the woman

You worship what you do not know;
we worship what we do know;

This dichotomy is simple. Jesus is a Jew; the Samaritan woman is not. The distinction is important because, as Jesus says, “Salvation comes from the Jews.” His declaration seems straight-forward; the Jews are an ethnic group that is God’s chosen people. From this group, salvation will come. Then, as if to complicate things, Jesus adds

the hour will come—is in fact already here—
when true worshippers will worship the Father in spirit and truth.

Now that Jesus has arrived, the categories “Jew” and “true worshippers” are no longer synonymous. Salvation comes from the Jews, i.e., from an ethnic group that calls itself the chosen people. Upon Christ’s arrival, however, the situation changes, for the Jews have to accept Christ to remain Israel. The Jews have to accept Christ to become “true worshippers” who “will worship the Father in spirit and truth.”

The full implication of his cryptic message to the Samaritan woman only becomes apparent, however, when Jesus confronts the Jews, and in this confrontation the meaning of the word “Jew” also becomes apparent. John uses the term “Jew” two ways. He begins by saying that “Salvation comes from the Jews,” and ends by saying those who call themselves “Jews” are not children of Abraham or Moses and, in fact, have Satan as their father. From identifying the word Jew with “we,” as he does with the Samaritan woman, Jesus goes on to refer to what John calls “Jews” as “you,” which is to say, a group that does not include Jesus. Accepting or rejecting the Messiah becomes the principal way of defining what it means to be a Jew.

John makes this clear in chapter 8. The discussion becomes progressively more heated, leading to an irreparable break between Jesus and “the Jews.” When Jesus says to “them,” i.e., “the Jews,”

“I am going away; you will look for me
and you will die in your sin.
Where I am going you cannot come.”

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the Jews become confused, wondering “Will he kill himself?” But Jesus indicates that a great division already exists. The “Jews” can no longer be referred to as a “we” that includes Jesus, but rather as “you,” i.e., as a group that does not include Christ because it rejected him. “You,” Christ continues, referring to “the Jews,”

are from below;
I am from above.
You are of this world;
I am not of this world.

The issue of what it means to be a “Jew” thus can only be resolved by resolving the issue of Christ’s identity. Christ is the antithesis of sin. Those who reject Christ will die in their sins. “I have told you already,” Christ tells “the Jews,” “You will die in your sins.” The “Jews” redefined themselves by rejecting Christ as the Messiah. They proposed false dichotomies—Moses vs. Jesus; Abraham vs. Jesus—which became nonetheless the essential defining characteristic of what it meant to be a “Jew.” Thus, the term “Jew” is slowly redefined throughout the Gospel of St. John, until by the end of the Gospel it means something different from what it meant at the beginning. This new meaning necessitates the awkward use of quotation marks when the term “Jew” is used. With Christ’s arrival and the annunciation of his ministry as “the Son of Man,” the term “Jew” has either a completely and exclusively ethnic meaning, i.e., one shorn of any notion of chosenness, or it has a completely and exclusively theological meaning: A “Jew” is someone who rejects Christ and as a result will die in his sins. After the Jews rejected Christ, Judaism ceased being a religion and became an ideology. Or, to say the same thing another way, it went from being a true religion (in fact, the only true religion) to being a false religion, like Islam, Mormonism, Scientology, etc., in spite of the fact that it still claimed the inspired word of God as its foundational texts. Israel simultaneously lost its biological basis. The New Israel, the true children of Moses and Abraham, was now the Church.

The Jews, aware of the redefinition of their identity, are not happy and try to return the discussion to their role as the chosen people or the ethnic group favored by God. The Jews respond to Jesus’ denunciation by saying, “We are descended from Abraham.” The Greek is instructive, for the Jews say to Jesus “*Sperma Abraam esmen*,” that is, “we are the sperm of Abraham,” or we share Abraham’s DNA and are in exclusive possession, therefore, of the necessary if not sufficient condition for salvation. Jesus, however, changes the term from “*Sperma*” to “*Tekna*,” which is to say from DNA, or “seed,” to “children.”

When the Jews repeat, “Our father is Abraham,” Jesus replies: “*Ei tekna tou Abraam este, ta erga tou Abraam epoieite*.” “If you were Abraham’s children (*Tekna* not *Sperma*), you would do as Abraham did.”

Once Jesus denies the Jews salvation through their DNA, or through their version of keeping the law, their differences become irreconcilable, and violence becomes inescapable. The “Jews” feel Jesus is casting aspersions on their parents.

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"We were not born of prostitution," they exclaim as anger builds. Jesus then pours gasoline on the fire. "If you were Abraham's children," Jesus tells them, casting their heritage in doubt,

you would do as Abraham did.
As it is, you want to kill me
when I tell you the truth
as I have learnt it from God;
That is not what Abraham did.

The anger of the Jews and the truth of Christ collide, and out of the collision comes the new definition of what it means to be a "Jew"

"What you are doing," Christ tells the "Jews," "is what your father does."

The "Jews," sensing further insult, claim "We were not born of prostitution." But their biologism is beside the point. A child of God is known not by his DNA or *Sperma* but by what he does, as the "Jews" themselves would have to admit. The "Jews" claim to have God as their father, but their actions indicate the opposite. "If," Jesus reminds them, "God were your father, you would love me." Since the "Jews" do not love Christ, God is not their father. Either His interlocutors are Jews or Christ is a Jew, but according to St. John, both cannot be members of the same group. Indeed, they don't even speak the same language: "Do you know why you cannot take in what I say?" Christ asks the "Jews." "It is because you are unable to understand my language." Then chapter 8 reaches its crisis. The "Jews" are not children of God. Their father is Satan. "The devil," Jesus tells the "Jews," is your father and you prefer to do what your father wants."

The Jews are transformed by their encounter with Christ. Those who accept Him become the New Israel known as the Church. They are the true "children" of Abraham and Moses. Those who reject Christ become the "Jews" or followers of Satan. The "Jew," whose father is Satan, "a murderer and a liar from the beginning," defines himself by rejecting Christ and truth. At that moment, Israel ceases to be an ethnic designation. The old Israel was determined by DNA; it was the "seed" of Abraham. The new Israel, which "worships in spirit and truth," is determined entirely by behavior, most significantly acceptance of Christ and his message. The Church is the new Israel.

St. Paul's epistles are consistent with St. John's Gospel. "Not all those who descend from Israel are Israel," he writes in Romans 9:7, "not all the descendants of Abraham are his true children. Remember: it is through Israel that your name will be carried on, which means that it is not physical descent that decides who are the children of God; it is only the children of the promise who will count as the true descendants."

DNA is a chemical; children are acting individuals. The terms of election have changed. Only those "who follow this rule," Paul writes in Galatians 6:16, "form the Israel of God." Just as conscious choice and consistent behavior now form the

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sole basis for membership in the New Israel, the "Jews" embrace of DNA is the basis for all subsequent ideologies of race from Nazism to Zionism. Proponents of race were always choosing more primitive formulations of community that led to intellectual bondage instead of freedom based on choice proposed by the Gospels.

The confrontation between Jesus and the "Jews" leads first to a redefinition of the word "Jew." What used to refer to the chosen people, now refers to those who reject Christ. What used to be synonymous with Israel now means its opposite. St. John's use of "*oi Ioudaioi*" indicates one of the most profound and radical discontinuities in history. Those who, according to the "Jews," seem to reject the religion of Moses and Abraham are the true children of Moses and Abraham. They are the Church, the New Israel.

What then are the "Jews"? In Revelations 2:9, John defends the nascent Christian community against the "Jews" by reporting that "the slanderous accusations" against the Christians "have been made by people who profess to be Jews but are really members of the synagogue of Satan." He revisits the theme in Revelations 3:9, referring to "the synagogue of Satan" as "those who profess to be Jews but are liars, because they are no such thing." The angel visiting the beleaguered Christian community in Philadelphia will compel the "Jews" to "fall at your feet and admit that you are the people that I love." Just as the Jews who rejected Christ have a new name, "the synagogue of Satan," so the group of Jews which accepted him, now enlarged by Gentile converts, will henceforth be known as "the new Jerusalem which comes down from my God in Heaven." Later Christian writers tried to avoid the confusion which flows from these conflicting uses of the word "Jew" by referring to the Church as the "New Israel." Unlike the word "Jew," whose meaning changes dramatically, "Israel" has only positive connotations.

Christ's coming brought about what Wengst terms "a turning point in both religious economies."³⁷ The Church is now the true Israel, and the "the people who profess to be Jews" are in reality liars and members of the "synagogue of Satan." Once the term "Jew" is redefined, no further dialogue or compromise is possible. Jesus tells the "Jews," "Your father is Satan," and they repay the favor by determining to kill him, a decision which, Caron says, "confirms in dramatic fashion the diabolic identity of the Jews."³⁸

Pseudo-Judaism—the term Caron proposes as synonymous with "*oi Ioudaioi*"—is responsible for the death of Christ. To remain Jews, Jews must accept Christ. Those who reject him become "the Jews," i.e., representatives not of the religion of Abraham and Moses, but rather adherents of a new ideology, which within the generation following Christ's death became the main source of revolutionary ferment in the Roman empire. Despite the scepticism of those like Gamaliel (Acts 5:33-40) who urged caution both in relation to Christian and to other Messianic claims, the revolutionary ideology inexorably took hold. After this rev-

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olutionary ideology failed to conquer Rome, it went into dormancy for 1000 years only to re-emerge in Christian empires when the modern era began.

Attempting to put the Church's relationship with the Jews on a new footing after the Holocaust, the fathers of Vatican II issued *Nostra Aetate*, which said

Even though the Jewish authorities and those who followed their lead pressed for the death of Christ (cf. John 19:6), neither all Jews indiscriminately at that time nor Jews today, can be charged with the crimes committed during his passion. It is true that the Church is the new people of God, yet the Jews should not be spoken of as rejected or accursed as if this followed from Holy Scripture.³⁹

One extrapolation from this passage is that the murder of Christ was a crime committed by some Jews at the time of Christ. In describing those people, *Nostra Aetate* identifies "Jewish authorities and those who followed their lead." St. John identifies them as "the chief priests and the guards," who shouted "Crucify him! Crucify him!" when Pilate presented Jesus wearing a crown of thorns and a purple robe. In the narrative leading up to the Passion, St. John identifies them as "the Jews." Jesus Himself identifies the group which is planning to kill Him in John 8:39:

"They [i.e., the "Jews"] repeated, 'Our Father is Abraham.' Jesus said to them: 'If you were Abraham's children, you would do as Abraham did. As it is, you want to kill me when I tell you the truth.'"

The group "who want to kill me" also claims "we are descended from Abraham," i.e., that they are "Jews." And so those "Jews," with the collaboration of Pilate, killed Christ. Christ was killed not by "all Jews indiscriminately" but rather by the Jews who rejected Christ. According to Caron's reading, "the trial of Jesus and his condemnation is without equivocation the doing of the Jews ... it is not the 'world' which killed Jesus, but rather the Johannine Jews."⁴⁰ "It is particularly significant that all of the references to the death of Jesus implicate the 'Jews.'"⁴¹ The conclusion, especially in light of *Nostra Aetate*, is inescapable: the "Jews" (what Caron calls "les Juifs johanniques") killed Christ.

"How great was the woe caused by that one execution!" writes Graetz in his history of the Jews:

How many deaths and sufferings of every description has it not caused among the children of Israel. Millions of broken hearts and tragic fates have not yet atoned for his death. He is the only mortal of whom one can say without exaggeration that his death was more effective than his life.⁴²

Graetz in typically Jewish fashion is referring to the Crusades, the Inquisition, the pogroms and all other nameless tragedies when Jews died at the hands of at least nominal Christians as the fruit of Christianity. He is also being Jewish, in the sense in which St. John defined the word, in seeing Christianity as the source of Jewish woe. Graetz was right in seeing the death of Christ as the beginning of Jewish woes, but that calamity was self-inflicted, as were some, at least, of its results. However infamous the behavior of "Christian" persecutors, the original source is to be found elsewhere. The source of Jewish woe was the revolutionary

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spirit that proceeded inexorably from rejection of Christ. It was also the spirit of revolution which prompted Jews to reject Christ in the first place, whether those wanting a revolution or those, like Caiaphas, wanting to prevent such a revolution, with all it would entail. Jews wanted a military leader who could defeat the Roman legions. They did not want a man that the Romans could put to death on the Cross. Of the Passion, Matthew writes:

The passers-by jeered at him; they shook their heads and said, 'So you would destroy the Temple and rebuild it in three days! Then save yourself! If you are God's son, come down from the Cross!' The chief priests with the scribes and elders mocked him in the same way. 'He saved others,' they said, 'he cannot save himself. He is the king of Israel, let him come down from the Cross now, and we will believe in him.'

Writing 1000 years after Christ's death, Maimonides established the criteria whereby his people could identify the Messiah. "If," he wrote,

there arises a king from the House of David, versed in Torah [who] performs the commandments like David his ancestor...and wages a war of God, it is assumed that he is the Messiah. If he successfully does this and builds the Temple in its proper place and gathers the dispersed of Israel, behold, he is certainly the Messiah.⁴³

Writing 800 years after Maimonides, Graetz says the same thing. "The only stumbling block to their ["Jewish"] belief lay in the fact that the Messiah who came to deliver Israel and bring to light the glory of the kingdom of heaven, endured a shameful death. How could the Messiah be subject to pain? A suffering Messiah staggered them considerably."⁴⁴

Once again, the "Jews" defined themselves by their rejection of Christ, a decision with incalculable consequences. Once the "Jews" defined a suffering Christ as a contradiction in terms, they made their rejection of the Logos inevitable. And once they rejected the Logos, they paved the way for the rejection of all Logos. And once they did that, they embarked upon a path of revolutionary activity that brought woe upon them almost immediately. All of the acts of self-definition revolved around Christ; since the Jewish Messiah could not be a suffering servant, he had to be a warrior king. Since the Jews did not rule their own nation, that warrior king would have to be a revolutionary who would overthrow the dominant political culture. By the time of Maimonides, the definition had become axiomatic. If the claimant did not fulfill political and revolutionary criteria, he was, ipso facto, not the Messiah. The Messiah had to be a Revolutionary Jew. This, not persecution by Christians, was the deepest source of Jewish woe, because the revolutionary stance of the Jew, redefined throughout history from political insurrection to cultural subversion, brought on persecution in reaction: persecution affecting guilty and innocent alike.

By rejecting Logos, which was simultaneously the person of Christ and the order in the universe, including the moral order, which sprang from the divine mind, the "Jew" found himself drawn inexorably to revolution. The parents of the

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man born blind knew “the Jews ... had already agreed to expel from the synagogue anyone who should acknowledge Jesus as the Christ.” Once the Christ was crucified, the “Jews” followed through on the threat. Brumlik states “the re-constitution of Judaism as rabbinical or pharisaical Judaism” began “with the introduction of the curse of the heretics of the 18 petition prayer.”³⁵ This curse, which was leveled at new Christians, was formulated and implemented between 80 and 120 AD, which is when scholars say the Gospel of John was written. Judaism was a ‘*religio licita*’ or permitted religion—a religion freed from offering sacrifice to the emperor. Exclusion from the synagogue must have inflicted severe hardship on Jewish followers of Jesus, because they thus also lost protection and social membership.

Brumlik denies exclusion from the synagogues took place when St. John says, i.e., at the time of Christ. He admits it affected Christians; however, he fails to see the more devastating effect on the “Jews” when it turned the synagogue into a cell of revolutionary activity. After Christ, Zealot influence over the “Jews” grew in direct proportion to the number of Jews expelled from the synagogue. That process culminated in overt revolution when the Jews rebelled against Roman hegemony in 66 AD.

The process is simple to understand. “The fanatics keep pushing the envelope,” says Kevin MacDonald, “forcing other Jews to either go along with their agenda or to simply cease being part of the Jewish community.”³⁶ MacDonald is discussing the development of Zionism, but his description applies equally to those who threatened the parents of the man born blind with expulsion. This dynamic has been at work throughout “Jewish” history from the time of Christ. (MacDonald traces it back further.) The Jews who objected to the hysteria that reigned when the Jews proclaimed Sabbetai Zevi their Messiah were expelled from the synagogue, too. Some left town to save life and limb. In both instances, “the most radical elements” in the Jewish community “end up pulling the entire community in their direction.”³⁷

“The radicals who determined the direction of the Jewish community” after Christ’s death were known as Zealots. Jews who followed Jesus were expelled from the synagogue, just as today: “Jews living in the Diaspora who do not support the aims of the Likud Party in Israel” are “being rooted out of the Jewish community.”³⁸ Following Christ’s death, the “Jews” became progressively more committed to revolutionary activity, which is to say, military operations, to throw off the yoke of Roman hegemony. The inexorable movement of the Jewish people toward revolution began when, as Matthew puts it, “The chief priests and elders ... persuaded the crowd to demand the release of Barabbas and the execution of the Jesus.” It was ratified when Annas and Caiaphas told Christ they could accept him as the Messiah if he came down from the Cross. The rejection of Christ was intimately bound up with the acceptance of Barabbas, the Zealot, i.e., choosing the revolutionary Jew over the suffering Christ. In choosing Barabbas, the “Jews” chose revolution. In rejecting Christ, the “Jews” chose revolution, setting in motion events that led

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to Masada and greater tragedy beyond. Graetz cites Flavius Josephus, the assimilated Jew who wrote *The Jewish Wars*, as an authority to establish the role of messianic revolutionary politics in the revolt against Rome: "According to Josephus, it was chiefly the belief in the imminent advent of a messianic king that launched the Jews upon the suicidal war which ended with the capture of Jerusalem and the destruction of the temple in AD 70. Even Simon bar-Kokhba, who led the last great struggle for national independence in AD 131, was still greeted as Messiah."⁴⁹

The insurrection of 66 AD began when Florus, a grasping, blundering Roman ruler, used a small riot in Jerusalem as a pretext for looting the Temple. The Jews rushed to defend the Temple, hurling stones at the Roman soldiers, barring their passage through the narrow entrance, and demolishing the colonnade leading from Fort Antonia. The revolution started inadvertently, but the way had already been prepared. The combination of Roman arrogance and Jewish expectation of the coming of a military Messiah made conflict inevitable.

The Jewish population was divided between the Zealots and the peace party clustered around the rabbinical school of Hillel, among whom were King Agrippa and Princess Berenice. "[T]he party that favored revolution," clustered around the more rigorous school of Shammai.⁵⁰ When Florus' sack of the Temple was thwarted by popular resistance and the future of Jerusalem hung in the balance, Agrippa mounted the high gallery opposite the Temple, with the popular Princess Berenice at his side, and tried to persuade the people further resistance was futile and would lead to disaster. Many were moved by his arguments and felt that Roman hegemony without Florus might be workable, so Agrippa concentrated his rhetoric there. But when Agrippa tried to persuade the Jews to obey Florus until Rome replaced him, "the revolutionary party again won the upper hand, and Agrippa was obliged to flee from Jerusalem."⁵¹

The revolutionaries then controlled the Jewish people, who refused to pay taxes to Rome. Menahem, a descendant of Judas, the founder of the Zealots, captured the fortress of Masada, putting the Roman garrison to death. After grabbing the Roman arsenal, Menahem and his followers appeared on the field of battle to drive the Roman legions from Palestine.

Eleazar, leader of the Zealots, led his followers into the field, too. He "fanned the revolutionary spirit of the people and drove them on to complete rupture with Rome."⁵² He persuaded the Jewish priests to stop offering the daily sacrifice for the emperor Nero, thus committing them to the revolution. Adherents of the school of Hillel claimed that it was unlawful to refuse the offerings of the heathen from the Temple, but their pleas fell on deaf ears. "The officiating priests ... threw themselves without reserve into the maelstrom of revolution. From that time on, the Temple obeyed its chief, Eleazar, and became the hotbed of insurrection."⁵³ Hoping to avert draconian measures from the Romans, Agrippa sent his cavalry to fight alongside of the remnants of the Roman garrison in Judaea, but they could not dislodge Eleazar and the Zealots from the Temple. The Zealots' counterat-

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tack drove the Romans from the city. The Sicarii, the terrorist faction under Menahem, named after their daggers, broke through the defenses of the fort where the Romans made their last stand and slaughtered them. The revolution liberated Jerusalem for a time.

Gravely underestimating the threat the Jewish revolutionaries posed, Nero dispatched his general Cestius, who left Antioch and descended on Jerusalem with 30,000 experienced soldiers. Like Nero, Cestius underestimated the revolutionary fervor of the Jews and mistakenly engaged them before the walls of Jerusalem, where they inflicted a stunning defeat on the Roman legions.

The emperor Nero, in Greece singing to the crowds and impressing them with his skill as a charioteer, trembled upon learning of Cestius' defeat, "for the revolution in Judaea might be the precursor of grave events."⁵⁴ The idea of revolution was essentially Jewish, practiced by Jews who had liberated their country from Rome, but it could be extrapolated and refined to apply to other nations. The Jewish revolutionaries posed a much greater threat to Roman hegemony than the rebellious members of other tribes, where issues never transcended the local.

The Jewish revolutionaries posed another threat because, like the Jews in Rome on Mount Vatican, there were colonies of Jews throughout the empire. Each was a potential revolutionary cell, emboldening Jews not only to revolt, but urging other subjugated ethnic groups to revolt too. The Jewish revolutionary vision was both ethnocentric and altruistic. As God's chosen people, they bore revolutionary liberation to the nations. Jewish revolutionaries saw themselves as the little stone that would shatter the Roman colossus not just for their own benefit but also for the benefit of the benighted gentiles, who would seek their own liberation under Jewish auspices.

So Nero had reason to tremble. He chose as the successor to the arrogant but unfortunate Cestius, Flavius Vespasian, who had subdued the barbaric Britons, and was one of the ablest generals of his age. Vespasian arrived in Judaea with almost twice as many soldiers as Cestius, but he arrived cautiously. Rather than meet the revolutionary Jews in open battle, where their enthusiasm could compensate for their lack of military experience, Vespasian cut the ground from under them one fortress at a time, knowing that in a landlocked nation, every hand that wielded a sword did not guide a plow. A long siege meant no planting or harvest. The Romans controlled the ocean; starvation became their most powerful weapon, as one city after another fell.

Although the Jews were losing the war, the remnant fleeing to Jerusalem, thought the city impregnable. The idea of Messianic revolution, not the size of their army, sustained the Jews. The Jews were "stimulated by their ardent belief that the Messianic period so long foretold by the prophets, was actually dawning, when every other nation of the earth would be given to the dominion of Israel."⁵⁵

Not everyone was filled with enthusiasm. According to Graetz, "only the very young and men of no worldly position devoted themselves to the cause of the

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revolutionists.”⁵⁶ The more sensible and the more prosperous were ready to capitulate and throw themselves on the mercy of the Romans. As the glow of the initial victories faded and the folly of rebelling against Rome became more apparent, the peace party became emboldened. Jewish adherents of the cause of Rome wrapped intelligence reports around the shafts of arrows and fired them into the Roman camp.

In February of the year 70 A.D., when Titus, son of Vespasian and heir to the imperial throne, appeared before Jerusalem, the city had maintained its independence for four years, a scandal to Rome that Titus had to resolve. Titus intended to deal leniently with the Jews, asking only that they acknowledge Rome’s sovereignty and pay taxes, but the Jews refused. So Titus resolved to show no mercy. In March, Titus’s army breached the outer wall of Jerusalem and seized the town of Bezetha. His offer of leniency spurned, Titus turned to cruelty to intimidate the besieged, crucifying 500 prisoners in a single day. Other prisoners he sent back with their hands cut off. Famine, more than Roman arms or cruelty, was taking a toll on the city, causing many Jews to surrender; they were then butchered. Cruelty was piled upon cruelty, but each time Titus called for negotiations he ran into the brick wall of Jewish messianism. John of Gischala was convinced that God would not abandon his people; he led the Jews into their last defensive position, the Temple itself, where they held off the Romans by setting fire to their own buildings.

When Jesus went to the Temple in Jerusalem for the last time He drew a different lesson from Daniel’s messianic prophecies than the Zealots did. Discussing the Temple, Jesus told his disciples “not a single stone here will be left on another; everything will be destroyed.” Jesus wept because the lost sheep of the house of Israel had chosen revolutionary politics, a decision that spelled catastrophe for the very people he came to save. “Jerusalem, Jerusalem, you that kill the prophets and stone those who are sent to you! How often have I longed to gather your children, as a hen gathers her chicks under her wings and you refused. So be it! Your house will be left to you desolate.” The image of Christ as the mother hen spurned by her offspring found grim fulfillment a generation after his death when a woman who had fled to Jerusalem was driven beyond endurance by hunger and killed and devoured her own child. It was, Graetz remarked without irony, “as if not one line of the old prophecy concerning the doom of Judaea was to remain unfulfilled.”⁵⁷

Titus, sensing victory, decided to take the Temple without destroying it, but God had other plans. In August 70, one of the Roman soldiers who had beaten back a furious sally by the Jews climbed onto a comrade’s back and hurled a flaming torch through the window of the Temple, where it set fire to the wooden beams of the sanctuary. Soon the whole Temple was in flames. Titus ordered his troops to extinguish the blaze, but no one heeded him. Seized by the same curiosity that had gripped Pompey a Century earlier, Titus made his way into the Holy of Holies. Titus was the last to gaze on the empty shrine at the heart of the Temple that would disappear, never to be rebuilt. Julian the Apostate tried to re-build the Temple 300

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years later but the workmen were stymied by fire and brimstone explosions and work soon ceased. In the mid-1900s, Israel was restored as a nation in an act that the Jews of Middle Ages would have found astounding, but the Temple never got rebuilt. Titus had the last glimpse of the last remnant of the Jewish religion that revolved around Temple sacrifice. Judaism would be reconstituted as a religion of the book after the altar of sacrifice was destroyed.

As Titus contemplated the demise of something larger than he could understand in the Jewish Holy of Holies, the slaughter continued unabated in the Temple courtyard.

Congregated clusters of trembling people from all the country beheld in the ascending flames the sign that the glory of their nation had departed forever. Many inhabitants of Jerusalem, unwilling to outlive their beloved Temple, cast themselves headlong into the fire. But thousands of men, women and children clung fondly to the inner court. Had they not been promised by the persuasive lips of false prophets, that God would save them by a miracle at the very moment of destruction? They fell but an easier prey to the Romans, who slew 6,000 on the spot. The Temple was burnt to the ground; only a few smoldering ruins were left, rising like gigantic ghosts from the ashes. A few priests escaped to the tops of the walls, where they remained without food for some days until they were compelled to surrender. Titus ordered their instant execution, saying "Priests must fall with their Temple." The conquering legions raised their standards in the midst of the ruins, sacrificed to their gods in the Holy Place and saluted Titus as emperor. By a strange coincidence the second Temple had fallen upon the anniversary of the destruction of the first Temple.⁵⁸

"When you see the disastrous abomination of which the prophet Daniel spoke up in the holy place, ... then those in Judaea must escape to the mountains.... For then there will be great distress such as, until now, since the world began, there never has been nor never will be again."

Within two months, Titus leveled Jerusalem's walls and established three camps to capture and execute the escaping soldiers. More than a million lives were lost in the siege. So many Jewish women and children were put on the block that the price for slaves collapsed. The Menorah, the golden table, and the scroll of the Law were taken as booty to Rome along with the mighty Jewish warrior Simon bar Giora, who was dragged through the streets of Rome and then thrown from the Tarpeian rock in sacrifice to the gods.

While it seemed the Jewish nation had perished in the aftermath of the siege, a remnant escaped to the Diaspora communities in Arabia, Egypt, and Cyrene, whence they took both their hatred of Rome and their revolutionary messianic politics. A remnant of the peace party also escaped. Sensing the revolution was leading to catastrophe, Jochanan ben Zakkai had himself smuggled out of besieged Jerusalem as a corpse wrapped in a shroud. When Titus' Jewish spies informed him that Jochanan was a friend of Rome, the Roman general granted him one request. Jochanan asked for permission to start a school. From this school, the new religion of Judaism arose. The Jews had no Temple, no burnt offerings, no

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priesthood, and no Sanhedrin or ruling body. All they had was a book, and out of this book they created a new religion. The role of the rabbi was now to comment on the book. The commentary was known as Talmud, which became the basis of the new Jewish religion.

The Jewish revolutionaries lived on their fantasies of messianic omnipotence, even when messianic politics brought catastrophe to the Jewish people. The school of Jochanan and Hillel and the other friends of Rome, however, craved an opposite good, survival. The basis of their religion was the Pentateuch, upon which they built a superstructure of commentary. The Law guaranteed survival, but survival often dictated what was going to be the Law.

The political factions among the Jews became critical schools following the destruction of the Temple. The school of Shammai, having espoused the cause of the Zealots, now returned to espousing rigorism in scriptural exegesis. The School of Hillel became the school of peace with the Romans. After the Jewish religion was re-defined as a religion of the book, or of competing interpretations of the book, these two schools would define the options for generations of Jews. There would be Jews drawn to assimilation, after the model of Jochanan and Hillel, and there would be Jews drawn to political messianism, after the model of Eleazar the Zealot and the school of Shammai. Jewish life oscillated between these poles for two millennia, and the two options manifest themselves in various ways: Roy Cohn urging the death sentence for the Rosenbergs during the McCarthy era; or in contrast, Spinoza's excommunication by Rabbi Menasseh ben Israel's synagogue in Amsterdam. Jews could emulate Moses Mendelssohn on the one hand, or Theodor Herzl on the other; they could emulate David Brooks or Noam Chomsky.

Unfortunately, there was no way to adjudicate competing interpretations. The various interpretations were not organized on any scientific framework. The "Halacha" were deduced from the Pentateuch and appended randomly, handed down separately usually joined to the name of the authority from whom they were derived. They were then memorized and repeated, spawning new interpretations which were then strung together, memorized and repeated. There was no way to adjudicate between the authorities when they differed. This led to averroism, the notion that the mind could hold two contradictory truths, both of which were right. During a contentious debate between the schools of Shammai and Hillel, a voice from heaven announced "the teachings of both schools are the words of the living God, but practically the laws of Hillel only are to carry weight."⁵⁹ At another point, the rabbis concluded: "Every man according to his choice may follow the school of Hillel or of Shammai, but the decision of the school of Hillel shall be the only accepted interpretation of the Law."⁶⁰ By becoming a religion of the book, Judaism subverted the book upon which it was based: "The contentions between the schools, which extended to various practical matters, brought about wide divergence in the view with regard to the Law and life. One teacher held some things to be permissible which another forbade. Thus, Judaism seemed to have two bodies of laws, or, according to the words of the Talmud—"The One Law had become two."⁶¹

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With directives like this, the relationships between the schools became more acrimonious. By putting a premium on Jewish survival, the school of accommodation could not resolve its own disputes effectively. The Talmudic commentary was based ultimately upon the law, but the commentary often contradicted what it commented on. "The written Law (that of the Pentateuch) and the oral Law (the Sopheric) from this time ceased to be two widely sundered branches, but were brought into close relations with each other, although the new rendering *certainly did violence to the words of Scripture*."⁶² As a result, the rabbis expected to achieve unity without truth. Dissenters were expelled from the synagogue; the rabbis had to be obeyed even if they were wrong. When Joshua showed that Gamaliel's calculation for the commencement of the month of Tishri, during which the day of Atonement was celebrated, was false, Gamaliel refused to yield and threatened Joshua with expulsion from the synagogue. To preserve unity, Dossa ben Harchinas persuaded Joshua to yield, reasoning "that the arrangements of a religious chief must be uncontested even if they are erroneous."⁶³ With thought like this in the party of peace and accommodation, the political messianism of the Zealots soon burst into flame again.

In 115, the Jews of Babylon revolted against Rome. The revolt soon spread. In Cyrenaica, the Jews slaughtered 200,000 Greeks and Romans. In Cyprus, where 240,000 Greeks were slain, the revolutionary Jews leveled Salamis. So great was the local revulsion in Cyprus that the Jews living there were exterminated 30 years later. After that, a law decreed that no Jew would be allowed to set foot on the island, not even Jews shipwrecked off its coast.

The normally docile Jews in Egypt were also seized with revolutionary fervor, indiscriminately massacring Greeks and Romans. After plundering towns near Alexandria, the Jews boldly attacked the Roman army under the general Lupus. In their first encounter, the revolutionary spirit of the Jews triumphed over the military experience of the Romans, and Lupus fled. When terrorized Greeks and Romans took to ship on the Nile, the Jews followed them bent on revenge. The historian Appian, living then in Alexandria, wrote an account that "gives some idea of the terror excited by the Jewish populations."⁶⁴ The Jews "are said to have eaten the flesh of the captive Greeks and Romans, to have smeared themselves in the skins torn off them." Graetz finds this difficult to believe because these actions "are quite foreign to Jewish character and customs." However, he concedes, "it is probably true that the Jews made the Romans and Greeks fight with wild animals or in the arena."⁶⁵ He characterizes this as "a sad reprisal" for what Titus and Vespasian did after the rebellion of 66.⁶⁶

In Judaea, the rebellion was led by Julianus and Pappus, Jews from Alexandria. Like his predecessor Nero, Trajan especially feared the rebellious Jews because Jewish revolution was never merely local and because there were Jewish colonies throughout the Empire since it was based on the Jewish messianic idea applicable to all oppressed ethnic groups. Then, as during the Bolshevik revolution in Rus-

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sia, the Jews in the revolutionary vanguard could mobilize far greater numbers because of the message of Jewish revolution—the messianic idea they had derived from Daniel, the idea of resistance to political authority they had derived from Maccabees, and the idea of deliverance they had derived from Exodus—had universal application. Jesus’ statement, “Salvation is from the Jews,” would take on a political significance unintended by Jesus as Jews gravitated toward leadership in one revolutionary movement after another. The revolution against Rome was the first post-Christian attempt to put revolutionary Jewish principles into practice. The Jews—Trajan probably understood this—were motivated by an idea that was every bit as powerful as the idea of Rome. As a result, Trajan sent the cruel Moor Quietus to crush the rebellion.

Trajan died in 117; news of his death fanned the rebellion into an inferno that threatened to bring the empire down in flames. Captive nations seemed caught up in revolution, willing to test it with their lives against Rome’s military might. Trajan’s successor Hadrian lacked the brutal will of his predecessors. He arranged limited self-government for the provinces to the East and was even open to making concessions to the Jews. Quietus was called back to Rome and, in a gesture of reconciliation with the Jews, was executed at the command of the emperor. In peace negotiations, the Jews asked Hadrian for permission to rebuild their Temple. Hadrian, to their surprise and delight, acceded. What followed, however, were years of broken promises by Hadrian and unfulfilled expectations for the Jews. Hadrian had second thoughts. Magnanimity to subjugated peoples was unprecedented imperial behavior. The Jews became more impatient and more inclined to act on their growing revolutionary fervor.

In 130, Hadrian came to Palestine to meet the rebellious Jews. The Samaritans, who probably worshipped him as a god to curry favor, soon began to poison his mind, claiming reconstruction of the Temple was the first step the Jews planned to declare independence from Rome. As a result, Hadrian backed away from his promises. The Jews could build their Temple, but not on the original site or on a scale as large as the original. The Jews, “filled with the idea of rebellion” anyway, were not disposed to put up with Hadrian’s prevarication.

Hadrian remained in Syria for a year. When he left for Egypt, he thought the issue was resolved. Jerusalem would be rebuilt as a pagan city, which would hasten the assimilation of the Jewish race into the Roman Empire. Racial and religious differences would disappear. All would be Romans, nothing more, nothing less. The Jewish revolutionaries, however, were plotting rebellion. The Romans’ weapons, fashioned by Jewish armaments makers, were deliberately weak and meant to fail in battle, because the Jews knew they would have to face them soon.

Hadrian’s departure was the signal for rebellion. Well planned, it broke out seemingly miraculously, taking Hadrian by surprise. Equally miraculous was the emergence from nowhere of Simon bar Kokhba, the military leader of the Jews. Virtually nothing is known about him, other than his name. Kokhba (or Cochba)

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means "star," as the "star which has arisen in David." Kokhba was a play on his real name, Bar-Kosiba, referring to the town of his birth. For a short time, bar Kokhba was the terror of the Roman Empire, a military figure not unlike Hannibal, another Semite whose daring and skill threatened the Roman Empire. Like Hannibal, bar Kokhba threatened Roman hegemony over the Mediterranean.

Because he personified the military leader they had longed for, the Jews proclaimed Simon bar Kokhba their Messiah. In him, the "Jews" found everything they thought lacking in Christ. Bar Kokhba was "the perfect incarnation of the nation's will and the nation's hate, spreading terror around and standing as the center-point of an eventful movement."⁶⁷ Bar Kokhba was the Messiah that the Jews wanted because he "turned the small, defeated Jewish nation into a mighty force that, for a short while, pushed back the mightiest empire the world has ever known."⁶⁸ Resnick adds without the slightest sense of irony "Bar Kokhba was a glimpse into the future, a glimpse that enabled the Jews to know that one day, the Messiah will truly come."⁶⁹

Bar Kokhba was proclaimed Messiah by Rabbi Akiba, who also gave him the name "star." Akiba "was confirmed ... in his hopes that the Roman power would soon be overthrown, and that the splendors of Israel would once more shine forth, and he looked forward through this means to the speedy establishment of the Messianic kingdom."⁷⁰ Bar Kokhba was proclaimed Messiah largely because the "Jews," by expelling the Christian Jews from their synagogues, had become revolutionaries who defined their Messiah in exclusively political and military terms: "The outstanding quality that is attributed to [the Messiah] is that when his identity is revealed, the kings of the land will tremble when they hear of it; they will fear and shake and their kingdoms will plot how to stand against him, by sword or other means."⁷¹ Of course, according to a counter tradition, the false Messiah "causes Israel to be slain by the sword, to scatter those who remain, and to humiliate them. He abolishes the Torah and deceives most of the world to serve a deity other than God."⁷² Again, the Jews had no way to adjudicate competing claims; revolutionary fervor ended the debate by sweeping everyone into a movement headed for disaster.

As when Sabbetai Zevi was declared the Messiah in 1666, the verdict was virtually unanimous, but not completely. Rabbi Jochanan Ben Torta remained skeptical. When he heard Akiba had proclaimed Bar Kokhba the Messiah, he exclaimed, "Sooner shall grass grow from thy chin, Akiba, than that the Messiah will appear."⁷³ But his voice was ignored, as the Jews had ignored prophets like Jeremiah, who had warned: "do not rebel against the government; do not try to hasten the End of Days, do not reveal the mysteries of Torah and do not leave the Diaspora by force; otherwise, why should the Messiah have to come."⁷⁴ Bar Kokhba did what Jeremiah forbade, but the all but unanimous acclaim he received as Messiah increased his power and helped him unite the Jewish people.

Bar Kokhba demanded that all Christian Jews deny Jesus and make war against the Romans. Those who refused were declared traitors, punished with

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heavy penalties. The process that had begun when the parents of the man born blind were threatened with expulsion from the synagogue reached its completion. Now there was no longer any question. To be a Jew meant to be a revolutionary. Ethnos and religion disappeared into the political ideology of the revolutionary movement, which would henceforth masquerade, depending on the circumstances, as both ethnos and religion. The Jewish Christians were considered blasphemers and spies, because "they refused to take part in the national war."⁷⁵ Bar Kokhba was not only the alternative to Christ, he also fulfilled Christ's prophecy that others would come "saying I am Christ, and shall deceive many." Bar Kokhba's coming was accompanied by "wars and rumors of wars," at a time when the Christian Jews were going to be beaten in the synagogues, and when they were hated by all. Christ also predicted unprecedented suffering, a prediction the Jewish Christians kept alive as their co-ethnics got swept up in the hysteria and euphoria leading to war.

After Akiba proclaimed Bar Kokhba the Messiah, Jewish warriors from throughout the Roman Empire poured into Jerusalem to fight at his side. Jewish sources claim Bar Kokhba had 400,000 troops. Dio Cassius, the pagan historian, puts the number at 580,000. To test his troops' ferocity and obedience, Bar Kokhba asked them to bite off the end of a finger, and 200,000 complied. The size of the army was impressive, but when combined with the fervor of the revolutionary ideology and significant numbers of heathens who made common cause with the Jews, the "revolt became one of great dimensions," and the entire Roman empire was in jeopardy from a blow "by which the various members of its gigantic body were to be rent asunder."⁷⁶ According to Dio Cassius, "All Judaea had been stirred up. Many other nations joined them for personal gain. The whole earth, one might say, was stirred up in the matter."⁷⁷

The rebellion of Bar Kokhba was no local matter; it was a struggle over who was going to rule the world. Jewish revolutionary thought never settled for a smaller stage. The same was true of Bolshevism and Neoconservatism; each had the same universal scope. *Aut munda aut nihil* could have been the motto of Jewish revolution. Once the Talmud became the essence of the redefinition of Judaism as anti-Christian, Judaism espoused a political view antithetical to what it perceived as Christian otherworldiness. It committed the Jews to Messianic politics. According to Resnick's reading of the Talmud, "the major distinction of the Messianic era will be political."⁷⁸ The Talmud looked forward to heaven on earth when a political Messiah would reign over a universal political system. Resnick's account of that millennial era shows its uncanny similarities to the Jewish utopias proposed by Marx, Trotsky, and the Neoconservatives:

The Messianic Era will herald the onset of a single, universal political system, with the Messiah at its helm. There will no longer be localized concern over natural resources. The spirit of universal cooperation and brotherhood will reign supreme. There will no longer be the need to accumulate wealth.... There will no longer be diverse cultures and philosophies. Just as in the very beginning of

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time, a single man was created, so, too in the end of days, all Mankind will unite as a single entity. There will no longer be the need for war.⁷⁹

Finally, the millennial universal revolutionary political system will abolish the nations because:

History has taught us that in a world divided into various nations, no nation can achieve eternal independence or perpetual self-reliance. But in a one-world political entity, true independence can be achieved. Man can turn his focus to the realm of the spirit and strive for moral perfection and intellectual excellence. The Messianic Era will usher in the rebirth of virtue, a renaissance of spirituality and an understanding of God's will. The world will experience a spiritual revival that will result in the perfection of the human condition. Man will achieve the same state of godliness as on the day he was created. "The wolf shall dwell with the lamb."⁸⁰

With huge numbers of Jews pouring into Judaea and a revolutionary fervor to match their number, the "warlike Messiah" drove the Roman legions out of Palestine. The Governor of Judaea was stunned by the size and power of the military force arrayed against him. He retreated under its blows, abandoning in the first year 50 fortresses and 985 towns and villages. Like Nero who watched the impetuous Cestius go down to defeat in 66, Hadrian had to send one general after another packing before he found someone the equal of Bar Kokhba, who, in the ultimate act of defiance, had coins struck bearing his image. Known as Bar-Kokhba coins or more tellingly "coins of the revolution," they made explicit what was already obvious to the entire world. The Jews had defied Rome and created their own state. They were a model to any other ethnic group which felt oppressed by Rome, and as such they were a threat to the existence of Rome itself. The Jewish revolution had thrown off the Roman yoke. Akiba was right: Bar Kokhba had proven he was the Messiah.

In Julius Severus, who had just put down a rebellion in Britain, Hadrian eventually found the general who was Bar Kokhba's equal. Arriving in Judaea, Severus found the Jews so firmly entrenched that a quick and decisive victory was out of the question. Like the less impetuous and more effective of his predecessors, Severus took advantage of Roman control of the seas and put hunger to work as his most effective weapon. With the blockade in place, Severus reconquered Judaea one village and town at a time.

During Severus' campaign, which lasted years and extended over more than 50 battles, the tide turned against Bar Kokhba. Rabbi Akiba was captured and executed after an extended stay in prison. Deemed strategically indefensible, Jerusalem was abandoned to the Romans, and on the 9th of Ab (August), the day on which the second Temple had been destroyed in 70 AD, the Roman governor plowed up the Temple mount and offered sacrifice there to Roman gods. It was not a good omen.

The Jews retreated to the fortress of Bethar, and there, like their Messianic forebears who had perched atop Masada 70 years before, they assumed that God

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would protect them. The Romans settled in for a year-long siege which was to be the culmination of a three and a half years war of attrition. Eusebius states that Bethar was besieged in the 18th year of Hadrian's reign (134 AD), about two years after the revolt, and that its fall was caused by hunger and thirst.

The Jews almost outlasted the Romans. According to one account, Bar Kokhba snatched defeat from the jaws of victory by kicking the pious Eleazar, whose prayers were holding off the Romans, and whom he suspected of conniving with a Samaritan spy. When Eleazar died, a voice was heard from heaven saying, "thou hast lamed the arm of Israel and blinded his eyes; therefore shall thine arm and thine eye lose their power."⁸¹

Another account says the Romans were ready to call off the siege when two Samaritan brothers imprisoned by the Jews threw a detailed map of the city's subterranean passages over the city's walls to the Romans. Taking advantage of the Sabbath, Roman soldiers forced their way into the city, and a bloodbath ensued. Horses were said to wade through blood up to their nostrils. The tide of blood was said to have washed bodies to the sea. Dio Cassius claims that half a million Jews were slaughtered in addition to those who died of fire and starvation. The Romans suffered great losses too, but Bar Kokhba was captured; his head was brought to Harain. Bethar fell on the most fateful date in Jewish history, the 9th of Ab.

The Jewish population of Judaea was largely exterminated in the repression that followed Bethar's fall. Hadrian established three military stations to capture the fugitives and execute them; women and children were sold into slavery in the markets of Hebron and Gaza, as in the first revolt. Towns that offered any resistance were leveled; Judaea was "literally converted into a desert."⁸² Those who could escape went to Arabia, where their descendants played a role in the rise of Islam. In place of Jerusalem, Hadrian built Aelia Capitolina, a new city slightly to the north in the Greek style. On the Temple Mount, instead of the temple promised to the Jews, Hadrian erected a column in his own honor and a temple in honor of Jupiter Capitolinus. So completely was Jerusalem eradicated that "a hundred years later a governor of Palestine asked a bishop, who said he came from Jerusalem, where that town was situated."⁸³

The catastrophe following the short violent reign of the Messiah Bar Kokhba did not bring an end to the Jewish people—although it almost did just that—but it did end Jewish messianic politics for a while. For more than one thousand years, during which Christianity supplanted Rome and established its hegemony over Europe, the Jewish revolutionaries largely held their peace. The bloody suppression of the Bar Kokhba revolution brought about "the annihilation of political nationalism" which "put an end both to the apocalyptic faith and to the militancy of the Jews."⁸⁴

Hadrian made a lasting impression on the Jews. After his governor plowed up the Temple Mount, the Jews concentrated on survival. The religion of the book took a back seat to the religion of ethnocentric survival, which would henceforth

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dictate the meaning of the book. Once again, the rabbis disputed one another. One group claimed "every Jew ... should be ready to die the death of a martyr."⁸⁵ The faction of Shammai, though, said, "outwardly and under compulsion, one might transgress the Law in order to preserve one's life."⁸⁶ The assembly at Lydda took a middle course, distinguishing between "important precepts and those which are less weighty." Finally a decision was reached that "all laws might be broken, with the exception of those prohibiting idolatry, adultery, and murder" in order "to avoid death by torture."⁸⁷ Graetz comments: "It was touching to note the petty tricks and pious frauds by which they endeavored to avoid death and yet to satisfy their conscience. The mental tortures which they suffered daily and hourly made them skillful in discovering loopholes of escape."⁸⁸

The search for loopholes became a defining characteristic of the Jewish race. The law could henceforth be transgressed in the interest of survival. As one example:

The two authorities of Tiberias, Jonah and Jose, taught that it was lawful to bake for Ursicinus on the Sabbath, and the teachers of Neve, a Gaulanite town, permitted leavened bread to be baked for the legions during Passover. In their distress the religious representatives quieted their consciences with the excuse, which they deluded themselves into believing, that the enemy did not expressly demand the transgression of the law, but simply required the regular supply of the army. But Ursicinus' intention appears really to have been to institute a religious persecution.⁸⁹

The notion that "it is better, for a time, religious laws should be transgressed"⁹⁰ was not endorsed by Jews who became Christians. Christians died rather than offer incense to the emperor. Many died rather than violate their faith. They were known as "martyrs," which means "witnesses." And those who listened to their witness often concluded that they died believing their faith to be true, which led many to accept their faith.

The opposite conclusion applies to the Jews. If they were not willing to die for their religion, then it was probably not true. It was as if the Jews understood that with the fall of the Temple they had created a new religion, and that no one was willing to put his life on the line to attest to its authenticity. Jewish religion became a religion of ethnic survival, which became its highest good. The notion that survival somehow allowed the transgression of religious laws found no precedent in scripture. The books of Daniel and Maccabees show that a Jew must accept death rather than transgress the law of God. Christians now hold this position, but not the Jews. The fact that Christians took the position of Daniel and the Maccabees while the Jews repudiated it shows the continuity from Moses to the Church, as Christ indicated, not from Moses "to those who call themselves Jews," in St. John's words.

Graetz mocks the Jewish penchant for discovering "loopholes of escape," but he ignores the role it played in handing victory over Rome to the Christians.⁹¹ By siding with Bar Kokhba, the rabbis made the split with their Christian co-

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ethnics inevitable and bitter when it finally came. The Christians conquered Rome because they had been expelled from the synagogue. Had they remained in the synagogue, they would have undoubtedly been compromised by the religion of ethnic survival, which compromised everything it came in contact with, including the Torah, its nominal basis and *raison d'être*. "From the time of Hadrian," we are told, "all connection between Jews and Christians ceased."⁹² The Bar Kokhba Revolution made the split final and irrevocable. As if to show their independence, the Christians chose an uncircumcised heathen as their bishop. Jews and Christians, henceforth, "no longer occupied the position of two hostile bodies belonging to the same house, but they became two entirely distinct bodies."⁹³ Paganism, a religion nourished by and in turn breeding "irrational ideas, deceit, and immorality,"⁹⁴ was replaced inevitably by ethical monotheism. Mankind cannot pretend it doesn't know certain things. Once Jewish religion and Greek philosophy were transmitted throughout the Mediterranean basin by Roman infrastructure, mankind could not return to placating irrational and petulant gods. Revulsion at Jewish revolutionary excess and contempt at the supine behavior that often followed it meant that heathens would not accept the religion of the "Jews" either. That left Christianity, the revised and renewed religion of Moses, Abraham, and Christ, alone in the field. After years of contention, Rome submitted to baptism. Following Constantine's conversion, "the last thread" connecting "Christianity with its parent stock" snapped at the Council of Nicaea when the Church decided that it would not rely on the Jewish calendar to calculate the date of Easter. "For," Constantine wrote, "it is unbecoming beyond measure that on this the holiest of festivals we should follow the custom of the Jews. Henceforward, let us have nothing in common with this odious people; our Savior has shown us another path."⁹⁵ Citing Constantine, Graetz claims "The first utterance of Christianity on the very day of its victory betrayed its hostile attitude towards the Jews and gave rise to those malignant decrees of Constantine and his successors, which laid the foundation of the bloody persecution of subsequent centuries."⁹⁶

But history belies his claim. Persecution of the Jews was, as at the time of Masada and Bethar, a function of revolutionary activity. It was oftentimes a reaction to Jewish participation in revolutionary activity, as in Cyprus during the second Century and in Eastern Europe in the 1920s and 1930s. But the idea of revolution has a life of its own. The temptation to "judaize" has never left Christianity, and Christian writers who understood the pull of the "Jewish" idea denounced Judaizers as dogs that returned to their vomit. In the Middle Ages, as Christian cultural hegemony over Europe reached its zenith, the Jewish idea of heaven on earth would burst forth again. The dogs would return to their vomit, and Jews would be the first to feel its effects.

Julian the Apostate and the Doomed Temple

It is one of the ironies of history that Flavius Claudius Julianus, the Roman emperor who was the scion of the dynasty that acknowledged Christianity as the religion of Rome, should come to be known to us as Julian the Apostate. Born in the year 331, Julian was raised a Christian, but watching his relatives get slaughtered by nominally Christian relatives soured him on Christianity. He never knew Basilina, his mother, who died within months of his birth. His father was a distant figure, caught up in the administration of the empire, who had Julian raised by servants until his father was murdered by Constantius II, Julian's cousin and Constantine's successor. Ricciotti says Julian "seems never to have fully recovered from this tragic shock which influenced many of his decisions in later life."¹

When Constantine the Great died on May 22, 337, Constantius II resolved any doubts about imperial succession by brute force, murdering his rivals. In his *Life of Constantine*, Eusebius of Caesarea claims "the slaughters had their origin in a spontaneous decision of the soldiers throughout the empire,"² but St. Jerome, St. Athanasius, and Zosimus agreed with Julian, who held Constantius II responsible. Julian escaped death because of his age—he was six years old when Constantine died—but later gave full expression to the feeling he nurtured for throughout his life: "And what this most beneficent emperor did for us who were so closely related to him! Six of our common cousins, his uncle, my father, and another on our father's side, and my eldest brother, he put to death without a trial. My other brothers and I, whom he had intended to kill, were eventually sent into exile."³

Because Julian held Constantius II responsible for the murder of his relatives, his hatred gradually transformed itself into a overwhelming desire for revenge against Constantius II and his religion, Christianity. Julian also lost his inherited property, which passed to Constantius II, his Christian—albeit Arian—cousin. (Constantius II, whose reign saw a resurgence of the Arian heresy, was Christian by self-designation only. Like Constantine, he put off baptism until his death bed.) Julian hated Christianity "not by any philosophic or abstract reason but by the fact that his murderous cousin was a Christian."⁴ His revulsion would grow with time.

Constantius II sent Julian to Nicomedia for education, where he was taught by Mardonius, his mother's former tutor. Julian learned the poetry of Homer and Hesiod as well as the philosophy of Plato, Socrates, Aristotle, and Theophrastus. Julian must have received instruction in Christianity there too.

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Mardonius accompanied Julian to Macellum, where Julian was baptized and where he and his brother were enrolled in the Christian clergy in the minor order of lector. Julian read the Scriptures in the assemblies. At Macellum, Julian learned the habit of duplicity that remained with him for his entire life. Although baptized, in Macellum Julian also fell under the influence of Maximus of Ephesus and became convinced the ancient gods had anointed him to restore the empire to the glory it knew under paganism.

Scholars have concluded that Mardonius was an “honest pagan.”⁷⁶ Julian’s later pagan teachers were more dubious. Mardonius led Julian to the threshold of the sacred temple of Neoplatonic philosophy, which had become hopelessly infected with magic and the occult. If Mardonius was Julian’s Vergil, Maximus of Ephesus was the temptress Beatrice who led him across the threshold into the occult. Maximus “initiated” Julian into theurgy. Under the influence of Maximus and other adepts in secret Gnosis, Julian became convinced the wisdom of the Greeks would triumph over the folly of Constantine. There was no reason why one of Constantine’s relatives or successors should not come to his senses and restore Hellenism. Those in Constantinople who thought as he did soon saw in Julian their secret champion, even though Julian must have taken part in Christian services there.

At the end of 351, Constantius II ordered Julian to return to Nicomedia, but forbade him to attend the lectures of Libanius. Julian obeyed his cousin externally, but duplicitously followed them closely in secret by poring over notes taken by others. The return to Nicomedia marked “the beginning of Libanius’ influence over Julian, an influence which was to increase continually until the Apostate’s death.”⁷⁷ Ricciotti refers to Libanius as “a rhetorician ... without depth of thought; in other words, a brilliant literary peacock.”⁷⁸ Libanius, who later became teacher of St. John Chrysostom, hated Christianity as an intellectually feeble alternative to the Hellenic tradition, which boasted a pantheon of literary gods from Homer to Plato.

When Julian came under Libanius’ spell, however, Plato’s teaching and philosophy had fallen on hard times. Hellenism meant Neoplatonism, a compendium based on Plato’s teachings as synthesized by Plotinus a Century before but split apart again by Plotinus’ students Porphyry and Iamblicus.

Porphyry was a practitioner of magic and theurgy who, under the influence of Plotinus, rejected occultism in favor of reason and philosophy according to the traditional understanding of Plato’s teachings. The same cannot be said of Iamblicus. As Neoplatonism’s center of gravity shifted toward Asia at the beginning of the fourth Century, magic gained the upper hand over philosophy. Iamblicus was Neoplatonism’s representative, leading the final decline of the Hellenism of Plato into the mumbo-jumbo of Asiatic magic. So

The exponents of this late Neoplatonism thus gradually ceased to be philosophers, since they renounced the hope of arriving at divine contemplation by means of reason and became instead to a greater or less extent hierophants, magicians,

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thaumaturges, and evokers of the gods [who] dedicated themselves to the task of bringing that divinity to light [through] “theurgy,” that is, divine work.⁸

The decay of Platonic thought eventually infected Judaism. Kaballah was the Neoplatonic reading of the Talmud, and the Lurianic Kabbalah would become Talmudic Judaism infected with Iamblichus’ version of Neoplatonic thaumaturgy, according to which the thaumaturge tried to rescue the scattered sparks and bring about *Tikkun Olam*, or the healing of the world. But that is to get ahead of our story.

Julian, who would live only to 32, was fully formed in his beliefs at 20. By then Julian renounced Christ in favor of Mithra, and in keeping with its dualistic nature, kept his true beliefs secret until the proper time to reveal them. In the meantime, he attended church, especially on religious feast days, while practicing his real religion in secret.

St. Gregory Nazianzen, who met Julian in Athens, felt that he was “handicapped by a number of physical and moral defects” mirrored in his appearance.⁹ Julian was short, stocky and bearded. Ammanius, his pagan biographer, claims “the rabble at Antioch called him a Cercops (one of a race changed by Jupiter into apes), since being of low stature and having a beard like a billy goat’s he spread his broad shoulders as he advanced with great strides through the streets.”¹⁰ Gregory felt that Julian went to Athens “to associate secretly with pagan priests and quacks, since he was no yet confirmed in his impiety.”¹¹ His duplicitous nature was expressed in Julian’s “weaving head [and] shifty feet [and] the constant changes of opinion without apparent reason”; his religious fanaticism was expressed in “the wild, wandering eyes, ... the nostrils breathing hate and scorn, the proud and contemptuous lineaments of the face, the paroxysms of uncontrolled laughter ... the breathless speech and disordered, senseless questions, interlaced with answers no more to the point.” Gregory wondered, “What a monster the Roman empire is nourishing within itself.”¹²

Julian visited Pergamum, then an important center for Hellenism. There Maximus of Ephesus tightened his control over Julian’s mind. Iamblicus was no longer at Pergamum, but his spirit perdured through the work of his disciples, Aedisius and Maximus. Julian had the reputation of being an ascetic, but intellectually, he showed little discipline much less asceticism. Warned by Eusebius to pursue “the purification of the soul through the use of reason,” Julian chose instead the meretricious thaumaturgy Eusebius condemned.¹³ Maximus, “completely dedicated to the occult sciences and theurgy,”¹⁴ invited Eusebius and Julian to a magic show at the temple of Hecate that featured the spontaneous lighting of torches and other wonders. Julian was swept away by the spectacle. “Farewell to your books, you have shown me my man,” Julian said, confounding Eusebius’ admonition.¹⁵

Julian stayed on for a course in magic, during which he was initiated into theurgic mysteries, which Gregory Nazianzen describes thus:

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Julian descended into a subterranean sanctuary closed to the common people in the company of a clever conjurer, a theosophist rather than a philosopher. Such individuals practiced a kind of divination that required darkness and subterranean demons to foretell the future. As Julian advanced farther and farther, he encountered terrors increasingly numerous and alarming—strange sounds, revolting exhalations, fiery apparitions, and other such prodigies. Since he was taking his first steps in the occult science, the strangeness of the apparitions terrified him. He made the sign of the Cross. The demons were subdued and all the visions disappeared. Julian regained courage and began to advance. Then the dread objects began to reappear. The sign of the Cross was repeated and they again disappeared. Julian wavered. The director of the initiation at his side explained: "We loathe but no longer fear them. The weaker cause has conquered!" Convinced by these words, Julian was led on toward the abyss of perdition. What he later heard and did only those know who have undergone such initiations. At any rate, from that day he was possessed.¹⁶

Like Keith Richards, the Rolling Stones' guitarist at the 1969 rock concert that returned human sacrifice to the realm of public spectacle, Julian made the sign of the Cross when demons were about to overwhelm him, until he realized at the prompting of his guide that he was there to be overwhelmed by the demons he feared. The Greek gods were real enough: the Christians called them demons or fallen angels. From then, Julian was their servant. At their behest he rose to the pinnacle of power in the Roman empire and then to doom in the deserts of what is now Iraq. Julian's career is inexplicable without consideration of his recourse to these gods. He saw them at his side during crises, and he consulted them in the entrails of animals and the flight of birds at every turn; they advised him at crucial moments.

In 355 Julian received permission to study at the School of Athens. The Athenians were described in Acts 17:21 as people who "employed themselves in nothing else but in telling or in hearing some new thing." Only the level of Athenian decadence had changed since the time of St. Paul. When Julian arrived, Athenians were living on the memories of the glorious past, but they did not measure up to that past. They talked about Plato, but they substituted theurgy for his teaching. In a stronger soul, their decadence would have inspired disgust; in Julian, it confirmed his abandonment of philosophy for magic. Julian encouraged his pagan followers by submitting to initiation into the Eleusinian mysteries in ceremonies so secret that almost nothing is known of them.

Judged by its effect, the magic seemed powerful enough. After leaving Athens, Julian was summoned to Milan, where he was crowned Caesar in November, 355. One month later, he was sent to rule Gaul. Julian was 23 years old and had spent his life immersed in books and conversing with those who possessed esoteric knowledge.

Gaul was a province in ruin. Colonia Agrippina (Cologne) the principal city of Germania Secunda had just fallen to barbarian invaders. The barbarian tribes had established a base of operations that extended 35 miles west of the Rhine from

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which they could pillage Roman Gaul at will. The barbarians controlled the west bank of the Rhine all the way to the North Sea, effectively cutting off ship traffic up the Rhine, preventing support from or to Britain. To make matters worse, Constantius II had made Julian a puppet Caesar answerable to generals already in Gaul, whose negligence and corruption had created the chaos.

Facing great handicaps, Julian learned to be a ruler and a general in a few months. Within a short time, he reformed the corrupt tax system of the bankrupt Gallic prefecture. Then, securing the goods to prosecute a campaign against the barbarians, he defeated Chonodomarius and 30,000 Alamanni in a battle near Strasbourg. After the victory, Julian's legions acclaimed him Augustus, or sole ruler of the empire, but he declined the honor.

By this point in his career, Julian had taken on the superhuman characteristics of the gods he worshipped. A Mars in battle, he was a Zeus in rule. He drove the barbarians across the Rhine and freed Gaul from imminent danger. His skill as an administrator won him the esteem even of his Christian enemies like Sts. Ambrose and Gregory Nazianzen. As governor of Gaul, "he succeeded in reducing the *captatio* from 25 to only seven aurei per head"⁷ while providing sustenance for successful military campaigns. He was renowned for the purity of his morals. Ammanius, his pagan biographer, claims "He was so conspicuous for his undefiled chastity that after the death of his wife [Helena] it is well known that he never gave a thought to love.... Even his most confidential servants never accused him of any suspicion of lustfulness, as often happens."⁸ In 359 he took the war against the Alamanni to the heart of their territory, attacking them on their side of the Rhine.

Achievement like this could not go unpunished. Constantius II stripped Julian of the better half of his troops and ordered them to the eastern front where they were to fight under Constantius II against the Persians. The fame of the Gallic troops, who it was said never turned their back on the enemy, preceded them eastward, but they refused to return the compliment. After one detachment left, the rest mutinied, refusing to leave Julian, whom they again declared Augustus. This time Julian consulted the gods before responding. "I prayed to Zeus," he wrote, "through an opening in the wall" of his quarters in Paris.⁹ "I entreated the god to give me a sign, and thereupon he showed to me and ordered me to yield and not to oppose the will of the army."¹⁰ The *genius publicus* of the empire appeared to him in his sleep and rebuked him for his timidity. "If I am not received even now," the guardian spirit of the empire told Julian, "when many men share my opinion, I shall depart sad and dejected."¹¹ In the morning, Julian, who "told his more intimate friends about the vision," according to Ammanius, yielded to the demands of his troops, who raised him on a military shield and proclaimed him Augustus, sole ruler of the Roman Empire.²²

Julian, like Caesar before him, cast his die and crossed his Rubicon. He consoled himself against the reproach that he was a traitor, a usurper, and ungrateful

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to his cousin who had elevated him to Caesar by the "mystic conviction that he had been chosen by the gods to renew their worship."²³ Eunapius writes that Julian "after his conquest of Gaul ... summoned the heirophant from Greece, and after he had performed with his assistance certain rites known to themselves alone, he was aroused to throw off the tyranny of Constantius II."²⁴ His decision to rebel against his cousin was a function of his involvement in the occult and the sense of political destiny it instilled in him pushed Julian to rebel.

Summoning his troops, who had mutinied at the thought of leaving Gaul, Julian marched east and then embarked on the Danube, sailing forth to his rendezvous point in what is now Serbia. During his progress down the Danube, "the people flocked together at his passage—the Romans on the right bank to acclaim him and the barbarians on the left to gaze on him in wonder and to bend their knees in terror."²⁵ Cooler heads thought he was marching toward his doom. With rebellion behind him and Constantius II' army massing in front of him on the plains of Illyricum, Julian "was headed toward disaster"²⁶ when the gods intervened in his life once again. Constantius II suddenly died on November 3, 361 on his way to do battle. Julian took Constantius II' sudden death as proof of the gods' approval of the rebellion. Julian entered Constantinople on December 11. The court confirmed him sole Augustus because "the times required an energetic and warlike leader."²⁷

Julian now found himself at the pinnacle of power and in a position to effectuate the commission for which the gods prepared him, the restoration of pagan worship throughout the empire. "I came because the gods expressly bade me, and promised me safety if I obeyed them, but they threatened me with what I pray no god may do to me if I stayed."²⁸

After his accession to the imperial throne, Julian announced he had ceased being a Christian at the age of 20 and that he was anointed by Rome's ancient gods to restore her former glory. Socrates and Sozomen trace Julian's apotheosis and moral fall to the machinations of the theurgist Maximus of Ephesus, and Ricciotti writes, "considering the moral character of the theurgists, this is quite probable."²⁹ Socrates, Sozomen and Gregory Nazianzen, he continues, "all affirm that at this time Julian kept up the appearance of being a Christian."³⁰ Nevertheless, his withdrawal from Christianity in the secret of his conscience was complete and definitive. He confesses in a letter at the end of 362 that he had "walked along the road" of the Christians "till his twentieth year," but that "with the help of the gods" he had walked along another "for twelve years."³¹ The chief obstacle to restoring paganism was Christianity, which had received numerous benefactions from the state since the Edict of Milan in 313.

Julian was a determined reactionary. To purify himself from baptism, which he heard left an invisible but permanent sign on those who received it, he submitted to the Mithraic sacrament known as the taurobolium. Crouching naked in a trench, the most powerful man on earth allowed the blood of a slaughtered bull to

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pour over his entire body, but particularly those members most in need of purification: his hands which had handled the body of Christ in the Eucharist. Gregory Nazianzen writes Julian "washed his hands, purifying them from the unbloody sacrifice through which we become partakers in the sufferings and divinity of Christ."³²

The Petulantes and Celts, his loyal legions from Gaul, busily went from one drunken orgy to another, gorging themselves on the meat of slaughtered animals to propitiate the rehabilitated gods. Cynics began referring to Julian Augustus as "the butcher," conjuring up images of him covered with blood hacking away at sides of beef as his new priesthood of libertines and whores looked on in cynical amusement.³³

Julian was a classic reactionary. He was determined to restore the worship of the gods, convinced they had led him through the extraordinary events of his life for that purpose. When he became Augustus, "he laid bare the secrets of his heart and with plain and final decrees ordered the temples to be opened, victims to be brought to the altars and the worship of the gods to be restored."³⁴

But Julian was thoroughly modern too, which is to say, Masonic in his duplicity. He promoted the goals of his esoteric circle of thaumaturges under the exoteric guise of religious tolerance. He intended, at least he said in public, "to grant full religious liberty not only to the pagans but also to the Christians."³⁵ Ammanius, part of his inner circle, understood the meaning of the gesture. Julian granted universal freedom of conscience "that he might have no fear thereafter of a united populace, because such a freedom increased their dissensions, and he knew from experience that no wild beasts are so hostile to mankind as are most Christians in their savage hatred for one another."³⁶ Trying to "divide and conquer," Julian hoped to reduce Christianity "to extremes without appearing as an open adversary."

Julian inaugurated a thoroughly modern persecution in which the state seemed a benevolent supporter of tolerance when it was encouraging pagans to attack Christians with impunity. It was like Sargent Shriver giving \$900,000 to the Blackstone Rangers in Chicago in the '60s. Certain groups had free rein to terrorize Christians because they enjoyed the favor of the emperor and would never be punished. Ricciotti calls it "disguised persecution guided by the hand in power."³⁷ He says "Julian shrank from the death sentence, since this would have removed the disguise from his system of veiled persecution."³⁸

Julian was ahead of his times. He invented *Kulturkampf* a millenium and a half before Bismarck fired Catholic teachers from the Gymnasium in Braunsberg. Julian, like Bismarck, felt "Christians should be discredited by being deprived of their culture."³⁹ Julian banned Christian teachers from schools, but made it seem he was implementing a politically neutral program of educational reform. In June 362, Julian issued the constitution *Magistros studiorum* which gives the "appearance of neutrality,"⁴⁰ because the "words of the decree, taken alone, could not be

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interpreted as a direct plot against any individuals or groups within the empire such as the Christians.⁴¹ But the exoteric document was interpreted in light of a circular letter to the esoteric circle of magistrates and teachers who implemented the constitution. Again

it is necessary to keep in mind that Julian was a member of the secret society of Mithra ... and that in such associations it was the rule to reveal only the more generic and vague aspects of one's thoughts, keeping hidden what ever was more characteristic and decisive. We obviously have an example of this procedure here: Julian's generic plan was set forth in the *Magistros studiorum*, but its specific interpretation was reserved for the letter already cited.⁴²

By depriving Christians of their culture, Julian rendered them powerless without the odium of bloody persecution. In this he was a typically modern ruler. He was a radical innovator who dramatically expanded the power of the state into spheres traditionally left to the family. When Rome was a republic, the state bowed to the *paterfamilias* in education. In *De republica* Cicero claimed Romans "had never wished for any system of education for free-born youths that was either definitely fixed by law or officially established or uniform for all."⁴³ Even in Hadrian's time, education was a private initiative. But the situation changed as the government subsidized the schools. The *quid pro quo* was to become common in other empires, too: Financial support in exchange for the schools' allegiance to the regime. "Vespasian," Ricciotti says, "was the first to assign to rhetoricians an annual salary of 100,000 sesterces from the public treasury."⁴⁴ Christian teachers had to renounce their faith or give up their careers and face poverty and social ostracism. "There was to be no bloody persecution," Ricciotti continues, "but rather a slow asphyxiation and inevitable paralysis."⁴⁵

In one of the ironies that mark Julian's career, he articulated a position the Church would eventually take with regard to the Jews. "I do not want the Galileans to be put to death or unjustly beaten or to suffer anything else," Julian told his teachers and magistrates, "but still I emphatically maintain that those who reverence the gods must be preferred to them."⁴⁶ Under the formula "*Sicut Judaeis non*," Pope St. Gregory the Great articulated the same principle as the Church's policy toward the Jews. No one was to harm them, but they were to be given no position of cultural influence, lest they use it to engage in blasphemy and the corruption of morals.

Mesmerized by Maximus of Ephesus, whom Ricciotti compares to "a mysterious sphinx charming him from afar,"⁴⁷ Julian was drawn to ruin in the deserts of the East, but before that he succumbed to a vision of himself as the pagan messiah, a vision confected by the thaumaturges and hierophants who surrounded him. The man who studied Greek literature so avidly seemed strangely unaware of the hubris that ruled his life. Messianic politics broke out where least expected, from the very empire that crushed it among the Jews three centuries earlier:

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Just as the Messianic herald had been chosen to bring back to Jahweh all the offspring of Israel and to carry the message of salvation “even to the farthest part of the earth,” so Julian would bring back all the peoples of the empire who were corrupted by the Christianity of Constantine to the worship of the gods.

Ricciotti says “this pagan Messianic program” wasn’t “exclusively religious in the modern sense of the word, since it also involved politics as well.”⁸ But it was precisely messianic politics because it mixed religion, politics, and a charismatic penchant for private revelations as the validator of preconceived policies. In this, Julian was a forerunner of George W. Bush. Both led their empires into ill-fated military campaigns against rulers of Mesopotamia; both relied more on gut feeling than rational calculation; both were influenced by the traditional source of Messianic politics, namely, the Jews—George Bush by his neoconservative advisers; Julian through the study of literature, in particular the Church fathers and their polemics against the Jews.

Julian initially espoused tolerance to all religious sects to sow dissension in the hope they would eradicate each other, saving him the trouble. His policy toward the Jews was dictated by the same principle. Julian felt the religion of the Jews was, except for its unfortunate penchant for monotheism, almost as good as the religion of the Hellenes. Julian was sympathetic to the Jews, probably because of their antipathy toward Christians, and decided to exploit it for political effect.

Although originally viewed by Rome as a sect of Judaism, Christianity became Judaism’s bitterest rival after the destruction of the Temple in 70 AD and the bar Kokhba rebellion in 131. In Antioch, where Julian was despised by Christians and ridiculed by pagans, he was described as a hairy ape with the beard of a he-goat who was always buried in books. Since he was avid to refute Christianity, Julian was especially familiar with Christian texts and Christian writers. From them, he knew Jews were the main opponents of Christianity; Jews were also involved in every persecution. So he decided to use them to refute Christianity once and for all. Aware of the theological import of Matt 24:2, in which Christ prophesied the destruction of the Temple, Julian decided to reverse history by rebuilding the temple that Christ said would remain forever destroyed. “The high priest of the Hellenes would embarrass the god of the Galileans on his own terrain, making Him out to be a charlatan.”

In *Against the Galileans*, now known only through writings of those who wrote to refute it, Julian accused the Christians of impiety, of atheism, of claiming that men were not divine, and of being the illegitimate offspring of Judaism. Judaism was more legitimate because it was ancient. Christianity had existed for only 300 years, and no one in his right mind could put faith in a religion that new. The dispute over the relative antiquity of the religions bespoke a deeper dispute: the issue of patrimony and lineage. The dispute between the Jews who accepted Christ as the Messiah and those who rejected him became full-blown cultural warfare within years of Christ’s crucifixion. Who were the true children of Abraham and

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Moses? Who was the True Israel? An astute politician, Julian would have his enemies fight each other to settle the claim. Since Christianity was the established religion, that meant promoting the cause of the Jews, the Christians' implacable enemy.

The Acts of the Apostles and the Epistles describe the founding of the Church as a life and death struggle with the Jews, who, even more than the pagan Romans, saw it as a threat precisely because it refused to see itself as new. The followers of Christ were one religion among many in the Roman empire because they lacked political power, but they could not accept the Jews as one of those many religions. The Jews, many Christian writers made clear, were different from the Hebrews. The Hebrew religion had a priesthood, a Temple, and sacrifice. After 70 AD, the Jews had none of these things, so the religion of the Jews could not be the same as that of the Hebrews. The only religion that had a priesthood, a Temple, and a sacrifice was the Catholic Church, the New Israel. The Jews did not have a separate but equal covenant; the only real basis for fulfilling their covenant had been destroyed.

Writing about 115 AD, St. Ignatius of Antioch claimed "It is absurd to have Jesus Christ on the lips, and at the same time to live like a Jew." He established the proper causal and chronological relationship between Judaism and Christianity: "Christianity did not believe in Judaism," he tells us, "but Judaism believed in Christianity, and in its bosom was assembled everyone professing faith in God."⁴⁹ The Hebrew prophets, he wrote, "lived a Christian life," because they lived "a life in union with Christ even before he came."⁵⁰ Logically then, the religion called Judaism after Christ was a spurious invention lacking continuity with Abraham and Moses.

Writing in the aftermath of the bar Kokhba rebellion, St. Justin Martyr makes the point more emphatically. Justin refers to the Old Testament as "our writings" because, though delivered to the Jews, they were destined for the Christians.⁵¹ The Jews are incapable of understanding Scripture because they are "carnal," a word applied to them repeatedly by the Church fathers. Because they did not understand the Scriptures, the Jews rejected Christ and attacked him when he walked among them. Similarly, they also attack Christians because they do not understand the real or spiritual meaning of Scripture.

Political messianism is a manifestation of the carnal Jew. According to the Church Fathers, the Jews perennially await a Messiah who will restore their political power. Christianity is incompatible with political messianism and Jewish revolutionary activity because it recognizes another Messiah. According to Justin Martyr, who died roughly 50 years after Ignatius, Christians were persecuted during the bar Kokhba rebellion because of their loyalty to Jesus Christ. Eusebius says bar Kokhba persecuted the Christians because they would not fight the Romans because that would mean accepting bar Kokhba as their Messiah. Jewish revolutionary fervor only increased Jewish hatred of Christianity because they saw the Christians as traitors.

Justin writes "Not only do the Jews hate the Christians, but they persecute them, and treat them like the pagans do, as worthy of punishment and of death, whenever they can put their plans into execution."⁵² Rejection of the true Messiah made them intolerant of those who questioned their Messianic politics, namely, the Christians, who chided them for their folly and blindness. Add the dispute over which was the True Israel, and constant friction and bloodshed resulted. When Christians claimed for themselves the antiquity of the Jews, this reproach "struck at the very roots of Jewish self-respect" because in antiquity "the proof of late origin meant that historically the people with this late origin was of little importance. Such a people received its culture from other peoples."⁵³ The question perdured through polemics: who had the derivative culture? The Christians or the Jews?

Justin Martyr addressed the issue in *Dialogue with Trypho*, written in the aftermath of the bar Kokhba rebellion. The dialogue was "written ... for those Jews brought up with some of the benefits of Greek training, but faithful to the Law" who were "disillusioned at the temporal collapse of Judaism in the days of their parents."⁵⁴ Justin felt that the Jewish people were held in intellectual and spiritual bondage by their rabbis, so "it was against their authority and their competence that he leveled his attack."⁵⁵ *Dialogue with Trypho* is aimed at Jews during their moment of disillusionment flowing from the ruined hope in a false Messiah. Justin could not set up a straw Judaism; his audience would see through any caricature. Harnack comments: Justin is "a reliable reporter and does not construct a Judaism that will suit his own polemical purposes."⁵⁶ The *Dialogue* is, Wilde says, "necessarily a substantially faithful representation of Jewish religious life in the middle of the second Century from the point of view of a Christian and with the reactions of a Christian."⁵⁷ It "shows us that the two religions are completely separated from one another." Wilde describes the *Dialogue* as "the monologue of the victor."⁵⁸

Justin concedes to Rabbi Trypho that Christians and Jews worship the same God. But differences outweigh similarities. Trypho concedes the Messiah, according to Scripture, must suffer, but pulls back in disgust at the idea he would suffer and die in the shameful manner recounted in the Gospels. The Cross was a scandal to the Jews of St. Paul's time and to the Jews of Trypho's. Trypho, like Maimonides 1000 years later and virtually every rabbi in between, wanted a Messiah "who would be great and glorious."

Justin realized the Jewish desire for a carnal Messiah was undimmed by the disastrous bar Kokhba rebellion.⁵⁹ Because the Jews were not going to embrace Christ, Justin argued for concessions in behavior so the two groups could live in peace under Roman rule. Justin called for an end to reviling Christ in the synagogue, a common practice based on the Talmud. He also said only a Jew would claim the crucifixion was necessary so there was no guilt on their part (in contrast to what St. Paul says at Romans 3:5-8). At the end of his *Dialogue*, his Jewish interlocutors remain unconvinced and unconverted. This obdurate blindness, he suggests, will last for a long time.

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The *Dialogue* is not irenic in the sense those living in the wake of Vatican II have grown accustomed to. Justin reviles Jews for “blind obedience to rabbinic control.” Only in Christianity can Jews find “the fulfillment of their Messianic expectations, the explanation of the collapse of Judaism, and the freedom which their spirits craved and which their condition denied them.”⁶⁰ The rejection of Christ orchestrated by the rabbis turned Judaism into anti-Christianity, distorting the Jewish personality. The Jews “are openly wicked men.” They are “worse than the Ninevites who at least did penance, for they by their bad actions make the pagans calumniate God. By their merely carnal understanding of the Law, designed to be primarily spiritual; they make men calumniate the law and hence the God of the Law and are thus false to their spiritual vocation.” The Jews are “wise only in doing evil” and, as a result, “unable to know the hidden plan of God.”⁶¹

The most obvious manifestation of Jewish wickedness is the persecution of Christians, which follows logically from the Jews’ responsibility for the death of Christ. Justin is not alone in ascribing to Jews the role of persecutor.

The Martyrdom of Polycarp explains the extent of Jewish participation in the persecution of Christians. Polycarp was bishop of Smyrna when a persecution of Christians broke out. In Revelation 2:8 the Jews in Smyrna are described as forming the synagogue of Satan, a group habitually slandering and persecuting Christians. When the persecution commenced, Polycarp escaped. Captured later with others, they were burned alive rather than renounce their faith; the whole populace gathered wood, but “especially active in these preparations were the Jews, as was their custom, who eagerly helped people in this matter.” In ascribing blame for the murder of Polycarp, the author mentions that this sort of persecution was “habitually practiced by the Jews.”⁶²

Origen says Jews were habitual inciters of widespread and long-standing persecution of Christians. The persecutions were too systematic to be local or personal. They were the policy of the rabbis who controlled Jewish life. Origen mentions that the Jews roused local populations to persecute Christians by repeated calumnies. The Jewish claim that Christians ate murdered infants at night meetings was a calumny that triggered one persecution, but he says the history of Jewish persecution went back to apostolic times. In 62, the apostle James was thrown to his death from the Temple. From 131-135, Simon bar Kokhba gave Christians the choice of apostasy or death. Women were whipped or stoned if they showed any intention of becoming Christians. “Opposition at all times,” Wilde writes, summing up Origen, “and persecution where possible, was the policy of the Jews, once the distinction between Jews and Christians became known and understood.”⁶³ Like other Church Fathers, Origen felt Jewish opposition to Christianity flowed from Jewish opposition to Christ; their hatred of Christ stemmed from their carnal nature and “national pride” because Christianity admitted Gentiles into the new spiritual kingdom.⁶⁴ According to Rabbi Tarphon (perhaps the model for the Rabbi in Justin’s *Dialogue with Trypho*), Christians “were far worse than the pa-

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gans, for the pagans never had the truth. But the Minim [the Christians] had the truth and abandoned it. Hence we find the curse upon the Minim introduced into the Shemone Esre at the end of the first Century or the beginning of the second.”⁶⁵

The evidence for Jewish animus against Christians is not ascribable to unfortunate personal experience. It suffuses the patristic writings, just as it suffuses the canonical books of the New Testament.⁶⁶ Nor is the patristic view of the Jew based on literary stereotypes compensating for actual experience. The Jew is a personal acquaintance, unlike Shylock or the Jew of Malta, who were stereotypes based on distant memory. Origen, like Justin Martyr, was personally acquainted with Jews. Origen understood that Jewish calumny helped to cause Christian persecution, and that Jewish hatred was a fact of life for the Christians, continuing unabated after the repeated defeats of Messianic politics. As we have seen, the revolutionary Jew was born, according to Origen, when the Jews chose Barabbas in place of Christ because “it is he who holds sway over them in their unbelief.”⁶⁷ Like Justin, Origen feels that rabbis are the primary source of this hatred and the force that holds the Jewish people in their thrall. The Rabbis are also responsible for the calumnies and blasphemies in the Talmud. Demonstrating familiarity with parts of the Talmud, Origen mentions the Talmudic claim that Christ was born of an adulterous union of a Jewish whore and a Roman soldier named Panthera.

Jews, according to Origen, cling to a carnal, literal interpretation of the scriptures and persecute those who have the true spiritual understanding. Jewish proselytes are “especially bitter and their hatred lasts after the peace of the church, especially against converts from Judaism.”⁶⁸ Persecutions, according to Origen, flowed inexorably from the Jews’ rejection of Christ. The Jews not only crucified Christ, “the hatred of the Jews for Christ extended beyond the grave, for they bribed the soldiers to deny the resurrection of Christ.”⁶⁹

Origen was not only familiar with Josephus’ account of the siege of Jerusalem in 70 AD; he draws theological conclusions from it. The Church fathers saw in the destruction of the Temple a repudiation of the Jews for their rejection of Christ and the destruction of their religion too. The Jews were in darkness because they laid violent hands on the light. Jerusalem was destroyed because of the sins of the Jews; that destruction is proof of the truth of what Christ had said. The Jews, according to Origen, were abandoned because of their rejection of Christ. “Jerusalem,” he says, “may now be called wretched. It has no honor, no glory. It is without Temple, without altar, without sacrifice, without prophet without priesthood, without any divine visitation whatever. The Jews are dispersed throughout the world and live as fugitives and exiles. They have been repudiated by God.”⁷⁰

Justin Martyr says the same thing. The foundation of Jewish worship was sacrifice that expiated sin and won the favor of God. With the destruction of the Temple, sacrifice became impossible. So the Jews were rendered unproductive and unfruitful, “though great and innumerable.” They “drink up the doctrine of bit-

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terness and impiety and reject the word of God.”⁷¹ Similarly, “the Jews think that because they are by the flesh the sons of Abraham and of Jacob they will be saved. In this they are completely deceived.”⁷² The promises to Abraham can no longer be fulfilled in the Jews. As we have seen before, if the priesthood, sacrifice, and Temple must continue, then Christians are the true Israelites, because only they, through Christ, have priesthood, sacrifice (in the Mass) and Temple (in Christ himself).

The destruction of the Temple caused a radical discontinuity in history. Origen deals with this discontinuity by refining the definition of the word Jew, a re-definition necessary because of confusion the word “*hoi Ioudaioi*” caused in the Gospel of John. Origen distinguishes between the Jew *in occulto* and the Jew *in manifesto*. The Jew *in occulto* is the spiritual Jew, the follower of Christ. The Jew *in manifesto* is the carnal Jew, the biological descendant of Israel, the Jew who claimed to be the “seed of Abraham” whom Christ repudiated. Israel, according to Origen, means one who sees God. Everyone who has obtained the vision of God through faith and a sinless soul may be called Israel. The synagogue, according to Origen, will continue to exist, but it will bear no fruit.

A number of consequences flow from this rejection. The Jews, who have abandoned the light of reason, the Logos, have no control over their passions. They will live in the darkness of unreason and, as a result, pursue their desires without restraint. They “are well represented by the figure of Barabbas,” an ill-fated political insurrectionary.⁷³ They are also identified with Judas, “and with him go to hell.”⁷⁴ The devil does not bother the Jews because “they have already fallen into his hands.”⁷⁵ He now attacks the Church. The Jews are agents of the devil who accuse Christians of credulity while persecuting them and blaspheming Christ. Jews are unjustly proud of their carnal descent from Abraham and refuse to repent. The Jews practice magic, and are “foolish, hard-hearted, wise only in doing evil, unable to know the hidden plan of God,” and are “useless to society.”⁷⁶

Origen, according to Wilde, “presents more clearly than any uninspired writer of the first three centuries, what was to prove to be the full traditional attitude of ecclesiastical authors toward the Jews.”⁷⁷ In spite of their words, which seem harsh to modern ears, Wilde rejects the idea that the Church fathers are anti-Semitic because “there is no trace of any racial animosity on the part of Christians.”⁷⁸ The fathers did not manifest “hatred of the Jews.... They were opposed to Judaism as a religion whose place is taken by Christianity and as an institution responsible for the death of Christ.”⁷⁹ They also opposed the Jews because Jews were responsible for persecution of Christians. The “present wretched condition of the Jews ... is due to their rejection of Christ and is a punishment for their sin.”⁸⁰ That same wretched condition, persecution of the Jews, also flowed from “the temporal character of their Messianic expectations.”⁸¹ Jewish revolutionary activity invariably created a violent reaction against all Jews. The Judaism practiced after Christ was “condemned as a religion which has been replaced, whose rites are therefore vain

and useless.”⁸² The Judaism practiced before Christ, however, was “the precursor of Christianity, and, therefore, worthy of respect and reverence.”⁸³ Like the Gospel of St. John, the writings of the Church fathers were anti-Jewish because they saw the Jew as a rejecter of Christ rather than someone with any real religious identity. Christian writers would often refer to Judaism as “*superstitio*,” which is to say, confected by man not God, for carnal purposes. Wilde concludes “the Christian treatment of the Jews never descends to the *ad hominem* level.”⁸⁴

St. Irenaeus reiterates what Justin and Polycarp said before him and anticipates what Origen and others would say later. The Jews are rejected as Israel; their vineyard is turned over to the Gentiles; the Church is the New Israel. Irenaeus applies the parable of the wicked husbandmen to the Jews as did Jesus when he told the Jews “the kingdom of God will be taken from you and given to a people who will produce its fruit.” Irenaeus makes the implication clear. The rejection of Israel as an ethnic group meant the selection of the Gentiles as the Church. After comparing the Jews to the wicked husbandmen cast out of the vineyard, Irenaeus claims that the vineyard has been expanded to include the whole world and given to other husbandmen who will render its fruits. The vineyard “is no longer hemmed in, that is, no longer limited by Jewish narrowness.”⁸⁵

Irenaeus knows his idea engenders animosity among the Jews of his time because it engendered animosity among the Jews of Jesus’ time. “When they heard his parables,” Matthew recounts, “the chief priest and the scribes realized he was speaking about them, but though they would have liked to arrest him they were afraid of the crowds, who looked on him as a prophet” (Matthew 21:45-46).

Irenaeus thought the choice of Barabbas over Christ had lasting political implications. “In dishonoring the Son of God they chose Barabbas, a robber and a murderer. They denied the Eternal King, and preferred to admit the temporal Emperor as their king. For this reason God delivered their inheritance to the Gentiles and does not want them to return to the Law.”⁸⁶ According to Irenaeus, all Jews are responsible for the rejection of Christ, “the people by not knowing Him, and the priests for attacking Him.”⁸⁷ In claiming “we have no king but Caesar,” Jews committed themselves to a political program that actively manifested their rejection of Christ. Jews would henceforth implement the promise of a Messiah in a carnal fashion, which is to say, in a way opposite to the kingdom of God on earth.

St. Hippolytus of Rome takes this thought to its logical conclusion in his treatise on the Antichrist. The death of Christ at the hands of the Jews was anticipated in what they did to the Prophet Jeremiah. The desolation of Judaea and the burning of the sanctuary occurred after both events. Hippolytus says, the Jews killed Christ because “they were disappointed in Him, for they thought that he was to establish a community on earth alone.”⁸⁸ The same carnal messianic political desire for heaven on earth that led the Jews to choose Barabbas will lead the Jews who perdure in the rejection deeper into the service of the devil until they finally, it is argued, bring about the reign of the Antichrist.

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The Kingdom of the Antichrist, Hippolytus says, is a Jewish operation. Just as the Antichrist will bear “many apparent similarities to the true Christ,” so too “the Jewish people over whom Antichrist will rule bear many apparent similarities to the people of God.”⁸⁹ The Antichrist will first gather the scattered Jewish people into Jerusalem, where they will reconstruct the temple. The Antichrist, according to Hippolytus, “will resurrect the kingdom of the Jews.”⁹⁰ The Antichrist thus will be the culmination of Messianic politics. He will re-establish the superseded ethnic Israel as heaven on earth, but that heaven will be a hell for Christians. The Antichrist “will kill kings in battle” and be “a harsh ruler. He will bring tribulation and persecution against his enemies,”⁹¹ namely, the Church, the New Israel. In the meantime, each Jewish Messiah will be an avatar of the Antichrist, because the Jews, “who gave themselves over to wickedness according as their temporal prosperity grew greater” and were “a stubborn people, and full of cunning, who feared not God, and had not shame before men” were condemned to mistake “the Antichrist for the true Messias” repeatedly.⁹² “The Jews had an excessive desire for the things of this world, and too great a reliance upon their own strength.” As a result, “the wrath of God fell upon them because of their part in the death of Christ, and it brought with it the following punishments: eternal blindness, loss of the Way which is Christ, eternal servitude to the Gentiles and destruction of the Temple.”⁹³ The Jews would be punished in the aftermath of each intermediary Antichrist. In fact, “in the age to come the Jews will be horror-stricken at the punishment they are to receive.”⁹⁴

Bar Kokhba’s failed rebellion did not end Jewish animus against Christianity; it merely required a change in strategy. Largely eschewing armed insurrection, the Jews turned to psychological warfare and promoted heresy instead. Irenaeus’ work, as its title implies, was written to combat heresy, specifically Gnosticism, but in entering that fray he had to deal with the Jews, acknowledging “from the very beginning of the Gnostic attack on Christianity,” that Gnosticism was associated with judaizing.⁹⁵ Irenaeus claims Simon Magus, the proto-heretic mentioned in the Acts of the Apostles, “bears a Jewish imprint.”⁹⁶ His ideas of God, of the world, of angels, of the Law and of man, according to Irenaeus, “all show Jewish influence.”⁹⁷ Origen saw “Jewish influence on heresies such as Docetism and Gnosticism.”⁹⁸

Origen wrote “Heretics and Jews are grouped together as the conventicle of the wicked who build in vain”⁹⁹ over a Century before Julian became emperor, but he could not have more accurately described Julian’s project to rebuild the Temple—or its outcome. “Under Julian (361-63),” we are told, “there was a revival of Jewish national ambition connected with the attempt to rebuild the temple. The Jews of Antioch were certainly involved in this revival. In fact, the Jews fitted well into Julian’s plan to restore paganism.”¹⁰⁰ Graetz says “Julian’s reign ... was a period of extreme happiness for the Jews of the Roman Empire,”¹⁰¹ and “Julian was greatly impressed by the God of Judaism,”¹⁰² but the latter seems unlikely given his initia-

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tion into the Eleusinian mysteries and his desire to restore the pagan gods. Julian's attraction to the Jews was more political than theological, which historians closer to his time recognized.

Rufinus does not share Graetz's feeling that Julian was "greatly impressed by the God of Judaism." Rufinus says in *Historia ecclesiastica*, written in about 400:

So great was Julian's subtlety and shrewdness as to land even the unfortunate Jews in illusory expectations to which he himself was subject. He summoned them and confronted them with the question of why they do not perform sacrifices, although their laws obligate them to do so. But they sensing the opportunity of the moment said: 'We can do so only in the Temple of Jerusalem. For such is the command of the law.' Having obtained from him the permission to start with the work of reconstruction, they became so emboldened in their insolence as to make it appear that a prophet of theirs had come to them. From all regions and provinces there came Jews, to start with the reconstruction of the Temple which had long ago been consumed with fire. With the permission of the Emperor's representative they used public and private means to proceed in great haste. Meanwhile they started insulting our fellow Christians, as if the Jews' old kingdom were about to be reinstated. As the Jews grew in confidence and pride, they menaced Christians ever more heatedly.¹⁰³

Socrates is more pointed in exposing Julian's political manipulation of the Jews and their messianic hopes. Julian, says Socrates,

thought to grieve the Christians by favoring the Jews, who are their most inveterate enemies. But perhaps he also calculated upon persuading the Jews to embrace paganism and sacrifices; for they were only acquainted with the mere letter of Scripture, and could not, like the Christians and a few of the wisest among the Hebrews, discern the hidden meaning.... The emperor, the other pagans, and all the Jews, regarded every other undertaking as secondary in importance to this. Although the pagans were not well-disposed towards the Jews, yet they assisted them in their enterprise, because they reckoned upon its ultimate success, and hoped by this means to falsify the prophecies of Christ.¹⁰⁴

An educated man, Julian understood the thrust of Christian anti-Jewish polemic. The Christians claimed that destruction of the temple proved the superiority of Christianity and that Christianity had superseded Judaism as the New Israel. Julian's desire to rebuild the Temple fit squarely into the trajectory of anti-Jewish Christian polemic. To blunt Christian claims, he could find no more willing allies than the Jews, who hated Christians and were eager to collaborate with those who held political power. The Jews had cried that they had "no king but Caesar," and now Caesar was reaching out to them, willing to support their deepest aspirations, the restoration of Jerusalem and its Temple.

In a letter "To the Community of the Jews," Julian promised "I will use all my zeal to make the temple of the Most High God rise again."¹⁰⁵ His reference to "the Most High God" flattered his Jewish audience, and Graetz was still taken in by the flattery a millennium and a half later. In his letter Julian affirmed that the Temple in Jerusalem alone was recognized by the Torah, and that it would have to

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be rebuilt before the Jews again had “sacred precincts” and “altars for sacrifice,”¹⁰⁶ thereby confirming everything the Christian fathers had said about the Church as the New Israel. He also upped the ante. If he could build the Temple, he could reverse the course of history, prove that Christianity was a hoax, and prove that he himself was a god worthy of induction into the pantheon he was reconstructing. From a theological viewpoint, the decision to rebuild the Temple was the most ambitious construction project in history. “The high priest of the Hellenes would embarrass the god of the Galileans on his own terrain, making Him out to be a charlatan.”¹⁰⁷

St. John Chrysostom attributes more wickedness to Julian and more slyness to the Jews. Julian, according to Chrysostom (born 14 years before Julian’s reign and ordained a priest 20 years after Julian’s death), “surpassed all the emperors in irreligion.”¹⁰⁸ He did not begin by enlisting the Jews in his project to repaganize the Roman Empire; rather he “invited the Jews to sacrifice to idols in an attempt to drag them to his own level of ungodliness.”¹⁰⁹ The Jews were cleverer than the emperor. They turned his project to their advantage, saying: “If you wish to see us offer sacrifices, give us back Jerusalem, rebuild the temple, show us the holy of holies, restore the altar, and we will offer sacrifices again just as we did before.”¹¹⁰ But the sacrifices the Jews promised were not going to be to Roman gods.

Chrysostom, too, felt “all Jews are responsible for Christ’s passion and death, that they have been repudiated and cursed by God, and that they stand condemned out of the mouths of their own prophets.”¹¹¹ Like Julian, Chrysostom had “received an excellent education in the Greek paidaia.”¹¹² Like Julian, Chrysostom saw the Jew as the primary enemy of the Christian. Anyone who saw the Church as a danger to the security of state and society, as Julian did, would “favor Judaism”¹¹³ to remove Christianity as paganism’s chief rival.

The stage was set for a battle of wills in which the emperor would attempt to force God’s hand. Like latter day evangelicals who show up at the Temple Mount in Jerusalem with dynamite to usher in Armageddon by blowing up the mosque built on the Temple’s foundations, Julian would reverse the course of history by resurrecting the Jewish priesthood, sacrifice, and Temple.

Julian’s claim was daring, but not preposterous, for as St. John Chrysostom makes clear in *Adversus Judaeos*, Christians accepted the premises of Julian’s argument. If Julian could rebuild the Temple, then the Jews would be vindicated, and Christianity, the superseder, would itself be superseded. It may be difficult to imagine the construction of one building causing this, but the Temple in Jerusalem wasn’t just any building. It was the *sine qua non* of the Jewish religion. If it could be rebuilt, the Jewish religion would be re-established, and if that were to happen, Christianity’s claim to be the New Israel would be over. Christianity would be one sect among many, easily accommodated into Rome’s pantheon.

Eusebius in *Demonstratio evangelica* claimed the Temple precincts had been completely obliterated by time and the Roman legions. The site of the Temple was

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“ploughed and cultivated by Roman citizens in a way not all different from other such fields.”¹¹⁴ Much earth and rubble, as a result, had to be removed before the foundations were laid bare and Julian’s construction could begin. The Jews, “blind to all things,”¹¹⁵ called on the Emperor for help, and the Emperor happily obliged. Julian turned to Alypius, distinguished prefect of Britain. Work went smoothly, at the beginning. Roman know-how combined with Jewish wealth and enthusiasm seemed unbeatable. According to Ammianus, Julian “allotted enormous (*immodicis*) sums for the enterprise,” sums which “were augmented by contributions of the patriarch of all Judaism and other voluntary offerings, including costly garments and jewels handed over for the purpose by Jewish women.”¹¹⁶ Jewish women, according to Eusebius, even “used their garments to help carry away the earth removed by diggers busy with making room for the new foundations.”¹¹⁷ The lone dissenting voice was St. Cyril, bishop of Jerusalem, who according to Eusebius, predicted dire consequences for the day lime was mixed to make mortar for the foundation stones.

The Jews scorned Cyril’s prediction. The enthusiastic effort went smoothly for a while. Rubble that covered the site for centuries was removed, exposing the original foundation. But when new construction was about to begin, things started to go wrong. “During the night,” says Eusebius, “there arose a huge storm, the earth shook, and huge balls of fire burst forth from the ground and continued to do so through the next day. Instruments melted, workers were burnt to death, strange crosses appeared on clothes and bodies, a luminous cross shone in the sky, and the enterprise had to be abandoned. A violent tremor caused a portico to collapse killing a number of workers.”¹¹⁸

According to St. John Chrysostom, Julian “overlooked nothing but worked quietly and a little at a time to bring the Jews to offer sacrifice, in this way he expected that it would be easy for them to go from sacrifice to the worship of idols.”¹¹⁹ The emperor’s construction crew was about to start construction of the new temple, “when suddenly fire leaped forth from the foundations and completely consumed not only a great number of the workmen but even the stones piled up there to support the structure.”¹²⁰

Gregory of Nazianzen says the Jewish women “carried the dirt in their lap with no consideration for their robes and for the tenderness of their bodies, because they saw in all this a work of piety, as they carried everything downward” from the Temple foundations to a nearby valley.¹²¹ “But,” Gregory continues:

a sudden whirlwind and the convulsion of the earth caused them to rush to a nearby church . . . as they [the Jewish women] reached the door of the church which was open, suddenly those doors closed, as if by an invisible hand, which filled with fear the impious and protest the devout. It is reported unanimously and held for certain that when they tried to open the door of the church, flames that burst forth from the inside prevented them from forcing the door open. The flames then burnt some of them and destroyed others . . . Still others lost various limbs of their bodies to the flames that burst from inside the church and burnt some of them to death.¹²²

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Gregory adds that those who refuse to admit the event's miraculous character "do not believe in any miracle of God."¹²³ Gregory, says Stanley Jaki, "was fully aware of the need of being credible when reporting about truly miraculous events."¹²⁴ He, therefore, scrupulously avoids embellishment in describing the second miraculous occurrence, "the appearance of a cross within a luminous circle in the sky" followed by the appearance of crosses on the clothing of the Jews:

Anyone who was there found either on his vestments or on his body a luminous sign in the form of a cross, which exceeded the beauty of anything produced by a weaver or by a painter. On seeing this, they [the Jews] were so terrified as to invoke in one voice the God of the Christians and tried to expiate Him with many praises and supplications. Some even went so far as to seek out our priests and were after many prayers admitted into the Church, and introduced into the greater mysteries. They had their souls purified in baptism and so profited from their terror."¹²⁵

Again, Jaki explains why Gregory could not exaggerate, much less lie: "Had he done so he would have exposed himself to immediate rebuttal by pagan admirers of Julian who were very numerous indeed and were not absent even from Cappadocia, a stronghold of Christianity. But neither Gregory, nor other erstwhile reporters of the event were challenged about the veracity of their presentation. Gregory ... was never charged of falsifying or inventing facts."¹²⁶

St. Ambrose, a former civil servant, also could not embellish the tale because it was within the memory of those still living, and any fabrication would have undermined his credibility with the people he wanted to impress. Yet he pulls no punches in describing the incident and its meaning to the Emperor Gratian. "Have you not heard how," Ambrose asked the Emperor in reference to a synagogue he planned to build, "when Julian had ordered the Temple of Jerusalem rebuilt, those who were carrying the rubbish were burned by fire from heaven? Are you not afraid that this will happen also now? In fact, you should not have given an order such as Julian would have given."¹²⁷

Ammianus Marcellus, Julian's pagan biographer, reports "frightful balls of flame kept bursting forth near the foundations of the temple" which "made it impossible to approach the place," even though "Alypius pushed the work forward energetically" and "was assisted by the governor of the province."¹²⁸ Alypius ordered men to their deaths by ordering them into the flames from the Temple's foundations, but he eventually conceded defeat because "the elements [i.e., fire] persistently drove them back."¹²⁹ Ammianus notes, "Julian gave up the attempt."¹³⁰

Socrates says the Jews were driven to doom by their desire to gratify their illicit passions:

when God caused the earthquake to cease, the workmen who survived again returned to their task, partly because such was the edict of the emperor and partly because they were themselves interested in the undertaking. Men often, in endeavouring to gratify their own passions, seek what is injurious to them, reject what would be truly advantageous, and are deluded by their ideas that nothing

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is really useful except what is agreeable to them. When once led astray by this error, they are no longer able to act in a manner conducive to their own interest, or to take warning by the calamities which are visited upon them.

The Jews, I believe, were just in this state; for, instead of regarding this unexpected earthquake as a manifest indication that God was opposed to the re-erection of their temple, they proceeded to recommence the work. But all parties relate, that they had scarcely returned to the undertaking, when fire burst suddenly from the foundations of the temple, and consumed several of the workmen.¹³¹

Socrates concludes: the incident is “believed by all; the only discrepancy in the narrative is that some maintain that flame burst from the interior of the temple, as the workmen were striving to force an entrance, while others say that the fire proceeded directly from the earth.”¹³²

The explosions dumbfounded Julian and his Jewish allies. The Jews “were astonished and struck with shame.”¹³³ Julian, formerly “madly eager” to finish the project, was suddenly filled with fear, afraid fire might fall on his own head too. So “he and the whole Jewish people withdrew in defeat.” Chrysostom comments: “Even today if you go into Jerusalem, you will see the bare foundation. If you ask why this is so, you will hear no explanation other than the one I gave. We are all witnesses to this, for it happened no long ago but in our own time.”¹³⁴

Julian tried to make the best of a bad situation in “To a Priest.” According to him, the Jewish prophets who scorned the worship of idols were brought low. Julian fails to note the idea to rebuild the Temple was his. Julian the idol worshipper concludes idols of all kinds are perishable. “The God of the Jews may be great,” Julian says, “but He has not found worthy prophets and interpreters. The reason is that their souls have not been refined by a liberal education, and their eyes have not been purified by the light of study.”¹³⁵ Julian thus tried to pin the failure on the Jews.

Some have claimed the explosions resulted from the “seepage of petroleum.”¹³⁶ But there is no natural explanation. The Dead Sea, which contains asphalt, which does not explode, was 25 miles away and a thousand meters lower than the Temple. A recent *Jewish Encyclopedia* entry blithely claims no fire rose from the earth to stop work on the Temple, but Graetz is not as reckless with the truth. Graetz admits “on the occasion of the pulling down of the ruins and the excavation of the foundations, a fire broke out by which several workmen lost their lives.”¹³⁷ He ascribes “this subterranean conflagration” to “gases which had long been compressed there, and which, on being suddenly released from pressure, ignited on coming into contact with the air above.”¹³⁸ “[T]hese sudden explosions,” Graetz says, “disheartened the workmen, so that they gradually gave up work.”¹³⁹ Graetz’s explanation fails twice. First, Ammianus insists “frightful balls of flame kept bursting forth near the foundations of the temple,”¹⁴⁰ which could not occur from pent-up gas. If construction were halted by that kind of explosion, the explosion would have solved the problem. Construction could have resumed immediately.

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Ammianus states the fire “kept bursting forth,”¹⁴¹ something incompatible with pent-up gas. Secondly, Graetz overlooks the implication that flows from use of Ammianus as his source. Ammianus is a pagan with a vested interest in a non-theological explanation unfavorable to the Christians. If there were evidence for a natural cause, Ammianus would have seized it.

Julian, Graetz recounts, “accused the Christians of having caused the fires to break out in the underground passages.”¹⁴² Graetz then attempts to rebut Chrysostom’s account without mentioning him by name, claiming “the Christian authorities of the following generation relate the most wonderful tales of the miracles which are said to have happened during this impious rebuilding, the purpose of all of which was to warn the obdurate Jews and to glorify Christ.”¹⁴³

Graetz is playing the familiar role of the Jewish debunker, but his assessment of Chrysostom is not far off the mark. Chrysostom does assert that the attempt to rebuild the Temple was an act of impiety, and that the project’s failure was a warning to obdurate Jews and a vindication of Christians. Julian did not make a second attempt. Julian and the Jews recognized the explosions as a sign the work should not continue. Julian was fatally wounded by a spear thrust in his side in his military campaign against the Persians, uttering, according to one account, “*Nenikekas Galilaiae*,” just before his death or, as Swinburne rendered the phrase, “Thou hast triumphed, O pale Galilean.” Another account has him saying, “Helios, thou hast ruined me!”¹⁴⁴ Christian legend attributes his death to St. Mercurius, a Roman soldier martyred a Century before.¹⁴⁵ St. Mercurius’ role in slaying Julian was memorialized in Orthodox iconography, but it appears first in the chronicle of John Malalas after 563. According to one account, Christ ordered Mercurius to slay Julian. Another says the Theotokos gave the order.

Either way, the champion of the Jews died by the rivers of Babylon, and Jewish hopes for a rebuilt Temple died with him. The Jews and the pagans were demoralized by their failure to reconstruct the Temple. Graetz says “the death of Julian in the neighborhood of the Tigris (June 363) deprived the Jews of the last ray of hope for a peaceful and unmolested existence.”¹⁴⁶ The death of Julian for all practical purposes ended Jewish political aspiration, certainly in Europe, for roughly a millennium. Towards the end of the 14th Century, their hopes would revive briefly as they conspired with the Moors in Spain against the Reconquista, but they backed the wrong side and were expelled from Spain.

Chrysostom’s explanation of Julian’s efforts is straightforward; it is considerably less labored than Graetz’s. The Emperor and his Jewish allies failed because they “failed to see that they were attempting the impossible” because if God destroyed their city, “no human power could ever change what God had decreed.... What God has reared up and wishes to remain, no man can tear down. In the same way, when he has destroyed and wishes to stay destroyed, no man can rebuild.”¹⁴⁷

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The Jews' failed attempt to rebuild the Temple with help from the most powerful man on earth shows "how conspicuous our victory is" and how it could not be attributed to the efforts of Christians to halt it, because, Chrysostom says,

This did not happen in the times of the good emperors; no one can say that the Christians came and prevented the work from being finished. It happened at a time when our religion was subject to persecution, when all our lives were in danger, when every man was afraid to speak, when paganism flourished. Some of the faithful hid in their homes, others fled the marketplaces and moved to the deserts. This is when these events occurred.¹⁴⁸

The failure to rebuild the Temple happened when Christians were powerless, Chrysostom concludes, "So the Jews have no excuse left to them for their impudence."¹⁴⁹ Chrysostom is under no illusion that Jewish impudence will disappear, because it became part of their identity when they rejected Christ and would remain as long as they endured in that rejection. The project of restoring the Temple was, according to Chrysostom, traceable to the Jewish character, which by resisting the Holy Spirit, has become revolutionary. What kind of men, Chrysostom asks, would rebuild the Temple? The answer is simple: the revolutionary Jew, or as he puts it:

They were men who constantly resisted the Holy Spirit, revolutionists bent on stirring up sedition. After the destruction under Vespasian and Titus, these Jews rebelled during the reign of Hadrian and tried to go back to the old commonwealth and way of life. What they failed to realize was that they were fighting against the decree of God, who had ordered that Jerusalem remain forever in ruins.¹⁵⁰

On February 27, 380, the Emperor Theodosius decreed Christianity was the official religion of the Roman Empire. In 17 years, the Jews had suffered a complete reversal of fortune. The people who cried "We have no King but Caesar" found that Caesar had suddenly become a Christian. Theodosius's decree brought many converts into the Church but it created another more complex problem for the Church, the danger of judaizing.

St. John Chrysostom was ordained to the priesthood six years after Theodosius issued his decree. The decree did not obliterate the status quo ante. Theodosius protected the Jews. The benefactions Julian had established were still in effect, and they gave the Jews a force and vitality dangerous to the local church. There were theological issues, too. Jewish monotheism seemed more rational than the Trinitarian formula that Christ was true God and true man; as a result, the Jews forged politically useful links with Arian heretics.

Chrysostom felt converts to the official religion of the empire often were "politically motivated to accept the Christian faith rather than committed to its way of life."¹⁵¹ To meet this threat, Chrysostom gave a series of sermons known as *Adversos Judaeos*, translated as *Against the Judaizing Christians*, since that is his focus. The

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Jews and their synagogues were “a risk to the faith of this Christian community” that he countered “with every weapon in his rhetorical arsenal.”¹⁵² Chrysostom, along with Augustine and Jerome, has been accused of aiding and abetting “neurotic anti-Semites in every historical crisis affecting the Jews for more than the next 1500 years.”¹⁵³ Chrysostom in particular, but the Church Fathers in general, portrays the Jews as “sensual, slippery, voluptuous, avaricious and possessed by demons.”¹⁵⁴ Additionally, Jews are “drunkards, harlots and breakers of the Law,” as well as “the people who murdered the prophets, Christ and God.”¹⁵⁵ The Jews are “pitiable” because they chose darkness over the Light. They are “pitiable and miserable” because “when so many blessings from heaven came into their hands, they thrust them aside and were at great pains to reject them. The morning Sun of Justice arose for them, but they thrust aside its rays and still sit in darkness.”¹⁵⁶ They are also pitiable “because they rejected the blessings which were sent to them, while others seized hold of these blessings and drew them to themselves.”¹⁵⁷

The Church, as a result, has superseded the Jews. Christ said “it is not fair to take the children’s bread and cast it to the dogs.” The Jews were originally the children, and the Gentiles the dogs, but the coming of Christ and his rejection by the Jews changed that. Now, said Chrysostom, “they became the dogs, and we became the children.”¹⁵⁸

The animus expressed here is theological not biological. Everything depends on the Jews’ rejection of Christ. Everything can be rescinded by a rejection of the rejection. That rejection is the source of Messianic Politics because, as Chrysostom points out, “the Jews rejected the rule of Christ when they said: ‘We have no king but Caesar.’”¹⁵⁹ In rejecting Christ, Chrysostom tells the Jews “you made yourselves subject to the rule of men.”¹⁶⁰ And when the Jews “broke the yoke,” he continues, “they grew fit for slaughter.”¹⁶¹ Messianic Politics leads to the slaughter of the Jews who continue to reject Christ. The cycle is clear: prosperity leads to revolution and revolution leads to disaster:

When brute animals feed from a full manger, they grow plump and become more obstinate and hard to hold in check.... Just so the Jewish people were driven by their drunkenness and plumpness to the ultimate evil; they kicked about, they failed to accept the yoke of Christ, nor did they pull the plow of his teaching.... Although such beasts are unfit for work, they are fit for killing. And this is what happened to the Jews: while they were making themselves unfit for work, they grew fit for slaughter.¹⁶²

When Jews use their cultural influence to drag Christians after them into disaster, Chrysostom speaks out. “Dancing with bare feet in the marketplace,” they lure Christians to destruction by luring them from the freedom of the Gospel back to the synagogue of Satan, where they “are gathering choruses of effeminate and a great rubbish heap of harlots.”¹⁶³ In fact, “they drag into the synagogue the whole theater, actors, and all. For there is no difference between the theater and the synagogue.”¹⁶⁴ Christians in Antioch were afflicted with the “deadly opinion” that they

should “respect the Jews and think that their present way of life is a venerable one.” It is Chrysostom’s task is “to uproot and tear out this deadly opinion” to protect the Christians “still sick with the Judaizing disease” from seduction by the “indecent and laughter” which “fellowship with those who slew Christ” fosters.¹⁶⁵

Antioch, where Chrysostom became bishop, had historical and cultural peculiarities that fostered Judaizing. Antioch had Jewish inhabitants since its founding. When Antiochus IV Epiphanes tried to Hellenize those Jews by forcing them to eat pork, the Maccabees refused, choosing martyrdom rather than compromise. The tomb of the Maccabees was in Antioch, a shrine for Christians and Jews. Christians worshipped there because they were the New Israel and the Old Testament was their history; Jews worshipped there as a sign that there was no New Israel and to show the old covenant was still in force.

The situation was bound to lead to confusion. De facto syncretism resulted among new converts so strongly that it was difficult to tell demi-Christians from demi-Jews. They were, in effect, one and the same, a group “sick with the Judaizing disease,”¹⁶⁶ Chrysostom said. Chrysostom felt “the Judaizing sickness raged especially among women and slaves, who should be kept at home and away from the synagogues.”¹⁶⁷ Devotion to the seven Maccabees spawned pilgrimages. The Maccabees were properly revered as precursors to the Christian martyrs, but they were also revered because they preferred death to violation of Jewish ritual, which led many to feel the Jewish law was still valid and binding on Christians. The Church eventually took over the synagogue that housed the relics of the Maccabees, but uprooting the syncretism engendered by devotion to the relics proved more difficult.

Hence, Chrysostom’s sermons, which were intended for “those who are sick with the Judaizing disease.” Chrysostom had to assert the orthodox mean in the face of two heretical extremes. One the one hand, some Christians felt that going to the synagogue was the same as going to church. On the other hand, the Marcionists asserted that Jews and Christians worshipped different Gods, so great were the differences between the Old and the New Testaments.

The same golden mean applied to behavior. Jews were a pernicious threat to civil and moral order, but Jews should not be harmed. Judaizers were a constant threat to the purity of Christian doctrine, but Christians should not persecute them. If there is a curse on the Jews, it is of their own making, inflicted when they rejected Christ, and removable through acceptance of Christ. The proper place for the Jews is in the Church as Christians. The Jews can be saved. The friendly relations that existed between Justin and Trypho in the former’s *Dialogue with Trypho* were both a model for future Christians and thought to be based on actual life. Christians, in other words, were opposed to Judaism on theological, not racial, grounds. The source of the animosity—rejection of Christ and persecution of Christians—could be overcome (some would later say, could only be overcome) by conversion. Conversion, however, should not be forced, nor should Jews be harmed.

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But the Jews were a threat to Christian society that had to be contained. Jews were promoting syncretism or the sense that there was no difference between the Old and the New Covenant, luring unsuspecting newly-baptized but poorly catechized Christians into their synagogues, where they promised cures by Jewish doctors, who often used amulets and spells. Jews were also promoting elaborate musical productions that overshadowed the Mass. Unlike the Fathers of the Second Vatican Council, St. John Chrysostom tried to impede dialogue between Christians and Jews, especially when it entailed Christians and Jews worshipping together in the synagogue. To halt this dialogue, Chrysostom asks newly baptized Christians to consider that they are sharing their fasts “with those who shouted: “Crucify him, Crucify him,” and with those who said: “His blood be upon us and our children.” For those who “worship the Crucified” to “keep common festival with those who crucified him” is more than strange, it is “a sign of folly and the worst madness.”⁷⁶⁸

Since many newly baptized Jews saw going to the synagogue as the equivalent of going to Mass, Chrysostom began his attack there: the synagogue “is no more than a theater into which the Jews drag effeminate, harlots, and actors.”⁷⁶⁹ The comparison with the theater is more invidious than it sounds to modern ears because obscene performances were often staged there. “To go to the synagogue,” Chrysostom continues, “is a greater crime than going to the theater. What goes on in the theater is, to be sure, sinful; what goes on in the synagogue is godlessness.”⁷⁷⁰

Chrysostom also hates the synagogue because of how it differs from the theater. The synagogue has the prophets; it has the law; it has the word of God; and yet it uses them to corrupt: “This is my strongest reason for hating the synagogue: it does have the Law and the prophets. And now I hate it more than if it had none of these. Why is this? Because in the Law and the Prophets they have a great allure-ment and many a snare to attract the more simple-minded sort of men.”⁷⁷¹

Chrysostom also hates Judaism because “although they possess the Law, they put it to outrageous use.”⁷⁷² Because “they have heaped outrage on him whom the prophets foretold,”⁷⁷³ “the man who sets a Judaizing Christian straight, wins a victory over godlessness.”⁷⁷⁴ The deceptive similarities between the Church and the synagogue are dangerous and troubling:

this is the reason above all others *why I hate the synagogue* and abhor it. They have the prophets but do not believe them; they read the sacred writings but reject their witness—and this is a mark of men guilty of the greatest outrage. Let that be your judgment about the synagogue too. For they brought the books of Moses and the prophets along with them into the synagogue, not to honor them but to outrage them with dishonor.⁷⁷⁵

By luring unsuspecting Christians into synagogues, the Jews implicate the “saintly prophets” as “partners of their impiety” in rejecting Christ. So, “the harm they bring to our weaker brothers is not slight,” because “when they see that you, who worship the Christ whom they crucified, are reverently following their ritual,

how can they fail to think that the rites they have performed are the best and that our ceremonies are worthless"?¹⁷⁶

Chrysostom finds the Jews' promotion of music especially troubling. By going to the synagogue and participating in the festivals of the trumpets, weaker brethren will "be emboldened to admire what the Jews do."¹⁷⁷ Blinded by spectacle and music, they will not see that what really stands "in their synagogue" is "an invisible altar of deceit on which they sacrifice not sheep and calves but the souls of men."¹⁷⁸ God is not worshipped in the synagogue; after the Jewish rejection of Christ, the synagogue "remains a place of idolatry."¹⁷⁹ Because Christ is God, "No Jew adores God!"¹⁸⁰ Chrysostom bases his claim on the authority of Jesus Christ, the Son of God, "For he said: 'If you were to know my Father, you would also know me. But you neither know me nor do you know my father.' Could I produce a witness more trustworthy than the Son of God?"¹⁸¹

Chrysostom cites Matthew 12:43-45 as proof "demons dwell in the synagogue" and "these demons are more dangerous than the ones of old." "When God forsakes a place," he says, "that place becomes the dwelling of demons." The synagogue "is not merely a lodging place for robbers and cheats but also for demons. This is true not only of the synagogues but also of the souls of the Jews ... who "live for their bellies; they gasp for the things of this world; their condition is no better than that of pigs or goats because of their wanton ways and excessive gluttony."¹⁸²

Demons gained a foothold in the synagogue when the Jews "sacrificed their own sons and daughters to demons. They refuse to recognize nature, they forgot the pangs of birth, they trod underfoot the rearing of their children, they overturned from their foundations the laws of kinship, they became more savage than any wild beast."¹⁸³

That savagery began in sexual license and culminated in rejection and crucifixion of Christ, a gratuitous act made more heinous because the Jews had their law given to them by God. "No necessity," Chrysostom continues, "forced the Jews when they slew their own children with their own hands to pay honor to the avenging demons, the foes of our life.... Because of their licentiousness, did they not show a lust beyond that of irrational animals. Hear what the prophet says of their excesses. 'They are become as amorous stallions. Every one neighed after his neighbor's wife.'¹⁸⁴

Sacrificing their children to idols paved the way for the synagogue's rejection of Christ. "Why is it," Chrysostom wonders, "that God put up with you in the old days when you sacrificed your children to idols, but turns himself away from you now when you are not so bold as to commit such a crime? Is it not clear that you dared commit a deed much worse and much greater than any sacrifice of children or transgressions of the Law when you slew Christ?"¹⁸⁵ As a result, the synagogue is worse than the theater, and "everything that goes on among the Jews today is a ridiculous sport, a trading in shame, filled with outrages beyond number."¹⁸⁶

The Jews dedicated themselves to their lusts and sacrificing their children to idols. As a further impiety, they dedicated themselves to strict adherence to the

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law and rigorous fasts after rejecting Christ who abolished the law. "Now that the Law has ceased to bind," Chrysostom writes, "they obstinately strive to observe it. What could be more pitiable than those who provoke God not only by transgressing the Law but also by keeping it?"⁸⁷ The Jews offend God, "not only by transgressing the Law but also by wishing to observe it at the wrong time."⁸⁸ According to Chrysostom, Jewish legalism is as impious as Jewish lawlessness. "That is what destroyed the Jews. While they always kept looking for the old customs and life, these were stripped from them and they turned to impiety."⁸⁹

In addition to blaspheming, Jews are "drunkards," a people in whom reason is overcome by the darkness of uncontrolled passion. Chrysostom uses the term "drunkard" because "drunkenness is nothing other than a loss of right reason, a derangement, and depriving the soul of its health."⁹⁰ For, Chrysostom continues,

the man in love with a woman who is not his wife, the man who spends his time with prostitutes, is a drunkard. The heavy drinker cannot walk straight, his speech is rude, his eyes cannot see things as they really are. In the same way, the drunkard who is filled with the strong wine of his undisciplined passion is also unsound of speech; everything he utters is disgraceful, corrupt, crude and ridiculous; he, too, cannot see things as they really are because he is blind to what he sees. Like a deranged man or one who is out of his wits, he imagines he sees everywhere the woman he yearns to ravish. No matter how many people speak to him at gatherings or banquets, at any time or place, he seems not to hear them; he strains after her and dreams of his sin; he is suspicious of everything and afraid of everything; he is no better off than some trap-shy animal.⁹¹

If "the man in the grip of passion or anger is drunk" because "his reason is submerged," then "this is all the more true of the impious man who blasphemes God."⁹² Just as the drunkard "has no awareness of his unseemly behavior So, too, the Jews are drunk but do not know they are drunk."⁹³ Anyone who goes to the synagogue or observes Jewish fasts, has "fallen among robbers, the Jews," who are "more savage than any highwaymen" because "they do greater harm to those who have fallen among them."⁹⁴ They did not strip a victim's clothes nor inflict wounds on his body as did robbers on the road to Jericho. The Jews have mortally hurt their victim's soul; they have "inflicted on it ten thousand wounds and left it lying in the pit of ungodliness." So Christians "must not turn to God's enemies, the Jews, for cures" because "this will only rouse his anger against them still more."⁹⁵

Those who attend the synagogue and observe Jewish fasts destroy "the peace which comes from the harmony sent by the Spirit."⁹⁶ The Judaizers "are now tearing this peace asunder by destroying us and exalting the Jews. These men consider the Jews as more trustworthy teachers than their own Fathers; they believe the account of Christ's passion and death, which is given by those who slew Him. What could be more unreasonable than this?"⁹⁷

Chrysostom felt the Jews would be a perennial danger to the Christian community. The Church must formulate that danger so future generations could act

justly to the Jews but without prejudice to the Christian communities. "Let us," Chrysostom concludes, "not exalt our enemies' side and destroy our own."¹⁹⁸

Once the Church became the established religion, it had to find a *modus vivendi* with the Jews. The Church, as a result, proposed for the first time in history a different reaction to Jewish revolutionary activity, one based on Christian charity and forbearance. The normal reaction to Jewish revolutionary activity was to slaughter the Jews. That is what Vespasian, Titus, and Hadrian did, as did the Greeks on Cyprus and in Alexandria. The Church could not respond that way, but it also could not ignore the danger Jews posed in terms of cultural subversion and, ultimately, armed insurrection. It formulated its position with those dangers in mind.

Shortly after Chrysostom's death, the Church articulated what would become the constant teaching of the Church on the Jews. A law promulgated in either 412 or 418 announced: "Let no one who has done no harm be molested on the ground that he is a Jew, nor let any aspect of his religion result in his exposure to contumely; in no place are their synagogues to be set afire, or wantonly damaged." In other words, no one was to harm the Jew. The Church fathers had learned that the Jew left unmolested tended to abuse his position and act in ways subversive to the common good. So the same law "warn[ed] the Jews that, elated, it may be, by their security, they must not become insolent and admit anything which is opposed to the reverence due to Christian worship."¹⁹⁹

The relationship between Christians and Jews is central to Christianity. "There is," in fact, "no moment from the beginning to the end, when Christian legislation on the Jews is silent on their providential role, especially as guardians of Scripture and as destined for final salvation. That Jews are the people first chosen by God and never abandoned, an Elect whose failure, for all its tragedy in Christian eyes, is less a fall than a 'stumbling' (Rom 9: 1-11, 32), remains Catholic teaching."²⁰⁰ That same Christian doctrine absorbed Roman law, so "the Jews could expect that the rights and privileges conceded them in the decrees of past emperors would be vindicated in the imperial courts," but they should not expect to expand them.²⁰¹ Christian Roman law added theological depth to what had been Imperial law. That generally played itself out in the following fashion. Christian Roman law "declared it illegal to confiscate or to burn down existing synagogues, but, on the other hand, generally forbade the construction of new ones."²⁰² Jews were not permitted to ridicule the Christian faith; they were not to introduce "the sign of our worship into their buffooneries," and they must "restrain their rites, keeping them this side of contempt for the Christian Law."²⁰³ In 1215 a decree of the Fourth Lateran Council forbade Jewish ridicule of Christian Good Friday services.

The Church dealt with Jewish subversion too. One law prohibited military careers for Jews. A decree of 439, "proclaimed as 'valid forever' a statute that declared Jews ineligible to hold any civil office that included power to judge or to pronounce sentence against Christians."²⁰⁴ Similarly, if a Jew attempted to subvert

the faith of a Christian with “perverse teaching” his goods and life were forfeit.²⁰⁵

The Church also forbade Jews from owning Christian slaves. This prohibition went back to the Roman empire; it was adopted by the papacy and incorporated into canon law. “In 339, Constantius II proclaimed that Jews could possess no slave ‘of another sect or nation’ and should he attempt to obtain one the slave was expropriated to the imperial treasury.”²⁰⁶ Reiterated often by popes, the prohibition became part of the teaching of the Church. “A pious Jew ought not to keep in his house a slave who refused persistently to be circumcised; after a year, he ought to be sold back to the idolaters whose convictions he refused to relinquish.”²⁰⁷ If a Jew knowingly bought a Christian slave, all his possessions were forfeited.

Pope Gregory the Great was especially adamant in opposition to Jews owning Christian slaves. In this, the Church added theological nuance to the practice of the Roman empire. As the epistles of St. Paul made clear, master and slave enjoyed equal stature before God. Unlike Aristotle, who felt certain men were slaves by nature, the Church considered slavery a sociological accident, even if recognized by law. The Jews were an exception because they were “willing slaves of Torah.”²⁰⁸ They chose the bondage of the law over the freedom of Christ and wanted to spread this bondage to anyone under their cultural influence. Pope Gregory was loath “to expose the faith of Christian slaves to the daily pressure of its Jewish denial, embodied in masters whose social superiority might seem to reinforce the plausibility of their claims to religious superiority.”²⁰⁹ No Christian soul was worth the risk posed by Jewish subversion. Gregory was unwilling to turn a blind eye to the risk, and so the only alternative was to forbid Jews from owning Christian slaves. When Gregory heard that Brunichilda, Queen of the Franks, permitted Jews to hold Christian slaves, he rebuked her in writing. Hearing of the circumcision of pagan slaves by Samaritan owners, Gregory declared the practice “‘detestable to us, and altogether hostile to the laws’; such slaves, he directed, were to be set free immediately and far from receiving some reimbursement for them, the masters were to face the penalty of law.”²¹⁰ A bishop who did not insist on enforcement of these laws was rebuked for allowing Jewish masters “less by persuasion than by virtue of their power” over Christian slaves, to bring them to subserve “Jewish superstition.” Gregory felt that it was “altogether unwholesome and accursed that Christians be in servitude to Jews.”²¹¹ If a Christian slave fled his Jewish master and took refuge with the Church, he was not to be returned to his Jewish owner, nor was his owner reimbursed, whether the slave was a Christian of long standing or newly baptized. Jews who owned Christian slaves had to dispose of them to Christian masters within 40 days. If the Jew transferred the slave to another member of his family he could be prosecuted for fraud.

As in many areas of Church life—sacred music, for example—Gregory formulated the Church’s position on the Jews. He is the founder of the celebrated medieval “Constitution on the Jews,” which goes by the name “*Sicut Judaeis non.*” Culled from more than 850 letters, Gregory’s teaching was cited by every suc-

ceeding pope when the issue arose. According to Synan, Gregory “canonized” the existing civil law. Gregory strove to balance persecution and the unjust appropriation of property on the one hand with a laxity that would allow if not encourage subversion on the other. He came up with a formula: “As the determination of law does not permit the Jews to erect new synagogues, so also does it permit them to possess their old ones without disquietude.”²¹²

Gregory’s position was an example of theological grace perfecting Roman legal nature. From a theological perspective, the Jew was deficient in faith, “burdened with perfidia,”²¹³ a faith that is wrong because it is truncated, distorted, and ultimately a form of disbelief. Gregory does not refer to Judaism as a religion. Putting it on the same level as the Christian faith was unthinkable, no matter what the two shared. Judaism was a “*superstitio*,” a cult outside of the official religion. “This superstition,” the Pope warned, would “pollute” Christian faith and “deceive with sacrilegious seduction” simple Christian peasants.²¹⁴ Indeed, Gregory termed Judaism a disaster, *perditio*. Pope Gregory described Jews as “Stone of Darkness” and “shadow of death,” “wild asses,” “dragons for poisonous ideas,” the “shaken reed” of Isaiah, a kingdom “gleaming without, but empty within.” He describes “their hearts” as “the den of a beast.”²¹⁵ Gregory got these terms from the book of Job. His appropriation of the vocabulary of the prophets was also prophetic. The split between faithful Hebrews and unfaithful Hebrews had been superseded by the split between the Jews who voluntarily chose bondage to the Law and the New Israel who embraced the freedom conferred by faith in Christ. “After the appearance of One he recognized as Messiah,” Synan tells us, “Gregory could see in Judaism only a retrogression.”²¹⁶

Even though Judaism was retrogression, the Jew could not be coerced from his unbelief because the Christian faith could only be a free acceptance of a gift from God. Gregory encouraged Jewish conversion, but forbade forced baptism “with all possible firmness,” according to Synan.²¹⁷ But his firmness implies that forced baptism happened nonetheless. A bishop, he wrote, ought to replace force with preaching. “Reason is so little profane that Logos, Word and thought, can serve as a divine name.”²¹⁸ Reason was the only licit means to lead perfidious Jews to the Logos. Subsequent popes would interpret this by forcing Jews to listen to sermons but never forcing them to accept baptism. Gregory termed it, “A novelty, indeed a thing unheard of, is this doctrine that extorts faith through blows.”²¹⁹

The prohibition against coercion applied to overly zealous converts from Judaism as well as to bishops and heads of state. When a convert from Judaism invaded the synagogue in Caligari, Sardinia, to plant a cross and an image of Mary on the day of his baptism, he earned the rebuke of the local bishop, a rebuke Gregory would have seconded. “The unwilling,” as Gregory said, “are not to be compelled.”²²⁰ He established the principle that the assent of faith cannot be the object of intimidation. “We forbid,” he wrote, “that the aforesaid Hebrews be burdened or afflicted contrary to the order of reason; rather, just as they are permitted

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to live in accord with Roman statutes, they can, as they know, order their activities without hindrance, and to this Justice gives assent.”²²¹ Gregory rebuked a fellow bishop when he confiscated a synagogue and its guesthouse. “Our brother has acted unsuitably,”²²² he wrote, and what he did was not just. What has been given to sacred use cannot be withdrawn without sacrilege. The bishop responsible must pay for the buildings, thus making them the legitimate property of the Church, and guaranteeing that the Jews “should in no way appear to be oppressed, or to suffer an injustice.”²²³ Forbidding Jewish worship will not lead to the conversion of the Jews, Gregory continued. They are to be converted by reason; until then, “Let them enjoy their lawful liberty.”²²⁴

The Jews, however, continued to test the limits of papal tolerance with their cultural subversion. Acting on a complaint from the Jewish community of Rome, Gregory responded with a letter of incalculable importance because it contains the formula “*Sicut Judaeis non*,” a formula “destined to recur endlessly in papal documents concerning Jewish rights and disabilities throughout the Middle Ages.”²²⁵ “Just as license,” Gregory writes, “ought not to be presumed for the Jews to do anything in their synagogues beyond what is permitted by law, so in those points conceded to them, they ought to suffer nothing prejudicial.”²²⁶ Jews have the right to practice their religion without harm, but they should not be granted positions of cultural influence from which they could spread error and subversion.

That would remain the papal position throughout the Middle Ages, and because of it, the Papal States often were a refuge for Jews persecuted in other Christian countries. When Jews were subjected to forced baptism, expelled from Spain, or both, many took refuge in the Papal States, much to the chagrin of Spanish princes. Poland erred in the opposite way by allowing Jews too much cultural influence, something the Poles regretted when rapacious neighbors partitioned Poland at the end of the 18th Century.

The Jews never perceived “*Sicut Judaeis non*” as a model of judicious tolerance and forbearance. Gregory’s formulation occurred during unprecedented upheaval in the Roman empire, a time best described as the empire’s death throes, when civil order broke down and the rule of the strong—*homo lupus homini*—seemed more likely to succeed Roman order than did the new religion. Gregory was concerned with injustices against Jews, but also about the breakdown of public order. “At this time especially,” he wrote, “when there is fear of the enemy, you must not have a divided populace.”²²⁷

The codification of the new Jewish religion occurred about the time the Church articulated its position on the Jews. The first articulation of “*Sicut Judaeis non*” appeared between 412 and 418. The Babylonian Talmud was codified during the fifth century by the Amora’im, beginning with Rabbi Ashi, who died in 427, and culminating in the work of Rabbi Abina, who died in 499. It was as if Christians and Jews needed to brace themselves against the coming barbarian invasion by putting what they believed in writing, lest it be swept away in the

coming chaos. Alaric sacked Rome in 410. Augustine's *City of God* was written in response. Someone had to explain how the hand of God could be discerned in the destruction of civilization.

Those Jews not busy writing down the Talmud were preparing for another Messiah, the Cretan Moses, who announced he had come to usher in the end of the world, something predicted to occur between 440 and 470. As they would a millennium later, the Jews abandoned their property and neglected their businesses, waiting for Moses to divide the waters of the Mediterranean and lead them dry-shod back to Palestine. On the appointed day, the latter-day Moses led his followers to a cliff overlooking the ocean and commanded them to jump. Many complied. Some drowned; sailors rescued others. The false Moses disappeared never to be seen again.²²⁸

After one disappointment after another, the Jews' Messianic politics largely went into remission. No one, however, could predict a remission in effect lasting over a millennium. No one other than St. Hippolytus of Rome in his writings on the Antichrist would have predicted the return of revolutionary messianic politics after so long an absence. But the codification of the Talmud, the hubbub surrounding the failure of Moses of Crete and the fall of Rome (after which Genseric the Vandal carried the sacred vessels of the Temple from Rome to Carthage), and the articulation of the Church's policy toward the Jews were each a manifestation of the *Zeitgeist* of collapse and uncertainty. Graetz called the time of the compilation of the Babylonian Talmud "one of the most important epochs in Jewish history."²²⁹ Thereafter, "the Babylonian rather than the Jerusalem Talmud became the fundamental possession of the Jewish race, its life's breath, its very soul."²³⁰ The Babylonian Talmud defined Jewish life during the millennium of remission, when revolutionary politics went dormant and Catholic culture created Europe. "For more than a thousand years," Graetz says,

nature and mankind, powers and events, were for the Jewish nation insignificant, non-essential, a mere phantom; the only true reality was the Talmud. A new truth in their eyes only received the stamp of veracity and freedom from doubt when it appeared to be foreseen and sanctioned by the Talmud. Even the knowledge of the Bible, the more ancient history of their race, the words of fire and balm of their prophets, the soul outpourings of their Psalmists were only known to them through and in the light of the Talmud.²³¹

The Talmud absorbed the Torah, allowing the Jews to view the rise of Christian Europe with consolation born from disdain. Graetz claims "the Babylonian Amoraim created that dialectic, close-reasoning Jewish spirit, which in the darkest days preserved the dispersed nation from stagnation and stupidity."²³² It also ensured the Jews of Europe, unlike the Jews of Antioch, were cut off from contact with Christianity. Judaizing, as described by St. John Chrysostom, became a thing of the past, replaced by two completely separate societies even though they lived in close proximity—with contact, at least in Poland, only when usury or illicit sex

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was involved. The Talmud, says Graetz, "preserved and promoted the religious and moral life of Judaism," but it did so by bringing about separation and control, insuring "there could not arise that dream-life, that disdain of the world, that hatred of reality, which in the Middle Ages gave birth to and sanctified the hermit life of the monks and nuns."²³³

The Talmud may have protected the Jews from schism and sectarian divisions, but the price the Jews paid for this protection was complete rabbinic control. The Talmud took the sacred scriptures out of the hands of the Jews and made their interpretation the sole purview of the rabbis as codified in Talmudic lore. The word of God was nullified by the Talmud. The Talmud, the saying went, permitted whatever the Torah forbade. The Jew, in other words, could not appeal to sacred writ without the permission of the rabbis who controlled the Talmud. The Talmud became, as a result, control through hermeneutics. The Talmud became, according to Walsh, "the chief means employed by the Annas and Caiaphas of each age to keep the mass of the Jewish people in ignorance of the true nature of Christianity, and to fan their misunderstanding of it to hatred."²³⁴ To fan this hatred, the Talmud contained "the most scurrilous and vindictive blasphemies against Christ."²³⁵ The Talmud claimed that Christ was a bastard (Kallah 51A) offspring of a Jewish whore and a Roman soldier (Sanhedrin 106A) who is in hell buried in boiling excrement (Gittin 57A). During persecution, the most controversial parts of the Talmud were committed to memory and transmitted orally, but the tradition of blasphemy and subversion continued unabated. The Talmud insured blasphemy and subversion became part of Jewish culture, because, as one scholar noted, the Talmud was "the creator of the Jewish nation and the mold of the Jewish soul."

The Talmud would also be instrumental in the rise of the revolutionary spirit when it re-emerged during the Reformation. "We can boldly assert," Graetz writes, "that the war for and against the Talmud aroused German consciousness and created a public opinion without which the Reformation, like many other efforts, would have died in the hour of birth, or perhaps would never have been born at all."²³⁶ The Talmud also became the link between the Neoplatonist thaumaturgy of Julian and later assaults on the Catholic Church from behind the mask of Freemasonry. Masonic theology, according to Rabbi Benamozegh, is "at root nothing else than ... the theology of the Kaballah."²³⁷

Julian the Apostate

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Chapter Three

Rome Discovers the Talmud

On November 27, 1095, Pope Urban II broke precedent at the council he had convoked; he addressed not only the bishops at the cathedral but the entire population in a field outside of Clermont's eastern gate. His topic was the humiliations Christians were suffering at the hands of infidels in the Holy Land. He asked them to leave their possessions and families and march in one great Christian army marked with the sign of the Cross to Jerusalem to restore that city to its rightful owners, namely, Christians for whom Christ died there.

Urban indicated there would be other benefits too, "since this land which you inhabit, shut in on all sides by the seas and surrounded by the mountain peaks is too narrow for your large population; nor does it abound in wealth and it furnishes scarcely enough food for its cultivators."¹ Urban spoke when Europe was on the cusp of change. Prosperity and stability had increased since the collapse of the Roman empire; that prosperity led to increased population, which the feudal agricultural economy could not absorb. In subsequent centuries, the market economy would replace the agricultural subsistence economy of the feudal era.

The main vehicle for that transition was wool. Peasants and small landowners producing wool cloth for themselves already had the capital equipment—the spinning wheels, looms, etc.—to produce a surplus, which could be sold for cash, the *sine qua non* of the market economy. Because wool varied from region to region, and what was common in one was desired in another, commerce aided development of the market economy. The Danube basin became famous for Loden cloth, which was more water repellent than cloth from other areas. The German principalities became famous for black wool cloth, which the clergy demanded, and the Low Countries became famous for wool that took dye particularly well. The surplus population of northwestern Europe, a particularly rich agricultural area, drifted into the cities, taking up trades like fuller and dyer, and soon became Europe's nascent proletariat, people who owned nothing but their time, which they hired out, and who produced nothing but *proles*, or children. This uprooted, impoverished population became the mainstay of the crusading armies. With soldiers like this, trouble could be expected, and trouble followed within a year of the pope's proclamation.²

Within a month of Urban's call for a crusade, the Jews of France were "gripped by fear and trembling,"³ sending letters to Jewish communities on the Rhineland warning them to fast and pray for deliverance. The French Jews were spared because of the discipline of the French crusaders, kept in line by feudal lords who responded to the pope's call. Along the Rhine, though, the rulers were weak and ineffective, and the cities were teeming with the uprooted, men who had already broken with tradition in leaving the land.

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The Jews had been in France and the adjacent areas of the Rhine Valley ever since their disastrous revolutionary insurrection against Rome had been crushed and the Temple in Jerusalem destroyed. The Jews had come to the Rhein valley in the time of the Romans because they were merchants; the Rhine and the Danube rivers comprised the major commercial corridor for central Europe. In *Ashkenaz*, the Hebrew word for Germany, the *Ashkenazim* learned their new language, *Juedische Deutsch* or Yiddish.

The Jews brought their messianic politics to the Rhine Valley. Being a revolutionary was for many part of what it meant to be a Jew, even if no one had acted militarily for almost a millennium. The Jews, according to Norman Cohn, "refused to be absorbed into the populations amongst which they lived" even though "their lot in the early Middle Ages was by no means a hard one."⁵ The Diaspora meant the dispersion of revolutionary politics; in the millennium following the defeat of Simon bar Kokbha, the Jews interpreted the destruction of the Temple and subsequent Diaspora as God's plan for spreading revolution. "What made the Jews remain Jews," according to Cohn, "was ... their absolute conviction that the Diaspora was ... a preparation for the coming of the Messiah and the return to a transfigured Holy Land."⁶

Around the time of the first crusade, millennialism, the Jewish Messianic philosophy of history and political liberation based on the Book of Daniel, broke out in Europe after remaining largely dormant for a millennium. Ironically, it broke out among people who were not Jews, and, more ironically, the Jews suffered at their hands. The Jews, says Cohn, "rarely inspired armed risings, and never amongst European Jews."⁷ But during the rise of cities in Europe, when European Christians first came in contact with Jews in significant numbers, "the desire of the poor to improve the material conditions of their lives became transfused with phantasies of a new Paradise on earth, a world purged of suffering and sin, a Kingdom of the Saints."⁸ At the close of the 11th Century, "it was no longer Jews but Christians who cherished and elaborated prophecies in the tradition of 'Daniel's dream' and who continued to be inspired by them."⁹ The temptation to look for heaven on earth was known as Judaizing, which took messianic inspiration from a distorted interpretation of the Old Testament, but usually without the further distortions of the Talmud. It was a perennial temptation for Christians who failed to find solace in "a messiah who suffered and died [and] a kingdom which was purely spiritual."⁹ The Book of Daniel, the Christian Scripture most likely to be corrupted by Judaizers, seemed to prophesy an earthly kingdom while also offering a key to understanding history in the parable of the colossus with the feet of clay:

Generation after generation was seized at least intermittently by a tense expectation of some sudden, miraculous event in which the world would be utterly transformed, some prodigious final struggle between the hosts of Christ and the hosts of antichrist through which history would attain its fulfillment and justification.¹⁰

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Heaven on earth was a Jewish idea; hence, Cohn finds it “natural enough that the earliest of these prophecies should have been produced by Jews”¹¹ convinced they were God’s chosen people for whom things had not gone well since the destruction of the Temple. What sharply distinguished the Jews from other peoples was their attitude towards history and in particular towards their own role in history. “Precisely because they were so utterly certain of being the Chosen People,” Cohn tells us, “Jews tended to react to peril, oppression and hardship by phantasies of the total triumph and boundless prosperity, which Yahweh, out of his omnipotence, would bestow upon his Elect in the fullness of time.”¹² The disparity between an unbelievably happy future and a wretched present led the Jews to believe “out of an immense cosmic catastrophe, there will arise a Palestine which will be nothing less than a new Eden.”¹³ Throughout the Diaspora, the fantasy of a temporal heaven on earth coming about in and through history (as opposed to in eternity) captured the minds of the Jews and anyone in contact with the Jews who also considered themselves oppressed. The Diaspora created exaggeration: “for the first time the glorious future kingdom is imagined as embracing not simply Palestine but the whole world.”¹⁴ Through their suffering, the Jewish people would liberate all mankind. The Christian undertone is unmistakable. Moses Hess would take this reasoning to its logical conclusion in the 19th Century, claiming the Jewish people had become its own Messiah. In the meantime:

The tyranny of that power will become more and more outrageous, the sufferings of its victims more and more intolerable—until suddenly the hour will strike when the Saints of God are able to rise up and overthrow it. Then the Saints themselves, the chosen, holy people who hitherto have groaned under the oppressor’s heel, shall in their turn inherit dominion over the whole earth. This will be *the culmination of history*.¹⁵

The millennialist kingdom that will be “the culmination of history” and that “will have no successors” found numerous adherents from Karl Marx to the neoconservative Francis Fukuyama, whose *The End of History* announced the neoconservative millennium when Marx’s millennium failed. The revolutionary chiliasm Marxists and anti-Marxist Neoconservatives would champion emerged in the Rhine Valley during the first crusade, and it caused problems there for four centuries, culminating in the Anabaptist uprising in Muenster in 1533. Cohn claims there is “no evidence” of revolutionary chiliasm in Europe “before the closing years of the 11th Century,” i.e., before the first crusade.¹⁶ Since revolutionary chiliasm was a Jewish idea, the necessary condition for its outbreak in the Rhine Valley seems to have been contact with Jews. Subsequent events bore this out.

Contact between Jews and Christians meant a cross-fertilization of ideas. For every Jew who became Christian, there seemed to be ten judaizing Christians eager to use Daniel as an all-encompassing theory of history that allowed them to seek heaven on earth. Judaizers repudiated Augustine’s claim that the millennium arrived with the Church, the New Israel. The Judaizers wanted a more “carnal”

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kingdom. Millennialism broke out in the Rhine Valley among Christians because cities had replaced the monasteries as commercial entities and had contact with revolutionary ideas.

"Like so many generations of Jews before them," Cohn says, the Christians of the Rhine Valley "saw history as divided into two eras, one preceding and the other following the triumphant advent of the Messiah," who, according to Comidanus, "will be at the head not of an angelic host but of the descendants of the ten lost tribes of Israel, which have survived in hidden places, unknown to the rest of the world."¹⁷ The idea of the Ten Lost Tribes would recur wherever Judaizing dominated, culminating in England in the 17th Century when Menassah ben Israel wrote a best-seller among the Puritans on the topic.

When Jewish revolutionary activity went dormant for almost 1000 years, the Church by and large forgot about it, until attacks on Jews after the call for the First Crusade refocused her attention. Even more confusing was the reemergence of the "error of the Jews," i.e., the desire for an earthly kingdom, among people who were not Jews and seemed to hate the Jews. Messianic revolutionary politics re-emerged among the proletariat in Christian Europe, a phenomenon as shocking and violent as it was perplexing. Millennialism inevitably resulted when the urban proletariat of the Low Countries came into contact with Jewish messianic politics. "The Church's fear of the popularity of Jewish messianism," Lea Dasberg says, "was definitely no figment of her imagination."¹⁸ It always posed a threat to Catholic theology; now it posed a threat to the social order. St. Jerome, she continues, had condemned Millennialism as "Jewish dogma, Jewish traditions, and Jewish fables."¹⁹ And Christians who believed this sort of thing were denounced as "judaizing Christians" and "demi-Jews." The constellation of ideas revolving around the "end of days" concept was Jewish, as much as the idea that the rise of Jerusalem would follow the decline of Rome. Add to that the notion that the Jews were again predicting the advent of the Messiah in the very year preparations were being made for the first crusade, and you get a sense of why Millennialism swept the Rhine Valley and took root among the uprooted. It did so "amongst the masses in the overpopulated, highly urbanized areas," Cohn says, because

there were always many who lived in a state of chronic and inescapable insecurity, harassed not only by their economic helplessness and vulnerability but by the lack of the traditional social relationships on which even at the worst times, peasants had normally been able to depend. These were the people whose anxieties drove them to seek messianic leaders and they were also the people who were most prone to create demonic scapegoats.²⁰

The scapegoats were the Jews; the perpetrators of violence against them, ironically, were often Judaizing priests and monks. According to Cohn's reading of John of Roquetaillade's *Vademecum in tribulationibus*, "the old eschatological tradition" based on the "carnal" reading of the Book of Daniel, "had been adapted as a vehicle for the new social radicalism."²¹ Rootless apostate monks assumed po-

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litical leadership among the rootless proletarians of the cities; often the local and higher clergy bore the brunt of the attack after it glanced off the Jews. Just as often, the higher clergy alone could stop the violence. According to Cohn, the leadership of millennialist movements “passed into the hands of a number of *prophetae*, who seem to have consisted largely of dissident or apostate clerics.” “Apostate monks in Germany” whipped the rootless masses into an apocalyptic frenzy as a way of “destroying clergy and Church.” Revolutionary chiliasm was as anticlerical as it was anti-Semitic.²²

In April, 1096, Peter the Hermit, a monk inspired by Urban II’s call for a crusade against the infidel, arrived in Trier, the ancient Roman city on the Moselle River. He had letters of introduction from the French Jews, which he used to demand money and provisions from the Jews in the Rhineland. The Jews in Trier must have acceded to his demands because by the end of the month he was in Cologne making the same demands.

Peter the Hermit wasn’t just interested in raising money. He was also interested in raising troops. To do that, he engaged in the motivational speaking then known as preaching. Count Emicho (or Emico or Emmerich) of Leiningen, a minor landowner from Upper Lorraine, was touched by his words. Emicho is what Liddell-Hart and Englishmen of his generation would have called a “bad hat,”²³ and typical of the bad hats who were attracted to irregular warfare. Ekkehard writes that Emicho was “count of those regions that lie about the Rhine, and long infamous in the extreme.” He was a man “of very ill repute on account of his tyrannical mode of life.”²⁴ He was also what Msgr. Knox would call an “enthusiast”; he claimed to receive private revelations from the Lord about his anointing as a charismatic leader. Emicho called himself the “Emperor of the Last Days” and claimed that he would conquer Jerusalem for Christ. Ekkehard claims he was “called to religion in this guise by divine revelations,” and “like a second Saul, he usurped for himself the leadership of nearly 12,000 who had taken the Sign.” Emicho then led these men “through the cities on the Rhine, the Main and the Danube.” Emicho believed that, if it was meritorious to wage war on the infidel in Jerusalem, then it was doubly meritorious to wage war on the infidel at home. “Let us, therefore,” he concluded, “take our revenge first on [the Jews], and extirpate them from among the nations.”

One commentator described Emicho as an “accomplished charlatan,” who “claimed that he had been divinely anointed for leadership in the messianic mode.” As the Franciscans of Medjugorje have shown in our day, thuggery and charisma are not mutually exclusive. Indeed, they are often united by messianic politics. Emicho, according to his self-proclaimed anointing, “would defeat the forces of Islam and establish himself triumphantly in the Holy city. There he would do battle once again, this time destroying the even more powerful army of Antichrist, the satanic son of a Jewish harlot, who aspired to rule the world in the name of the devil.” This would usher in the millennium—a thousand years of

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glory with Christ as king of the world—beginning with the military conquest of Islam, and culminating in conversion of the Jews. Because there were no Muslims along the Rhine, but there were plenty of Jews, the order of conquest was reversed. The crusaders “made it their concern, wherever the execrable Jewish people were found, either to wipe them out completely, or to force them within the bosom of the Church.”

On May 3, 1096, Emicho arrived at the gates of Speyer at the head of his crusading army. He gave the Jews there the choice of baptism or death. The situation was probably similar in all towns along the Rhine, Main, and Danube when the crusading armies appeared. A large mob milled around the town square with nothing to do as negotiations took place behind the scenes. Then, growing impatient with the delay or fired up by a preacher, or both, the mob would sack homes in the Jewish quarter, motivated by a desire to punish infidelity, a desire to avenge long-standing grudges, particularly over the lending of money, or a desire to requisition material for the military campaign against the Muslims.

Unable to defend themselves, the Jews would flee to the palace (or fortress) of the local bishop and implore his protection, offering money to facilitate his altruism. The Jews of Speyer “fled for refuge to the Bishop of the city, and he undertook, not without suffering the accusation of both Jews and Christians that Jewish money assisted him in the decision, first to defend the Jews and second to punish those guilty of the outrage.” Punishment meant that those implicated in the attacks on the Jews had their hands cut off by order of the bishop, who “was moved with wrath at this and bought by the Jews’ money.”

On May 24, three weeks after pillaging Speyer, Emicho arrived in Worms, where similar carnage followed. The crusaders milled around the town square until a riot broke out, then the mob ran amok and killed 300 Jews. The crusaders “slaughtered young and old alike.” In the Jewish quarter, they looted the Jews’ homes, there trampling Torah scrolls underfoot.

Half the Jews remained in their houses in Worms. The other half fled to the bishop. A day or two after the initial attack, 500 Jews were holed up at the bishop’s compound, hoping to weather the storm there. Many Jews committed suicide while waiting for the bishop to rescue them. According to one Jewish report, one “pious lady ... slew herself for the hallowing of the divine Name” rather than convert. The Jewish reports are largely hagiographic, but even so, they mention that many Jewish survivors “were rescued by the Bishop, without having to change their faith.”

The sheer numbers of the crusaders overwhelmed the bishop, who had some armed men at his command. As a result, he informed the Jews he could ensure their safety only if they accepted baptism. William Thomas Walsh, though unabashedly pro-Catholic, makes no apologies for crusaders who “massacred Jews, in the summer of 1096, at Trier, Worms, Mainz, Cologne—wherever they advanced along the Main and the Danube; and when they took Jerusalem, they soiled their

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victory by a hideous butchery of Jews." The Second Crusade, he says, "was marred by similar atrocities in Cologne, Mainz, Speyer, Strasbourg and elsewhere."²⁵ Even Jewish historians, though, defend the bishops. "The Jewish chroniclers" Glick says, "speak bitterly of the bishop and the townspeople of Worms, all of whom they blame for the catastrophe, but modern historians have concluded that nothing more could have been done."²⁶

The situation in Worms highlights a salient fact. The conflict with the Jews was not based on race; it was based on behavior. The segregation between Jew and Christian which existed during the previous millennium broke down when large segments of the superfluous agricultural workforce began settling in the cities and looking for jobs. The rootless proletariat that made up the crusading armies was upset with what they perceived to be Jewish behavior. If not, they would not have attacked them. All threat of violence usually ceased upon conversion, demonstrating the absence of racial animus. If the animus were racial, conversion would not have solved the problem. The Jewish issue was a religious issue, first and foremost; the mob assumed behavior would change when religion changed.

Jewish historiography, beginning with Heinrich Graetz, is a fertile source on the behavior of the Catholic Church during the Middle Ages, but it has distorting premises—some articulated, some not. The articulated premise of Jewish historiography is, in Norman Cantor's formulation, that "the Catholic Church was the most persistent fount of anti-Semitism in the world,"²⁷ otherwise expressed as the claim that the core of Catholicism is anti-Semitism. The unarticulated premise is that anti-Semitism has nothing to do with Jewish behavior. Both dogmas mar Jewish scholarship, but not all Jews succumb to them. Cohn, for instance, recognized explicitly that Catholic clergy divided along class and hierarchical lines when it came to treatment of the Jews. The lower clergy often encouraged the mob to attack on the Jews, but the Jews would then invariably seek protection from the bishop. The term "clergy" is itself deceptive because the clerics who joined the mob were often just as rootless as the mob. As Cohn points out, the *prophetae* who egged the mobs on to violence against the Jews were usually monks who had left their monasteries and were under obedience to no one and followed nothing but their own passions. Once mob fury was unleashed on the Jews, the next victims were the local secular clergy, who often knew the Jews and sometimes protected them. The Jews' defender was invariably the local bishop, the only one with sufficient will and power—and often a fortress and soldiers—to oppose the crusaders.

The second and unarticulated premise of Jewish historiography—that anti-Semitism has nothing to do with Jewish behavior—plays an even greater role in shaping perceptions. The rise of the cities meant more commerce; more commerce meant more contact with Jews; more contact with Jews meant more conflict. Usury was the main point of contention. The slaughter of the Jews during spring 1096 was the reaction of the uprooted to Jewish messianic politics combined with the resentment against Jewish usury. Walsh does not impugn the motives of everyone

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who put on the sign of the Cross in the crusades, but notes the armies attracted “some fanatics, some criminals escaping from the law, some adventurers with no more belief in Christ than the Jews themselves had,” and, most importantly, “some debtors eager to escape from the crushing burden of high interest.”²⁸

By mid-12th Century, the time of the Second Crusade, usury was a serious social problem. “Extremely high interest rates and annual compounding,” says Glick, had “led to crushing debt accumulations.”²⁹ Glick cites a letter from Pope Innocent III complaining “bitterly that the Jews extort ‘not only usury but usury upon usury’” (*non solum usuras sed usuras usurarum*), his term for compound interest.³⁰ Innocent complained about the clergy of France, “who were pawning everything from cathedral chalices to church-owned real estate.”³¹ Innocent could not look with indifference upon the prospect of Church possessions falling into Jewish hands. Ten years later, Innocent translated his fears into action at the Fourth Lateran Council. The problem was not new—two of the three Lateran councils convened in the 12th Century condemned usury—but it was growing alarmingly, not unlike compound interest.

The problem was systemic, not easily solved by conciliar pronouncements. High interest rates and compounding are by their nature morally problematic. The Church, following prohibitions in the Hebrew scriptures, tried to deal with it by moral condemnation. Christians were prohibited from exacting usury, so Jews had the field to themselves, with all of the social odium that went with it. Ecclesiastical prohibition, however, has only a limited effect on behavior, and in the 12th and 13th centuries, that prohibition was counterbalanced by the increasing contact between Christians and Jews made possible by the cities. Increased contact meant increased opportunity to borrow money, and that led to crushing indebtedness, and indebtedness led to the possibility of increased violence against the lender. If people deep in debt to credit card companies and paying 21 percent interest per annum knew that by burning down the house of the head of Visa they could eliminate their debts, they might understand the temptations faced by the medieval Christians in financial bondage to the Jews. Many of the financially naive borrowed from Jews to finance “immediate consumption, not productive enterprise.”³² Exorbitant interest and compounding led many to financial ruin. The Jews, Glick notes, were often guilty of “leading the least productive members of society into ruin by encouraging them to consume beyond their means.”³³ The Jew could charge 40 percent interest compounded annually, insuring that his debtor would never get out of debt. In a situation like that the crusades, which promised suspension of payment on debt as a recruitment incentive, seemed like a godsend. But the crusaders would also remember the usury that compelled them to leave home when they arrived in Speyer and Mainz and saw the number of Jews living there. Again the problem was systemic:

The connection with money was a condition of Jewish life, and money was the very substance of survival. But money was also the devil’s own creation, and

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handling it with such intimacy only confirmed what the Gospel of John had declared: that Jews were truly children of the devil. With this in mind, one readily understands the pervasive sense of insecurity that came to characterize so much of European Jewish life, even into the 20th Century.³⁴

The Jews were often constrained to maintain high interest rates because the conditions of their survival were more political than economic. The Jews charged 40 percent interest to the average person for small sums so they could provide large sums to the lord of the land at lower interest rates. "Usury of such dimensions," Glick says,

was inescapable if [the Jews] were to meet the lords' incessant demands for tax payments and low interest loans, but of course it meant that they soon had a reputation of greed and rapacity that confirmed everything said about them in the Gospels. Thus they were caught in a nasty trap: disliked and resented by the general populace because they did no visible work and seemed to flourish on the misfortunes of others; too weak to defend themselves, hence dependent on rapacious lords.³⁵

The nobility was tempted to expel the Jews if they ceased to provide money, which could only be raised by exploiting the population at large. As a result, "Jews became pariahs."³⁶ Hated by the people who borrowed money that could never be paid back, the Jews were "helpless, in need of protection and obliged to please their protectors" and the natural target for any proletarian revolution.³⁷ Usury thus allowed Jews to buy "official protection at the price of public detestation."³⁸ Money-lending is "by its very nature a socially isolated and isolating activity."³⁹ With each loan, the Jew's position became more precarious because it engendered resentment. When the crusades seemed to suspend the laws of everyday life, moral inhibition was suspended too, especially when the crusaders came to towns where they were complete strangers, and therefore not bound by custom imposed by native places. Mob violence expressed the resentment.

The issue was moral not racial. If Jewish behavior caused the reaction, no matter how unjust, of the crusading mobs, Jewish behavior could solve the problem. The purpose of the crusade, even from the distorted perspective of Emicho, was conversion of the Jews, not their extermination. From the bishop who protected the Jews to the mob that looted their houses and killed them, all accepted the premise that Baptism solved the problem.

Coerced baptism would create a more intractable problem, though. No church authority accepted coercion as a justification for baptism. The Dominican philosopher and theologian Thomas Aquinas was very clear. "Heathen and Jews," he wrote

are by no means to be compelled, for belief is voluntary. Nevertheless, the faithful, if they are able, should compel them not to hinder the faith whether by their blasphemies or evil persuasions or even open persecutions. It is for this reason that Christ's faithful often wage war on infidels, not indeed for the purpose of forcing them to believe, because even were they to conquer them and take them

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captive, they should still leave them free to believe or not, but for the purpose of stopping them from obstructing the faith of Christ.⁴⁰

The Church's position on coercion, as articulated by Aquinas and in *Sicut Judaeis non* never changed. Definitions of what constituted coercion, however, did change over time. A Jew who did not object when the water was poured over his head was considered a Christian, even if there were a howling mob outside the church urging him on. Church authorities also were hemmed in by the theology of baptism, according to which the sacrament left an indelible mark on the soul. The issue had been resolved by St. Augustine in the Donatist crisis. Since no Christian could be rebaptized, no Christian could be unbaptized either. If the Jew accepted baptism, he was a Christian. He would not be harmed, even by marauding mobs that would have killed him if he hadn't converted, but he would be subjected to severe penalties if he attempted to revert to what the clerics referred to as the vomit of Judaism. The Jews were never subjected to the Inquisition. But those Jews, "*qui redeunt ad vomitum Judaeismi*," to use Bernard of Clairvaux's phrase, were, and the penalties could be severe.⁴¹

When Emericho and his crusaders arrived in Mainz on May 25, the pattern repeated itself. After Jewish community leaders paid the archbishop and a local count large sums of money, the Jews were granted refuge in their palaces. When the bishop's guards and the local constabulary proved incapable of defending his palace, the bishop fled to his estate in nearby Rudesheim, and the Jews were on their own when the mob swarmed into the palace to murder and pillage. "The Jews," according to Glick,

turned first (as European Jews almost invariably have done) to men at the top: local bishops.... Jews turned repeatedly to these princes of the Church, and bishops consistently did their best to defend and protect Jews, even when this meant no inconsiderable danger to themselves. We envision Jews huddling terrified in cathedral courtyards, crowded for days on end in rooms of an archbishop's palace, racing for their lives into a cathedral sacristy filled with crucifixes and chalices.⁴²

"The bishops," Glick continues, "behave[d] with commendable, even astonishing, sympathy and generosity,"⁴³ even when they proposed conversion, because "with hindsight that advice seems well intended and reasonable. Had more Jews gone through the motions of conversion, they would have lived to return to Judaism within a year."⁴⁴

On June 3, the crusaders arrived in Cologne, which is not on the route between Mainz and Jerusalem. There the pattern repeated itself with happier results. The Jews fled to the bishop for protection; the bishop saved them by arranging transport to neighboring villages.

Emicho never made it to the Holy Land; instead he continued his predations along the German-speaking world's major waterways for 20 years. In 1117, he got caught up in a battle with the Hungarians, in the course of which his army was

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destroyed, and he barely escaped with his life. Legend had him returning to live in the mountains near Worms. Long after his life must have ended, the people of the Rhineland still recounted stories of the "Emperor of the Last Days," and many of them anticipated his return as eagerly as their forebears had joined his army. Orthodox Catholic chroniclers were less enthusiastic and not shy about drawing moral lessons from Emicho's debacle in Hungary. Albert of Aix claimed the "hand of the Lord" struck down the marauding crusaders because they "had sinned by excessive impurity and fornication," and because they "had slaughtered the exiled Jews through greed of money, rather than for the sake of God's justice, although the Jews were opposed to Christ."³⁵ Jews should not be coerced because "The Lord is a just judge and orders no one willingly or under compulsion, to come under the yoke of the Catholic faith."³⁶

Roughly one century after Emicho arrived at Speyer, Joachim of Fiore proposed a millennialist reading of the Scriptures that applied typology to the New Testament and that broke history into three ages based on the three persons of the Trinity. The age of the Father corresponded to the Old Testament era. The Age of the Son commenced when Christ arrived on earth, but it was to be followed by the Age of the Spirit, the age then about to dawn, which would be the culmination of history. Joachim was condemned as a Judaizer, but Cohn sees him as "the inventor of the new prophetic system, which was to be the most influential one known to Europe until the appearance of Marxism."³⁷ Joachim's theory of history was, as Cohn notes, "wholly irreconcilable with the Augustinian view that the Kingdom of God had been realized, so far as it ever could be realized on this earth, at the moment when the church came into being and that there never would be any Millennium but this."³⁸ His theories were "carnal" and appealed to a population that never accepted their Messiah had died on a cross and that his kingdom was not of this world. Joachim's ideas of the three ages culminating in the "end of history" would recur in subsequent revolutionary or evolutionary philosophies: in Hegel; in Comte's ascent from the theological through the metaphysical to the scientific age; in Marx in the ascent from primitive communism through class society to the dictatorship of the proletariat, when history and class shall cease simultaneously; and in Neoconservatism, a derivative form of Trotskyism, according to which widespread acceptance of American values will bring about the "end of history." History has shown that "the route to the Millennium leads through massacre and terror,"³⁹ but Neoconservatism's appropriation of Joachim's paradigm shows revolutionaries are undeterred. The rise of Joachim of Fiore's philosophy of history is the strange fruit of the cross-fertilization that the medieval city brought.

The Rhineland, especially the lower Rhine and the adjacent low countries, would continue as a hotbed of revolution and Millennialism for more than four centuries following Emicho's death. Medieval millennialist messianic politics would reach its culmination in Muenster in 1533, when the Anabaptists under Johan Bokelzoon established their communist dictatorship there. After the Bishop

of Cologne and his army drove out the Anabaptists, they drifted toward the Spanish Netherlands to places like Antwerp, where they linked up with Puritans from England and Jews from Spain as the seed from which the modern revolutionary movement would grow following the Iconoclast Rebellion of 1566.

On December 1, 1145, Pope Eugenius III, responding to a report that a Muslim army had overrun the principality of Edessa in what is now southeastern Turkey, called for a second crusade to protect Jerusalem from renewed attacks. As an incentive to enlistment, the pope promised crusaders remission of debts, spiritual and temporal. The pope offered a plenary indulgence and remission of all interest on debts and postponement of payment until the crusaders' return. "The King of France," according to Ephraim bar Jacob, "then allowed an order to be published to the effect that one who resolved to go to Jerusalem on the Crusade must be forgiven his debts to Jews. Most of the loans made by French Jews, however, were made on mere credit; through this they lost their fortunes."⁵⁰

Before long it became clear that the people interested in escaping the burden of debt were no friends to the Jews. When the crusaders arrived at the Rhine, the carnage that had taken place 50 years before happened again. Just as they had done 50 years before, the Jews again turned to the local bishops, who then turned to one of the great figures of the middle ages, St. Bernard of Clairvaux. The archbishops of Mainz and Cologne wrote to Bernard asking for his assistance.

Bernard's task was not easy. Summoned in late summer 1146 from a preaching tour, he confronted open insurrection. In Mainz, he found the enormously popular renegade monk Rudolph at the head of a revolutionary mob intent on murdering the Jews. At great personal risk, Bernard confronted Rudolph, denouncing him as a renegade against the rule of monks and as a man who presumed to preach on his own authority while wandering the globe under obedience to no one in violation of his solemn vows. Bernard's courage and eloquence induced Rudolph to return to his monastery. The people of Mainz were ready to take up arms and rebel despite Rudolph's obedience; they were only restrained, says Synan, "by the consideration of [Bernard's] sanctity."⁵¹

Bernard thus prevented further slaughter of Jews and nipped the millennialist revolution in the bud. Nevertheless, "Bernard," Glick says, "was no friend of the Jew,"⁵² because "his sermons and letters are replete with anti-Jewish invective."⁵³ Glick adds that Bernard "insisted always that Jews had to be dealt with humanely and permitted to live" but his accusation of anti-Semitism remains.⁵⁴ Cantor links Bernard and Anselm of Canterbury as members of a generation "who moved Catholic thought in a new direction" that was implicitly more anti-Semitic, but there was nothing new about Bernard.⁵⁵ His critique of the Jews is the same as the Church's position, reiterated since Augustine and codified by Pope Gregory the Great in *Sicut Judaeis non*. Jews, according to Catholic teaching, are carnal and blind. Not even the wonders Jesus performed could overcome their blindness. Bernard notes:

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Not the flight of demons, nor the obedience of the elements, nor life restored to the dead, was able to expel from their minds that bestial stupidity, and more than bestial, which caused them, by a blindness as marvelous as it was miserable, to rush headlong into that crime, so enormous and so horrible, of laying impious hands upon the Lord of Glory.⁵⁶

Nonetheless, "the Jews are not to be persecuted, killed or even put to flight" because "the Jews are for us the living words of Scripture, for they remind us always of what our Lord suffered. They are dispersed all over the world so that by expiating their crime they may be everywhere the living witnesses of our redemption."⁵⁷ Aware Jews might complain about being characterized as "ox-like," Bernard offers only the words of scripture, in particular Isaiah, who goes farther than Bernard because where "I put you on a par with the beasts, he puts you beneath them."⁵⁸ Jews are blind: "Jewish disbelief is a night, and a night too, is the fleshy or bestial way of life led by Catholics."⁵⁹ Catholics who engaged in usury "played the Jew" to their co-religionists.⁶⁰

None of this rhetoric was calculated to endear Bernard to the Jews, but none of it was new either. Bernard praised those Christians who "wish to go forth against the Ishmaelites," but he warned them "whoever touches a Jew so as to lay hands on his life, does something sinful as if he laid hands on Jesus himself."⁶¹ The Jewish chronicler Ephraim bar Jacob mentions Bernard's denunciation of "my disciple, Rudolph." In speaking against the Jews "to exterminate them," Rudolph "has preached only unrighteousness."⁶² Whenever the Jews promoted violence against Christians, then Bernard held it would be right to match force with force in self-defense.

The Third Lateran Council in 1179 passed resolutions on the Jews, most of which were, as Synan notes, "already traditional policy of many years' standing."⁶³ Jews were not to possess Christian slaves and servants—specifically neither nurses nor midwives. Compulsion was not to be used in order to convert Jews, but sincere converts to Judaism were to be received without calumny. Jews were to suffer neither in their persons nor in their goods, apart from lawful trial and sentence; no one was to disturb their religious ceremonials. They were not to drag clerics before secular judges, and Christians could give testimony against Jews in court trials; "to give preference to Jewish witnesses fell under the penalty of excommunication.... Jews were not to obtain control over Christian churches, to the contempt of God and the loss of revenue [and] ... feudal homage could not be sworn to a Jew." The long constitution in which most of these provisions occur is the oldest extant form of the famous *Sicut Judaeis non*, already mentioned and to recur regularly in the future.⁶⁴

The statements of the Third Lateran Council reiterate the traditional critique of the Jews, who are "clinging to a stage of faith long since rendered obsolete by the mercy of God, to which they had been blind. The kernel, in a stereotyped metaphor, remained hidden from the Jews under the shell which is the letter of the

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sacred text.”⁶⁵ *Sicut Judaeis non* was the essence of Christian realism and Christian charity. No Christian should harm a Jew but Jews should be excluded from positions of cultural influence. Jewish converts are to be accepted “without calumny”:

No Christian is to compel an unwilling Jew by force to accept baptism, but the Jew who freely manifests a desire for baptism is to be christened “without calumny.” Apart from lawful judicial sentences, no Christian is wickedly to injure their persons or violently to confiscate their possessions; no one is to change the good customs they have in any given religion. No one is to disturb their rest with clubs and stones ... and no one is to attempt to extract from Jews service unsanctioned by custom. Their cemeteries and the bodies therein, are to be respected.⁶⁶

This protection shields only those Jews innocent of plotting to subvert the Christian faith. Glick incorrectly attributes the first utterance of *Sicut Judaeis non* to 1120, but correctly states the principle behind it:

just as Jews must not over step their bounds, so Christians must not arbitrarily mistreat them. Although Jewish faithlessness must be condemned, it begins, the Jews must not be unjustly oppressed. Although they persist in their obstinacy and refuse to understand the mysteries of their own scriptures, Christian charity demands that they be granted papal protection. Thus they are not to be forced into baptism; nor may they be injured, robbed, or persecuted in any manner. No one is to desecrate their cemeteries, or to exhume and plunder bodies. Those who violate these prohibitions are to be subject to excommunication unless they make proper amends. *But, the edict concludes, the Church extends protection only to those Jews who have not plotted to subvert the Christian faith.*⁶⁷

According to Glick, “the essential message here was forbearance. Jews were to be peacefully encouraged to see the light, but until they did so of their own free will they were to be tolerated, preserved as a form of testament to Christian truth.”⁶⁸ Jews, according to his reading of *Sicut Judaeis non*, were permitted to live in their own manner until they recognized their error and entered the ranks of the redeemed.

As the italicized passage above indicates, forbearance is a two-way street. Only those Jews “who have not plotted to subvert the Christian faith” were worthy of toleration. If Jews were plotting subversion, then all bets were off. That is precisely what happened during the course of off the 13th Century with the discovery of 1) the Talmud and 2) Jewish involvement in support of heretical movements like the Albigensians in France.

Jewish historians treat Christian anti-Semitism (as opposed to anti-Judaism) as so obvious that no proof is necessary; the only question is did the Church become more anti-Semitic during the 13th Century, or did it remain as anti-Semitic as it always had been? Jewish historiography breaks down into two schools, both of which view the Church adversely. Norman Cantor maintains that nothing changed from the time of Bernard to the Second Vatican Council. The one constant of European history was the Catholic Church’s anti-Semitism. Cantor

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claims, “in the revered Bernard’s preaching on the Jewish question” one finds

the central and authentic voice of the Catholic Church. Nothing changed fundamentally in the Catholic Church’s hatred for the Jews and the teaching of contempt and fury against them between the twelfth Century and the Second Vatican Council of 1965. *In all that time the Catholic Church was the most persistent fount of anti-Semitism in the world.* Things are different now, but the truth about the old days, these long dark centuries of Jew hatred must not be forgotten.⁶⁹

Cantor ignores Bernard’s risking of his own life to save the lives of Jews in Mainz. He also ignores the split between higher and lower clergy that Cohn sees as essential to understanding the reality of revolutionary chiliasm. Not only does the confrontation between Bernard and the renegade monk Rudolph go unmentioned, Cantor even makes Bernard accountable for Rudolph’s behavior, claiming “ecclesiastics” like Bernard “hated Jews and spewed hostility toward them that was bound to echo through all the ranks of the hierarchy, down to the level of parish priest and simplest monk.”⁷⁰ Cohn, though, shows that the mob invariably also attacked the local clergy, and that the Jews invariably sought protection from the local bishop. Bernard thought Jews were blind and carnal, but he defended them against the millennialists, a group of anti-Semitic Judaizers, who were as anticlerical as they were anti-Semitic. As a result, many clergy perished at the hands of the eschatologically inspired hordes:

Any chiliastic movement was in fact almost compelled by the situation in which it found itself to see the clergy as a demonic fraternity. A group of laymen headed by a messianic leader and convinced that it was charged by God with the stupendous mission of preparing the way for the Millennium—such a group was bound to find in the institutionalized Church at best an intransigent opponent, at worst a ruthless persecutor.⁷¹

Cantor, who sees the first crusade as “the beginning of the downfall of Ashkenaz,” ignores this fact to dispute the claim that Catholic anti-Semitism

was something marginal, extraneous, disseminated by unruly and underliterate people. No, anti-Semitism lay at the center of medieval Christian sensibility. It was at the core of medieval Christian sensibility and the vanguard literary culture of that day. Blood libel, King Arthur and the Round Table: they were jointly integral to the medieval ethos, inseparably bound together in the structure of the medieval imagination. The child-killing Jew and Sir Lancelot were equally fixtures of the medieval mind and embedded inextricably in the same romantic culture.⁷²

To him, the Rhineland pogroms expressed the essential nature of Christianity, not an anti-Christian, anticlerical aberration opposed by the higher clergy. Cantor’s inability to distinguish between the Church’s traditional anti-Judaism as manifested in St. Bernard’s sermons and *Sicut Judaeis non* and the revolutionary chiliasm Bernard opposed, renders his treatment of the era increasingly and unnecessarily opaque.

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The other school of Jewish historiography isn't much better. According to Jeremy Cohen, something changed in Christian-Jewish relations during the 13th Century. Things went from bad to worse. The evidence supports Cohen more than it supports Cantor. Something did change then, but it was not the Church's teaching. Rather, the Church's image of the Jew changed. The traditional view—the Jew is a blind, carnal Israelite as at the time of Christ—was replaced by a new understanding which saw him as a social revolutionary and outlaw. This change in perception occurred for two reasons: 1) because of the conflict with the Albigensians in southern France and 2) because of the discovery of the Talmud.

This change in the Church's perception of the Jew did not call into question the principle of *Sicut Judaeis non*, but it changed how that principle would be applied. Cantor's adherence to the two pillars of Jewish historiography blinds him to the changes. According to Cantor, the "New Piety" of the 11th and 12th centuries was created by men—Pope Gregory VII and Cardinal Peter Damiani, one of his main associates; St. Anselm of Canterbury a theologian and monastic leader; and St. Bernard of Clairvaux theologian, preacher and mystic—who all "hated Jews."⁷³ Cantor says that "these ecclesiastics stood at the pinnacle of power in the Western church of their day and were the re-creators of medieval Christianity along the lines of a deeper and more personal sensibility. They also hated Jews and spewed hostility toward them that was bound to echo through all the ranks of the hierarchy, down to the level of parish priest and simplest monk."⁷⁴

The situation changed dramatically when Innocent III became pope in 1198. The supreme pontiff declared war on heretics at home and infidels abroad, and one might add, the infidels at home, the Jews, after inheriting "a Church that had been sliding ominously in efficiency and esteem."⁷⁵ When Innocent III became pope, "the status of European Jews was radically altered, and the policy of the Church became imbued with an increasingly aggressive and polemical spirit. The war against the heretics of Languedoc included the Jewries of the cities involved and it was not long before 'the crusade against the Albigensians led to the crusade against the Jews.'⁷⁶

During his pontificate, the Orders of Dominican and Franciscan Friars came into prominence as auxiliaries of the Church. The Fourth Lateran Council of 1215 enacted measures against Jews and heretics, and the newly created mendicant orders, in particular the Dominicans, were assigned to implement them. The Dominicans were largely responsible for the attack on the Talmud; for establishment of the Inquisition; and, under the direction of Dominican General Raymond of Penaforte, for the campaign of converting the Jews over the next two centuries.

By 1200 the Albigensians and the Waldensians were firmly established in Lombardy and Languedoc. In 1204, Innocent III dispatched Diego de Acebes, the bishop of Osma, to preach among the Cathari in Languedoc. The rise of the new Mendicant orders followed as the Church employed them to fight heterodoxy. Unlike the Benedictines, bound to a place by the rule of Benedict, the Dominicans

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and the Franciscans moved around to fight heresy wherever it emerged. When Dominic died in 1221, his order was working throughout Europe and on the way to creating the Inquisition to combat heresy and subversion. In 1209 St. Francis of Assisi presented his rule to Innocent III for approval, also placing his order at the Church's disposal to fight heresy. When Francis died in 1226, Cohen says, "his order was already a permanent institution of the Church and like the Dominicans, an elite clerical force in the service of Rome."⁷⁷

The rise of the mendicants responded to a growing serious threat. In 1184, Pope Lucius III told each diocese to campaign against heresy in his decretal *Ad abolendam*. Fifteen years later Innocent III labeled heresy "the worst sin possible" because it was "far more serious to attack the eternal majesty than the temporal."⁷⁸ Concerned about Albigensianism in southern France, Innocent sent special legates there to prosecute heresy. The mendicants quickly engaged European Jewry because Jews were consistently supporting heresy to subvert the social order in Christian Europe. As soon as the Dominicans entered England, they opened a priory in the heart of the Jewish quarter in Oxford.

When Saint Dominic arrived in Languedoc, he found "widespread contempt for the clergy," due, Walsh notes, to "the incessant propaganda of Jews, Saracens and heretics," and "the luxurious and easy living of some of the priests themselves, and sometimes by notorious scandals among them."⁷⁹ The Waldensians and Albigensians were "Communists of a sort," who held "unconventional views of sexual morality."⁸⁰ "The Waldenses praise continency to their believers," said Bernard Gui, "yet they grant that one ought to satisfy a burning lust by any manner of shameful whatsoever, their apostles explaining this by saying it is better to marry than burn (*Melius est nubere quam uri*), for it is better, they say, to satisfy lust by any act of shame whatsoever than to be tempted in the heart within; this, however, they keep very secret indeed."⁸¹ In attacking marriage, the Cathars attacked the very foundation of the social order.

Walsh insists the Inquisition never proceeded against the Jews, "either on racial grounds as Jews, or on religious grounds as members of the synagogue."⁸² The Jews came under the purview of the Inquisition for aiding heretics and for converting and then relapsing. Cohen concurs but says the Church's attitude, even as articulated by Thomas Aquinas, "facilitated attacks upon Jews":

First, Jews were often accused of promoting heretical ideals and giving aid to heretics. Although such ties may indeed have existed in Languedoc and Lombardy, the charges of the Inquisition were undoubtedly much exaggerated; even the anti-Jewish Cathari were accused of using Judaism as a cover for spreading their own ideas. Second, both Christian converts to Judaism and Jewish converts to Christianity who "relapsed" into their former religion came under the jurisdiction of the Inquisition, as did by extension those Jews who consorted with the converts and *relapsi* in their practice of Judaism.⁸³

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Since Cohen admits Jews promoted heresy, how can he object to measures taken against them on these grounds? The measures he mentions were preventative, aimed not at persecuting or annihilating Jews but rather at protecting the Christian social order. The Church strove

first to prevent Jews from aiding and associating with Christian heretics; second, to eliminate from Christian life every trace of Jewish literary influence emanating from those writings, particularly in the domain of the Talmud and Rabbinical literature, alleged to be injurious to Christian faith; third, to curtail any personal proselytizing by Jews or Jewish communities ... fourth, to prevent Jews who had accepted Christianity by baptism from reverting to Judaism, accompanied by their own families and by Christians upon whom they had provided lies with which to desert the Catholic Church.⁸⁴

Complaints against the Jews grew throughout the 13th Century. In a letter written on June 6, 1299, Philip the Fair complained that Jews "receive fugitive heretics and conceal them."⁸⁵ Jews "received into their homes and hid from the investigation and pursuit of the Holy Office, not only Judaizing Christian Jews, namely the converts from Judaism to Christianity who had relapsed, but also Christian dissenters, whether Albigensian, Waldensian or members of any other contemporary party under the ban of the Church."⁸⁶ One Jewish historian explains "it was only natural that one group, exiled from society because of religious difference should seek the friendship and protection of another group likewise banned."⁸⁷ The Jews "carried on a continuous and effective propaganda" throughout Christendom, "which, while it persisted, was bound to make impossible the complete Christianizing of society."⁸⁸ Saying this is "freely admitted" by Jewish scholars,⁸⁹ Walsh then cites I. Abrahams, who claims that as a rule, "heresy was a reversion to Old Testament and even Jewish ideals. It is indubitable that the heretical doctrines of the southern French Albigenses in the beginning of the Thirteenth Century, as of the Hussites in the Fifteenth, were largely the result of friendly intercourse between Christians and Jews."⁹⁰ Cohen claims the newly founded mendicants used Jewish association with heretics as an excuse to harass the Jews, but the association was there nonetheless. Walsh claims "if the Jews had confined their activities to the synagogue and their allegiance to the Law of Moses, a great deal of conflict and even bloodshed might have been avoided."⁹¹

The prosecution of heresy in Languedoc must have been effective because in 1208 the papal legate there was murdered. Raymond of Toulouse was held responsible, and Innocent, in response, preached a crusade to liberate the area from heresy. In 1209, an army assembled at Lyon and then marched southward, engaging in indiscriminate slaughter; when a soldier asked how to tell heretics from Catholics, he was told to slaughter them all and let God sort them out. The struggle outlasted Innocent's papacy, coming to something of a conclusion in 1229 when Languedoc became part of the French royal domain. In 1244 Catholic forces stormed Montségur, which had harbored men who murdered Dominican preachers, and burned

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200 heretics at the stake without trial. After Raymond of Toulouse was flogged publicly in 1209 for employing Jews and heretics at his court, he swore to obey injunctions dictated by the papal legate, one of which ordered him "to remove the Jews from the administration of public and private affairs in all your lands" and never "to restore them to the same or to other offices, nor to take any Jews for any administrative office, nor ever to use their advice against Christians."⁹²

In 1204, Moses Maimonides, champion of Jewish scholasticism, died without establishing a coherent relationship between faith and reason of the sort that Aquinas would bequeath to Christendom. "Maimonides's failure to achieve a socially approved synthesis of science and Halakic Judaism" meant the rise of irrationalism and the occult in Jewish thought. As a result, "the orthodox rabbis" never attempted another synthesis of faith and reason, turning instead "to the soft theosophy of the Cabala."⁹³ That turning to irrational occultism was most pronounced in southern France, known as *Judaea Secunda*, the area where Albigensianism took root. More than one Jewish historian traces Albigensianism to Jewish influence. "Some of the Cathari of Leon," we are told, "used to circumcise themselves, so that they might propagate heresy as 'Jews.'" "If the truth were known," says Lewis Browne, "probably it would be found that the learned Jews in Provence were in large part responsible for this free-thinking sect. The doctrines that the Jews had been spreading throughout the land for years could not but have helped to undermine the Church's power." Another modern Jewish writer goes further, considering it "indubitable" that the heretical doctrines of Southern France "were largely the result of friendly intercourse between Christians and Jews."⁹⁴

Louis Israel Newman claimed Jews were active in "Christian Reform Movements," i.e., heresies, throughout European history beginning with the Albigensians and Waldensians, and that heresy often meant Judaizing, "the policy of imitation of Jewish ideas, practices, and customs which many Christians professed."⁹⁵ The Waldensians were, according to Newman, Judaizers, "individuals or groups who, as in Lombardy, adopted a Jewish outlook on life, and Jewish forms of ceremony and conduct."⁹⁶ Heresies are Judaizing because, says Newman, "in almost every period of Christian Reform a return to the simple interpretation of the biblical word has played an important role in the rejection of established orthodox doctrines. The Waldensian, Hussite, Wycliffe, Lutheran, Puritan and modern Protestant movements have been accompanied by a reversion to the sources of Christian faith," i.e., the Old Testament in its chiliastic revolutionary meaning.⁹⁷ That Judaizing would reach its peak "during the Puritan Renaissance," when "the center of gravity among many scholars and believers shifted from the Gospels to the Jewish Bible."⁹⁸

Pope Innocent III knew what his predecessors felt about those who "returned to the vomit of Judaism." Innocent III soon was upset about "Jewish insolence" as much as about Jewish usury. The Jews, he wrote to the bishop of Paris in 1205, were

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so insolent that they hurl unbridled insults at the Christian faith, insults which it is an abomination not only to utter but even to keep in mind. Thus, whenever it happens that on the day of the Lord's Resurrection the Christian women who are nurses for the children of Jews take in the body and blood of Jesus Christ, the Jews make these women pour their milk into the latrine for three days before they again give suck to the children. Besides, they perform other detestable and unheard of things against the Catholic faith, as a result of which the faithful should fear that they are incurring divine wrath when they permit the Jews to perpetuate unpunished such deeds as bring confusion upon our faith.⁹⁹

Jews, he reminded the bishops of northern France, "are consigned to perpetual servitude because they crucified the Lord" and dwell among Christians only on sufferance; therefore they "ought not be ungrateful to us, and not requite Christian favor with contumely and intimacy with contempt."¹⁰⁰ The Jews, thus, were not simply following the Old Testament and minding their own business; they were deliberately provoking their Christian hosts. The Jews at Sens had built a synagogue "more lofty than the venerable local church."¹⁰¹ Jewish cantors raised such a clamor that they disturbed the worshippers in the adjacent church. The Jews of Sens were also blasphemers, referring to Christ as "a mere rustic, gibbeted by the Jewish people."¹⁰² The list went on: "On Good Friday, contrary to ancient law and custom, the Jews had taken to rioting through the streets and squares, ridiculing Christians for adoring One nailed to a cross, and this in the hope of diverting Christians from their religious obligations. The Jews were accused of leaving their gates unlocked until midnight for the convenience of thieves."¹⁰³ No one, Innocent concluded, "ever succeeded in recovering stolen property" from Jews.¹⁰⁴

Innocent makes the traditional criticism of Jews. Jews are carnal because "the Mosaic Law promised temporal and earthly delights, a land flowing with milk and honey, the law of the talon, conjugal joy, and a numerous progeny."¹⁰⁵ The Christian Gospel is more spiritual because it "extols poverty, invokes a blessing in answer to a curse, venerates virginity."¹⁰⁶ "The carnal Jews," can only follow "what sense perceives." They differ from their own prophets, who "spoke not carnally, but spiritually." Because they have the word of God in the Torah, Jews are culpable; the Jew of Innocent's time differ from the Israelites before Christ, because some of the Israelites accepted Christ when he came, but all Jews of Innocent's time reject Him. Rejecting Christ was "blindness," which could be an involuntary fault. Even so, Innocent was unwilling to excuse Jewish disbelief on the ground of ignorance: "The Jew who denies that Messiah has come, and that he is God, lies.... Herod is the devil, the Jews demons; that one is King of the Jews this one the King of demons."¹⁰⁷ The Lord "condemned the Synagogue because of her disbelief, and chose the Church because of her obedience."¹⁰⁸ The "Synagogue has reason enough for envy: Her most precious possessions have been inherited by the church."¹⁰⁹ All this Hebrew wealth is now in the hands of the Church. The Jews are burdened with "perfidia" which meant bad faith rather than treachery. So the Church continued to pray for the Synagogue "that God might remove the veil from Jewish hearts,

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that she might acknowledge who is Truth.”¹¹⁰ The issue, as Innocent frames it, is behavior, not race. Innocent “never forgot that Jesus was a Jew,”¹¹¹ which meant everything bad about the Jews could be changed by conversion, which he saw as a labor of love, bringing those with darkened minds to the Truth:

For we make the law that no Christian compel them, unwilling or refusing, by violence to come to baptism. But if any one of them should spontaneously, and for the sake of the faith, fly to the Christians, once his choice has become evident, let him be made a Christian without any calumny. Indeed, he is not considered to possess the true faith of Christianity who is recognized to have come to Christian baptism, not spontaneously, but unwillingly.¹¹²

Jewish historians rarely portray conversion to Christianity that way. Heinrich Graetz, founder of modern Jewish historiography, describes Innocent III as “the first pope who directed against the Jews the burning fury and inhuman severity of the Church.” Graetz never mentions Innocent’s reaffirmation of *Sicut Judaeis non*. If he had he could not have claimed “only a delusive hope restrained [Innocent III] from openly preaching a crusade and a war of annihilation” against the Jews.¹¹³

Innocent III never questioned *Sicut Judaeis non*, the Church’s traditional teaching on the Jews, a doctrine then 600 years old: “Just as, therefore, there ought not to be license for the Jews to presume to go beyond what is permitted them by law in their synagogues, so in those which have been conceded to them, they ought to suffer no prejudice.”¹¹⁴ Innocent insisted that the papacy grant Jews “the buckler of Our protection.” They were to be safe in life and limb; and, “in the celebration of their own festivities, no one ought to disturb them in any way,” nor should any Christian dare “to dare mutilate or diminish a Jewish cemetery, nor, in order to get money, to exhume bodies once they have been buried.” If any Christian did so, he was to “be punished by the vengeance of excommunication.”¹¹⁵

This protection was, of course, conditional, applying only to Jews who did not plot to subvert the Christian faith.¹¹⁶ The caveat is in Innocent’s condemnation of blasphemous Jewish behavior on Good Friday, when “Jews, contrary to ancient custom, publicly run through streets and squares, congregating and everywhere deriding Christians for adoring in the customary way the Crucified on His cross, and by their improprieties strive to recall these from their duty to adore.”¹¹⁷ It is implicit in his condemnation of Jewish trafficking in stolen goods. “Blasphemers of the Christian Name,” Innocent III said “ought not to be coddled at the price of oppressing the Lord’s servants, but rather be repressed by the servitude of which they have rendered themselves deserving when they laid sacrilegious hands on Him who had come to confer true liberty upon them, calling down His blood upon themselves and on their children too [Matt 27: 25].”¹¹⁸ Innocent criticizes “certain secular princes” who “receive Jews in their manors and town in order that they might set them up as their own again for the exacting of usury, and who are not ashamed to afflict the churches of God and the poor of Christ.”¹¹⁹ As a result, “widows and orphans are despoiled of their inheritances, and churches are

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defrauded of their tithes and other customary income because Jews, who disdain to respond to the prelates of those churches on parochial right, hold castles and manors."²⁰ Jews were coming into possession of Church property through usury, and they were using their economic power to exert pernicious cultural influence over those who owed them money. They were abusing the conditions under which they were tolerated in Christian states, and the state was well within its powers stop to the abuse.

Innocent III, however, did not preach a crusade against the Jews; he preached one against Albigensians. In confusing the two, Graetz shows that Innocent's concern about the connection between Jewish insolence and Jewish support of heresy was not unfounded. Innocent, Graetz tells us,

was well aware why he so thoroughly abhorred Jews and Judaism. He hated those among them who indirectly agitated against the rotten form of Christianity, upon which the papacy had built its power. The aversion of the truly God-fearing and moral Christians to the arrogance, unchastity, and insatiable covetousness of the hierarchy had in some measure been prompted by the Jews. *The Albigenses in southern France, who were branded as heretics, and who were the most resolute opponents of the papacy, had imbibed their hostility from intercourse with educated Jews.* Amongst the Albigenses there was a sect which unhesitatingly declared the Jewish law preferable to that of Christians. The eye of Innocent was, therefore, directed to the Jews of the south of France as well as to the Albigenses, in order to check their influence on the minds of the Christians. Count Raymond VI of Toulouse and St. Gilles ... who was looked upon as a friend of the Albigenses, and consequently cruelly harassed, was also credited by the Pope with favoring the Jews [my emphasis].²¹

Innocent's animus toward the Jews was, as we have seen, not motivated by anti-Semitism but instead by Jewish behavior, specifically, usury, insolence, blasphemy, and support for heretical sects subverting the social, moral and political order. Innocent III and subsequent popes reevaluated their understanding of who and what the Jews were, gradually replacing the idea of them as blind and carnal with a new understanding of them as revolutionaries threatening the social and political order of Christendom. "The Cathars," one historian has noted, "were hardly as harmless as Graetz portrays them."²² The people Graetz portrays as "the truly God-fearing and moral Christians" regarded "a pregnant woman as possessed by a devil, and, if she died in childbirth, certain to go to Hell." The Cathars were a secret society; they were, Umberto Eco points out in *Foucault's Pendulum*, the predecessors of the Freemasons, a group which "would resort to every subterfuge and hypocrisy to conceal their true beliefs." Their refusal to take oaths undermined feudal society as much as their attitude toward sexuality threatened to depopulate it. Perversion was, in their eyes, preferable to marriage. And their fast unto death, the endura, "cost more lives than the Inquisition ever did."²³

Unlike Graetz, Cantor does not play down the threat Albigensianism posed to 13th Century Europe. Nor does he portray the life-denying Cathars as "truly

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God-fearing and moral Christians.” The papacy, says Cantor, “faced a real crisis in the early 13th Century” when “Catharism revived the old Manichean dualist doctrine.”¹²⁴ The Inquisition’s job was not to exterminate heretics, “but rather to persuade and frighten suspected deviants back into the church.”¹²⁵ The defendant had to be recalcitrant or a triple recidivist to be “turned over to the secular arm,”¹²⁶ that is, the state, for burning. The Inquisition did not fish for Jews even though, as Cantor maintains, “The Jews were not entirely innocent victims within the religious structure of southern France, nor was the inquisitorial friars’ attack on them idiosyncratic and fortuitous.”¹²⁷

Unlike Graetz, who turns the Jews into cynical manipulators of the Albigensians, Cantor claims the Jews succumbed to the Jewish version of the same error, namely, Cabala. “The Jewish community of Provence was the place where the Cabala started.”¹²⁸ Vehemently rejecting Maimonides’ attempts at rationalism, the rabbis of Provence succumbed to a “pastiche of mysticism, demonology, and astrology that came eventually to be called the Cabala.”¹²⁹ The Zohar, the definitive cabalistic text, would not be written for another Century, “but its origins lie in Provence in the early 13th Century, precisely at the same time as the flourishing of the Catharist heresy.”¹³⁰ Citing Gershom Scholem, Cantor claims “Cabala was a late continuation or revival of ancient Jewish Gnosticism.” Gnosticism was “hermetic among the Jews” as it was in Freemasonry, the English Protestant appropriation of Cabala, “but blatantly separatist among the Christians.... it surfaced at the same time and in the same place, southern France, among both Christians and Jews. In the case of the Christians it takes the form of Catharism; among the Jews, of Cabalism.”¹³¹ When Gnosticism first appeared in the ancient world, “the Gnostic community was the greatest internal threat that Christianity faced in the first two centuries of its existence.”¹³² It was no less a threat in the 13th Century.

Innocent convoked the Fourth Lateran Council to deal with the threat forcefully and directly. That Council was the fullest expression of Christendom, i.e., the integration of Church and State, Europe would see. Five of its edicts dealt with Jews. Two addressed the problem of “heavy and immoderate” usury, suggesting “Jews were still providing essential capital at high rates of interest and gaining ownership of valuable properties when debtors defaulted.”¹³³ Another specified, “men are not to be charged interest while away on crusade.”¹³⁴ Another repeats the injunction against appointing those “who blaspheme against Christ” to public office, “since this offers them the pretext to vent their wrath against the Christians.”¹³⁵ The fifth addressed how to deal with converts who appear insincere.

According to one historian, the first paragraph of the Fourth Lateran’s Canon 68 initiated “a new era in European Jewish history,” by specifying that henceforth all Jews “shall be readily distinguishable from everyone else by their type of clothing”¹³⁶ to guard unsuspecting Christians against intercourse with Jews. In 1221, Innocent’s successor, Pope Honorius III, informed the bishops of Bordeaux province that he had heard that some Jews in the region “scorn to wear the pre-

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scribed signs by which they are able to be distinguishable from Christians ... That Christians mingle [*commiscentur*] with Jewish women, and Jews wickedly mingle with Christian women."¹³⁷

Cantor traces the roots of Canon 68 to the Albigenian crisis:

The attack upon the Jews by the papal inquisitors—and Pope Innocent III's determination at the Fourth Lateran Council of 1215 to segregate the Jews from Christian society—was due not only to general cultural and social developments but also especially to the Jewish Gnostic involvement in the rise of Catharism. *The Jews were therefore not entirely passive victims.* When the inquisitorial friars went after them, there was an immediate cause [my emphasis].¹³⁸

This is an atypical take on the Lateran Council's edicts on the Jews. More typical is the assertion that the Jews were to wear distinctive clothing because "they were to be treated as pariahs in society."¹³⁹ And they were treated as pariahs as a first step: "After this blow, it was just a matter of time before the Jews would be massacred or expelled." Louis IX, according to this view, was "the ideal monarch in the eyes of European society" and as such "a vitriolic hater of the Jews, intent on humiliating them and removing whatever shred of dignity, prosperity and protection remained from the glorious days of Charlemagne."¹⁴⁰ According to Cohen, the culmination of "the new Piety" otherwise known as the new anti-Semitism, "was institutionalized in the early 13th Century with the creation of two new religious orders of friars, the Dominicans and the Franciscans.... Conversion of the Jews became one of their favorite projects."¹⁴¹

Taken together, the papacy of Innocent III and the death of Maimonides constituted, according to one historian, "the very nadir of Jewish fortunes."¹⁴² These "twin disasters" stood at the midpoint of the trajectory that began with Emicho of Leiningen and ended with the disappearance of the Ashkenazim from Western Europe. The sense of Jewish woe is heightened rather than ameliorated because this was not a campaign of extermination but of conversion. The Jews saw annihilation and conversion as essentially the same thing. That says much about their view of Christianity. Cantor maintains

Nothing changed fundamentally in the Catholic Church's hatred for the Jews and the teaching of contempt and fury against them between the twelfth Century and the Second Vatican Council of 1965. In all that time the Catholic Church was the most persistent fount of anti-Semitism in the world. Things are different now, but the truth about the old days, these long dark centuries of Jew hatred must not be forgotten.¹⁴³

Even after this outburst, Cantor is constrained to note that the Mendicants' desire to convert the Jews "is not the voice of the Nazi Holocaust" because "the Nazis would give the Jews no escape from their doom, but the Catholic church always left the door open to Jewish conversion and escape."¹⁴⁴

No pope, however, could view conversion to Christianity as annihilation. The popes were constrained by their faith to view it otherwise: those who were blind

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could now see; those who were spiritually dead had come back to life. It was cause for rejoicing. In the medieval Church, one is struck by the remorselessness of their logic and their simplicity in responding to the alternatives that confronted them.

The Church seemed to be faced with two equally repugnant choices: either allow Jewish subversion of Christian culture through usury, blasphemy, and covert support of heresy, or allow the people affected most by it to resolve it violently. Doing nothing would have entailed choosing both options in dialectic fashion, which is to say, the former leading to the latter. The Church, however, applied the principle of *Sicut Judaeis non* as the only viable alternative to Jewish subversion on the one hand and mob mayhem on the other. No one should harm the Jew, the popes taught, nor should his conversion be forced. If a Jew wanted to persist willfully in his blindness, he should be allowed the opportunity to celebrate his religious rites, but a Jew should be allowed no cultural influence, because experience had shown he used it to subvert faith and morals. The Jew was an enemy of Christ and an enemy of Christendom, but Christians were always taught to love their enemies.

The simplest way to prevent this enemy from destroying the social order while also protecting him from the unruly mob was to work for the Jews' conversion. And this is precisely what the Church did. The mendicant orders studied Hebrew and Arabic and read the sacred writings of the Jews to understand them better. This approach bore fruit. Jews converted in significant numbers toward the end of the 13th Century, and when they did, they brought insider's information with them and shared it with those in authority in the Church.

In 1292 the Jewish congregation in Apulia in Italy disappeared because, as one Jewish historian puts it, "the friars succeeded in harassing the Jews sufficiently so that most accepted baptism."⁴⁵ A manuscript in the Vatican Library confirms the conversion of a great number of Apulian Jews by Bartolomeo and two colleagues in 1292. And Neapolitan documents dating from 1294 ... reveal that 1,300 Jewish families in Apulia have converted—probably a total of at least 8,000 proselytes. Other contemporary sources relate that many Jews fled from Apulia at this time, causing the Jewish community in at least some cities to vanish completely.⁴⁶ The Hebrew chronicler Solomon ibn Verga wrote "Some were forced to convert ... and the rest departed for distant lands."⁴⁷ Sincere conversion to Christianity is an oxymoron for Jewish historians, but even they concede "the inquisitorial endeavor achieved success during the last decade of the 13th Century." The historical record indicates most conversions were sincere, which is to say, not forced. When a group of Jews converted in Naples in 1290, Charles II granted their request "to have a synagogue building ... given to them for use as a church." When all of the Jews in Salerno converted, the Dominicans sold the building and "used the proceeds to aid impoverished converts."⁴⁸

Innocent III had claimed the Church was the ruler of the Jews in the lands of Christendom. Jews perhaps felt the same way: Abraham of Montpellier wrote to

Gregory IX in 1232 and asked him to ban Maimonides. Unable to resolve their internal disputes, the Jews turned to the Church—in particular, the Dominicans—to use the Inquisition to resolve the issue of Maimonides' orthodoxy. Eventually, Abraham and his party won; the Mendicants burned Maimonides' writings at their request. Jewish historians say this shows the Inquisition was "perhaps actively looking for an excuse to strike out at the Jews."⁴⁹ But the Dominicans were caught between two groups of Jews who could not resolve their own dispute but who thought the Church could. Hence, both sides appealed to the Inquisition for a judgment. Abraham of Montpellier, according to one Jewish historian, was "imitating the example of Pope Gregory IX," when he "issued a ban against the Maimonist writings at the beginning of 1232." The orthodox Jews wanted "the Dominican Friars to proceed against Jewish heretics in the same fashion as against Christian dissenters." The avidity with which this group of Jews sought out the Dominicans belies the claim that "Christian orthodoxy now appeared willing and eager to try and equate Jews with heretics." The Jews sought the Church's aid in ridding the synagogue of heretics, not the other way around. The incident was the opening act in the great drama of the Church's discovery of and crusade against the Talmud. "Forty days did not pass from the burning of our teacher's [Maimonides] works until that of the Talmud," one chronicler wrote. His account though "can hardly be considered factual. Nonetheless, the thrust of his argument reveals the perspective of contemporary Jews." It also shows "in a certain measure Jews were responsible for the inauguration of the crusade against their writings."⁵⁰

That crusade began in 1236 when Nicholas Donin, an apostate Jew who had become a Christian and a Dominican (some sources claim he was a Franciscan), was granted an audience with Pope Gregory IX. Donin called the pope's attention to the blasphemies in the collection of Hebrew writings known as the Talmud. Donin's outspoken opinions had caused his expulsion from the synagogue 11 years earlier, so revenge may have been a motive, but Donin took with him an acute understanding of the role the Talmud played in Jewish life. It was, as Graetz claimed, "the mainstay of Jewish civilization";⁵¹ it was also full of blasphemies—claiming, among other things, that Christ was being cooked in boiling excrement in hell and that he was the illegitimate son of a Roman soldier and a whore named Mary.

The *Jewish Encyclopedia*, for example, discussing Celsus' debt to Judaism, remarks that "he asserts that Jesus was the illegitimate son of a certain Panthera, and again that he had been a servant in Egypt, not when a child as according to the New Testament, but when he was grown, and that there he learned the secret art. These statements are frequently identical with those of the Talmud." According to another source, the Jews "call Christ the illegitimate son of a whore, and the Blessed Virgin Mary, an abominable thing to say or even to think, a woman of heat or lust, and they curse both, and the Roman faith, and all its members and believers."

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Before Donin, the Talmud was virtually unknown among Christians, who, like Pope Gregory IX, labored under the illusion that the Jews merely followed the Torah, books which Catholics also considered canonical. As a result of these discoveries, "the Talmud suddenly became a prime target of Christian anti-Judaism."¹⁵² The campaign against the Talmud is the beginning of the change in the Church's attitude toward the Jews. Cohen's proposed dichotomy in Christian teaching on the Jews doesn't exist. *Sicut Judaeis non* never changed from the time of St. Gregory the Great to the time of the Mendicants. What changed was the Church's understanding of the Jews. They were in the eyes of the Church transformed from essentially blind followers of a perversely understood Torah to social revolutionaries largely as a result of the discovery of the Talmud and its blasphemies.

Cohen adverts to this when he writes "the Talmud and writings of medieval rabbis remained generally unknown to Christians for centuries after Augustine."¹⁵³ As a result, he repeatedly contradicts his own thesis, especially when he notes "when Jews had recourse to him for protection, Gregory showed himself benign, issuing in his turn the basic papal Constitution on the Jews, *Sicut Judaeis non*."¹⁵⁴ In other words, Gregory never deviated from *Sicut Judaeis non*. Cohen claims the popes were "bound to protect only those [Jews] who conformed to the classical Augustinian conception of the bearers of the Old Testament."¹⁵⁵ This is not true, but when he adds "that sort of Jew no longer existed,"¹⁵⁶ he is getting to the heart of the matter. This is another way of saying that the Church's understanding of the Jew changed. No pope ever said anyone had a right to harm the Jew or force his conversion. The popes never said papal protection extended to behavior that was "*extra legem*." How could they? That would mean Jews could engage in criminal activity with impunity. But the discovery of the Talmud indicated that that sort of behavior lay at the heart of the Jewish "religion." That caused Gregory's shocked response to Nicholas Donin.

When Gregory IX heard that the bands of crusaders were massacring Jews, he reiterated the prohibition against harming them. Gregory IX, according to Cohen, "passionately disliked Jews," but "like all medieval popes, Gregory drew the line at physical persecution."¹⁵⁷ Gregory also "sternly reminded Christian folk that baptism must never be imposed upon anybody,"¹⁵⁸ but he still got blamed for the excesses of those who ignored him. The same is true of his condemnation of the Talmud, which is said to have led directly to the disappearance of Jews from Western Europe, making conversion sound like another word for Auschwitz:

Condemning the Talmud in 1239 as a heretical deviation from the Jews' biblical heritage, Pope Gregory IX probably did not conceive of the important effects his pronouncements would have on the course of history. He could not have foreseen that he had sanctioned the commencement of an ideological trend that would justify attempts to eliminate the Jewish presence in Christendom, a radical shift from the Augustinian position that the Jews occupied a rightful and

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necessary place in Christian society. Yet Gregory's awakening to the discrepancy between the religion of contemporary Jews and that of the "biblical" Jews whom Augustine had wished to tolerate coupled with the pontiff's exclamation that the belief in the Talmud "is said to be the chief cause that holds the Jews obstinate in their perfidy," laid important groundwork for those who came after him. In the generations that followed the Paris disputation of 1240 and the initial burning of the Talmud in 1242, mendicant inquisitors throughout Europe continued to persecute rabbinic literature, compelled the Jews to submit to their inflammatory sermons, and where possible often worked toward the complete destruction of specific Jewish communities. Early in the 14th Century, Bernard Gui burned the Talmud even in the absence of Jews.¹⁵⁹

Even Innocent III, unaware of the Talmud's existence, had dealt with the contingency it presented when he excluded from protection under *Sicut Judaeis non* Jews who plotted against the faith. "We wish," Innocent wrote, "to place under the protection of this decree only those who have not presumed to plot against the Christian faith."¹⁶⁰ Cohen concludes "such a stipulation might have excluded a large portion, if not all, of European Jewry."¹⁶¹ Why? Was it because the pope had changed his mind? Or because, as the Talmud revealed, the Jews were not practitioners of just another false religion but of one that had revolutionary potential? "By the fourteenth Century," Cohen continues, "the *Sicut Iudeis* bull in particular and papal protection of the Jews in general had all but lost their practical effectiveness."¹⁶² But, as Cohen points out, the popes never stopped ordering Christians not to harm the Jews. Why had the Jews lost their protection? The only logical answer is: they were perceived as operating "*extra legem*" as revolutionaries and outlaws and, therefore, no longer worthy of protection.

I am addressing only official protection. The mob, as we have already shown, ignored papal bulls when it sacked Jewish sections of medieval towns. It was only the higher clergy in general and the popes in particular whom the Jews could count on for protection, and the segregating legislation they passed was intended to protect the Jews as much to protect Christendom from Jewish subversion, a goal consistent with *Sicut Judaeis non*. In attempting to establish some dichotomy in Catholic teaching (as opposed to a dichotomy in Catholic perception, which did take place), Cohen makes absurd generalizations. Only "from the 13th Century onward," Cohen tells us, "were Jews portrayed as real, active agents of Satan."¹⁶³ Cohen evidently never read the Gospel of John. In chapter 8, Christ himself portrayed the Jews as "active agents of Satan." The same applies to the Revelation of John, which refers to Jews as "the synagogue of Satan."

The Church had always claimed the Jews were not children of Moses and Abraham but rather children of Satan. Nevertheless, the Church in *Sicut Judaeis non* consistently maintained that no one had the right to harm a Jew. If the Jew were engaged in criminal activity, as the state then construed it, the state could proceed against him, but that did not negate *Sicut Judaeis non*. What changed as a result of the discovery of the Talmud was the number of Jews that were perceived

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as engaged in subversive behavior. Accusations of blood libel, host desecration, the poisoning of wells, and holding the Jews responsible for the Black Plague, all emanated from the popular mind not the mind of the Church. The popes, as in the case of the plague, often went out of their way to refute them, insisting always that no one had the right to harm a Jew.

Cohen consistently misrepresents this point. He accuses the Church of "nativism," because "the romana ecclesia was also a society which strove to achieve functional unity and root out foreign influences."⁶⁴ What does he mean by foreign? Europe was a group of ethnic groups speaking different languages, all of which were foreign to each other. According to Cohen, the Church "attacked a religious group which detracted from that unity, charging it with the same basic crimes: heretical deviation from Scripture, blaspheming the ideals of the society, and immoral and unnatural hostility toward its citizens."⁶⁵ But, if the Jews did what the Talmud said they did, they were not just another religion, most certainly not the religion of Moses and Abraham. They were a group of outlaws. Why should they not be treated as outlaws? Wasn't that the role of the state? Cohen as much as admits this, then tries to deflect its implications by exaggeration. "The Jews of medieval Europe espoused a new system of belief," he tells us, which is true. But "they had lost the right to exist in Christendom previously accorded them because of their adherence to ancient, biblical Judaism."⁶⁶ If Cohen means innocent Jews could now be harmed with impunity, he is wrong. If he means the State could now proceed against them because they were operating "*extra legem*," then he is right, but it proceeded against them as criminals not as Jews. The Inquisition never proceeded against Jews on either racial or religious grounds. Gregory IX was the first pope to discover the Talmud. He was shocked by what he discovered, but he did not abrogate *Sicut Judaeis non* and its prohibition against harming the Jew. What changed was his understanding of what the Jews believed and how they acted on those beliefs.

On June 9, 1239, Pope Gregory responded to Donin's 35 petitions by dispatching him with a letter to William of Auvergne, bishop of Paris. His letter substantiates the changed perception of Jews after discovery of the Talmud. The Jews, Gregory wrote, "so we have heard, are not content with the Old Law which God gave to Moses in writing: they even ignore it completely and affirm that God gave another Law which is called 'Talmud,' that is 'Teaching,' handed down to Moses orally.... In this is contained matter so abusive and so unspeakable that it arouses shame in those who mention it and horror in those who hear it."⁶⁷ The offenses are so great that Gregory uses the word "crime" to describe them. He also claims the Talmud is "the chief cause that holds the Jews obstinate in their perfidy."⁶⁸ He ordered "on the first Saturday of Lent to come, in the morning which the Jews are gathered in the synagogues, you shall, by our order seize all the books of the Jews who live in your districts and have these books carefully guarded in the possession of the Dominican and Franciscan friars."⁶⁹ If those friars found the books offensive, they were to burn them.

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The discovery of the Talmud changed the status of the Jews. In addition to “displaying no shame for their guilt nor reverence for the honor of the Christian faith,” the Talmud’s blasphemies indicated the Jews had equal contempt for “the Law of Moses and the prophets” which the Christians thought they honored.¹⁷⁰ Instead of following God’s word in the Torah, the Jews “follow some tradition of their elders,” giving it priority over the word of God.¹⁷¹ The Talmud asserts rabbis are superior to the biblical prophets and that the Jews must obey them even to the absurd point of abrogating Mosaic Law. As a result the Jews prevent their children from studying the Bible, by placing the Talmud at the center of their educational curriculum.

It took a while for the Church to digest what it had learned about the Talmud, but Pope Gregory’s letter to the bishop of Paris indicated “the attack on the Talmud heralded a change in the Church’s basic attitude toward Judaism.”¹⁷² Three years later, Bishop Eudes’s legantine commission reported that the Talmud was “full of innumerable errors, abuses, blasphemies and wickedness such as arouse shame in those that speak of them and horrify the hearer.”¹⁷³ The books were so horrifying that they “cannot be tolerated in the name of God without injury to the Christian Faith.”¹⁷⁴ In a letter to St. Louis IX, King of France, in May 1244, Innocent IV, Gregory’s successor, drew certain conclusions. “The wicked perfidy of the Jews,” he said, “does not properly heed the fact that Christian piety received them and patiently allows them to live in Christendom through pity only. Instead, it commits such grave sins that are stupefying to those who hear of them and horrible to those who tell of them.”¹⁷⁵ The Talmud’s blasphemies and its injunctions about defrauding the unsuspecting *goyim* threatened the conditions under which Jews were tolerated. They called for rethinking the whole social compact.

Upset by the harm that it was doing, St. Louis called a conference on the Talmud. In June 1240, Nicholas Donin had an extended debate with Rabbi Yehiel ben Joseph of Paris under royal auspices and presided over by the queen mother, Blanche of Castile. One Jewish commentator claims “the entire event epitomized the declining status of Jews in that century and their transformation in Christian minds into little more than embodiments of blasphemous doctrine.”¹⁷⁶ The rabbi was dumbfounded that he had to defend Jewish esoteric writings in a hostile environment. Nothing like this had ever happened before. Rabbi Yehiel, lacking any precedent for conducting a disputation of this sort, didn’t know how to respond. When asked whether it were true that the Talmud claimed “Jesus was condemned to an eternity in hell, immersed in ‘boiling excrement’” and Mary, his mother, was a whore, the Rabbi could only respond, yes, those passages were in the Talmud, but they did not refer to “that” Jesus or “that” Mary. “Not every Louis born in France is the king of France,” Yehiel maintained, giving new meaning to the term “chutzpah.” “Has it not happened,” he continued, “that two men were born in the same city, had the same name, and died in the same manner? There are many such cases.”¹⁷⁷ One Jewish historian referred to Rabbi Yehiel’s denial as the birth

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of Jewish humor. A Christian account of the debate, however, failed to see the humor in his statement. "Concerning this Jesus, he confessed that he was born out of adultery and that he is punished in hell in boiling excrement and that he lived at the time of Titus." But Rabbi Yehiel said, "this Jesus is different from our Jesus. However, he is unable to say who he was, whence it is clear that he lied."⁷⁸

Having exploded his own credibility, Yehiel could do little to refute Donin's claim that the Talmud sanctioned criminal behavior, including "murder, theft, and religious intolerance." The Talmud also "included strictures against trusting Gentiles, honoring them or even returning a lost piece of property to them."⁷⁹ The Rabbis would have done better to emulate Maimonides, but "drugged ... into comfort with the narcotic of the Cabala, an otherworldly withdrawal into astrology and demonology, considered fit only for those who had mastered traditional Talmudic learning" they were no match for those trained by the Dominicans.⁸⁰ Many Jews took "the terrible deterioration of the status and security of the Jews" as "a sign of the coming of the Messiah," something one historian calls, "a characteristic figment of the Jewish mind.... In the Jewish context, it is the syndrome of waiting quietly for the holocaust. Thus the Orthodox rabbinate failed to exercise leadership on behalf of the Jews in the 13th Century Ashkenaz as was again the case in 20th Century Poland."⁸¹

With defenders like Rabbi Yehiel, the Talmud needed no enemies. The debate resulted in the public burning of the Talmud in Paris. The Jewish religion was now clearly seen not as biblical Judaism, but rather as a heretical deviation from the Old Testament. Over a 36-hour period in June 1242, over 10,000 volumes were consigned to the flames. As if determined to prove what the Christians had said was correct, a group of Jews appealed to Rome, "complaining that they could not practice their religion without the Talmud."⁸² "Once more," one Jewish commentator writes, "it was the pope to whom the Jews had turned in their extremity."⁸³ In May 1244, Innocent IV, relented: "bound as we are by the Divine command to tolerate them in their Law, [we] thought fit to have the answer given them that we do not want to deprive them of their books if as a result we should be depriving them of their law."⁸⁴ The decision to return the Talmud to the Jews caused outrage. One bishop concluded the Jews had lied to the pope, and it would be "most disgraceful and a cause of shame for the Apostolic Throne, if books that had been so solemnly and so justly burned in the presence of all the scholars and of the clergy, and of the populace of Paris were to be given back to the masters of the Jews at the order of the pope—for such tolerance would seem to mean approval."⁸⁵ In 1254 Louis IX renewed the ordinance ordering the burning of the Talmud, as did both of his successors. When Louis X readmitted the Jews into France, he barred them from bringing the Talmud with them.

After the disputations, the Church made conversion of the Jews a high priority. In 1242, James I, King of Aragon, compelled Jews by force of law to listen to sermons of the Mendicants, "a measure which drew considerable praise from

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Innocent IV and which James renewed in 1263.⁷⁸⁶ In 1278, Pope Nicholas III “formally made preaching and missionizing among the Jews part of the apostolate of both the Dominican and Franciscan orders.”⁷⁸⁷ In his bull *Vineam Soreth*, Nicholas urged the mendicants to “overcome the obstinacy of the perverse Jews.... Summon them to sermons in the places where they live Inform them of evangelical doctrines with salutary warnings and discreet reasoning.”⁷⁸⁸

Once Judaism ceased being the religion of the Old Testament in the mind of the Church, it was construed instead as a heresy that fell under the Church’s jurisdiction as doctrinal watchdog. The Talmud was an offense not only against the Christians but against the religious life of Jews as well, which allowed the pope to intervene into their affairs “if they violate the law of the Gospel in moral matters and their own prelates do not check them” or “if they invent heresies against their own law.”⁷⁸⁹ “Innocent’s line of thought quickly became the common opinion of 13th and 14th Century canonists.”⁷⁹⁰ The Church, according to the Dominican inquisitor Nicholas Eymeric, now had the right and duty “to defend genuine Judaism against internal heresy and thereby to bring Jews closer to an acceptance of Christianity.”⁷⁹¹

Raymond of Penaforte, General of the Dominicans, the man who told Gregory IX to listen to Nicholas Donin in 1236, organized another disputation in Barcelona over four sessions from July 20 to July 27, 1263, between another converted Rabbi, Saul of Montpellier, now known as Pablo Christiani (or Paul Chretien) and Rabbi Moses ben Nachman of Gerona. Christiani was no low-level convert. He had studied under the direction of Rabbis Eliezer ben Emmanuel of Tarascon and Jacob ben Elligah Alttes of Venice. Christiani must have been influenced by the Order of Preachers while still a Jew because he joined the Dominicans almost immediately after converting, and, consistent with the apostolate of the Dominicans, devoted the rest of his life to conversion of the Jews. As a result of the debate and Raymond’s efforts, the focus of the Inquisition shifted from southern France to the Iberian peninsula, where it inaugurated “a second stage in the development of the new anti-Jewish polemic.”⁷⁹²

Raymond of Penaforte entered the Order of Preachers in 1222, and eight years later, Gregory IX summoned him to Rome to be his confessor. Raymond remained at that post until 1238, when he became Master General of the Dominicans. If there is one man responsible for the Jews’ disappearance from Western Europe by 1500, it is Raymond of Penaforte. His tool was not expulsion nor force but reason and persuasion, the most powerful weapons in the arsenal of cultural warfare but the most difficult to wield. Raymond persuaded Thomas Aquinas to write his conversion tract, the *Summa Contra Gentiles* in which Aquinas insisted conversion must be based on “recourse to the natural reason, to which all men are forced to give their assent.”⁷⁹³ The infidel, according to Penaforte, had to be converted “soothingly,” by an appeal to reason and not to force.⁷⁹⁴ Penaforte persuaded James I of Aragon to bring the Inquisition to Aragon. He was “the moving spirit ... of

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Gregory IX in all that affected the Jews," including Gregory's sympathetic reception of Nicholas Donin.¹⁹⁵ In 1250 Raymond took the initial steps to establish a Dominican academy for the study of Arabic in Tunis, reasoning that conversion was impossible unless they learned the language and sacred scriptures of those they hoped to convert. So, too, "certain friars were thus instructed in the Hebrew language, so that they could overcome the malice and the errors of the Jews."¹⁹⁶

The strategy of having Dominicans study the Talmud was not without danger, which became more apparent during the reformation. In 1275 the English Dominican Robert of Reading converted to Judaism after learning Hebrew, exposing in microcosmic form the perennial English attraction to things Jewish. Three hundred years later, England's enthusiasm for the Hebrew language was on the verge of leading that country into an orgy of Judaizing and revolutionary politics that culminated in the mid 17th Century when Puritans murdered the king. Pope Honorius IV warned the faithful "the Jews of England lived with, and corrupted Christians":

Among the techniques [the Jews] used was that of inviting Christian to their synagogues where the Torah would be venerated by all present, including the Christian guests; another was to keep their Christian servants busy with servile labor on days of precept, *thus preparing the way for failures against the faith on the part of Christian women by first inducing them to moral failure*; in general, English Jews used social contacts to prepare apostasy. Finally, the Jews daily cursed Christians in their "supplications, or more precisely, imprecations." The English hierarchs, so the Pope berated them, had often been instructed to remedy the situation but their negligence required the present letter.¹⁹⁷

Penaforte's most famous pupils were Pablo Christiani, with whom he worked out, in the words of Jeremy Cohen, "tactics [that] often resulted in a considerable number of conversions"¹⁹⁸ and Raymond Martini, author of *Pugio Fidei*, *Dagger of the Faith*, which was, in Cohen's words, "the most learned and best documented polemic against Judaism which the Middle Ages produced."¹⁹⁹ Post-Christian Jews like Rabbi Akiba, according to Martini's view,

died at the hands of the Romans not because they kept the law of Moses but because they forsook it, by supporting two false messiahs in succession, inciting rebellion against Rome, and denying that Jesus was the messiah. By rejecting God as their savior, the Jews of the Talmud destroyed the whole system of divine prophecy in the Old Testament.²⁰⁰

The Jews were heretics to their own religion, and since the Torah was part of the canon of Christian scripture, they were heretics in the Christian sense, too. Since heresy was not a matter of indifference to the civil authorities, the Talmudic Jews lost the tolerance that the blind and carnal figures from the Old Testament enjoyed and became *personae extra legem*, i.e., outlaws.

Raymund Llull made the same point. Llull underwent conversion from a dissolute life at the court in Aragon. Like Martini and others of his generation, Llull

considered the Jews not as preservers of the Old Testament but “outlaws.” Forsaking the Torah, they now lived “*extra legem*.” Like Martini, Llull dedicated his life to their conversion. Llull, says Cohen, “devised grandiose schemes for converting the Jewish community to Christianity, systematically and completely. As for those Jews who would ultimately persist in refusing baptism, he advocated their permanent expulsion from Christian society.”²⁰¹ Cohen portrays the alternatives invidiously, but they flowed from the medieval notion of citizenship as privilege rather than right, something that pertained to localities often on the scale of city-states rather than nations in the modern sense. If citizenship in a state like Florence entailed fulfillment of certain duties, then aliens like the Jew lived there only by sufferance of Christian kings and not by any right. If resident aliens were dedicated to subversion of those states, evidence of which the newly discovered Talmud provided, then the Jew’s status in those states was precarious at best. Cohen doesn’t state it this way, but the wave of conversions and expulsions which swept virtually every state in Western Europe from the 13th to the 15th Century was based on the discovery of Talmud, what it revealed about the true nature of the Jews, and the conclusions statesmen drew from that evidence. The discovery of the Talmud changed the Jewish question fundamentally. What used to be a question of religious tolerance became an issue of civil order. The Christian king could tolerate outsiders who based their religion on a flawed but sincere understanding of the Old Testament; he could not tolerate outlaws and subversives using religion as a cover for social revolution. Hence, Llull’s admonition to those who wielded the sword of civil authority: “You, therefore, owe it to these children of God that you protect them from criminals and from robbers and from arsonists, from Jews, from heathens, and from heretics, from perjurers and from illegal violence.”²⁰² The Jews were categorized with criminals as people who promoted “illegal violence.” They were, says Cohen, “no longer the Jews of the Bible, to whom the right of existence in Christendom had been guaranteed.”²⁰³ Even here, Cohen misstates the position of the Church. The Jews never had any rights in medieval Christendom. They were tolerated as aliens because they were economically useful and for theological reasons. When it became obvious that their usefulness was vitiated by their newly recognized penchant for subversion, they were offered the alternative of changing their behavior, via baptism, or being expelled. But even expulsion was not a violation of their rights because, as aliens, Jews had no rights.

Once the contents of the Talmud became known, interfaith dialogue—never strong in the Middle Ages—was absorbed into the hermeneutic of suspicion. According to Llull, the only reason “a Jew wants to make conversation with you” is “so that you might thereby become weaker and weaker in your belief.” Simple folk should be on their guard, because the Jew “has thought out well for a long time how he will converse with you, in order that you might thereby become ever weaker in your faith. For the same reason it is decreed by Scripture and the papacy that no unlearned man should speak with a Jew.”²⁰⁴ Once the pernicious nature of

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the Talmud became known, the Church had to face the issue of Jewish subversion. It was time to administer the medicine of conversion to the Jews.

In 1267, Clement IV issued the bull *Turbato Corde*. With his heart in turmoil (hence the title) Clement implies proselytizing was a two-way street in medieval Europe by complaining, "exceedingly numerous reprobate Christians, denying the truth of the Catholic faith, have gone over, in a way worthy of damnation, to the rite of the Jews."²⁰⁵ Clement's response was to treat the *relapsi* as heretics, i.e., subjecting them to the Inquisition, and to punish Jews who helped them relapse. He appealed primarily to the Mendicants, who ran the machinery of the Inquisition. They were told

to proceed against Christians whom you shall have discovered to have committed such things in the same way as against heretics; Jews, however, whom you shall have discovered inducing Christians of either sex into their execrable rite, before this, or in the future, these you are to punish with due penalty.²⁰⁶

Clement's decree was consistent with the understanding of the Talmudic Jew as subversive. Since Jews were heretics to their own religion and induced unsuspecting Christians to embrace their heresy, they would be drawn closer to the Inquisition, the machinery constructed to combat heresy. The issue of conversion played a role too. If the Jew accepted baptism, it was presumed that he accepted it freely, and he was not permitted to relapse into his former life, like a dog returning to his vomit. If he relapsed, he was to be treated as a heretic, not an infidel tolerated because of ignorance. Because the theology of the sacrament of baptism claimed that that sacrament left an indelible mark on the soul, "it is necessary that they be forced to uphold the faith which they accepted under duress or by necessity, lest the name of the Lord be brought into disrepute, and the faith which they accepted be held vile and contemptible."²⁰⁷

Cohen faults Innocent III for acting "even though he himself had issued the traditional repetition of *Sicut Judaeis* only two years earlier."²⁰⁸ But there is no contradiction here. Jews who consented "in the slightest degree" to baptism were no longer Jews; *Sicut Judaeis non* no longer applied to them. Jews who relapsed were heretics to be investigated by the Inquisition. If they persisted in apostasy, they could be turned over to the secular powers and burned at the stake. Jews who engaged in subversion were criminals, to be treated as such. The problem persisted: Clement's successor, Gregory X, complained in 1274 that the Jews continued to proselytize and "even some Christians by birth" had "wickedly transferred themselves to the rites of Judaism."²⁰⁹

The Talmudic Jew was seen increasingly as deliberately attacking Christians, urged on by the Talmud itself. As a result, they were perceived as a group "who endanger public safety." Martini identified contemporary Judaism as "a new religion which we were not commanded at Sinai":

The attack of the mendicant Inquisition on contemporary Jewry relied on the claim that *rabbinic Judaism, embodied in the Talmud, which had just become*

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known to the Church, was heretical and evil. In their belief that all heresy threatened the proper order of a universal Christian society, and especially incensed by evidence of hostility toward Gentiles in the Talmud which they assumed applied to Christians, the friars began to see no place for the Jews in Christendom.²¹⁰

Once the Church discovered the Talmud and understood the threat the Jews posed to the social order, she had to do something, if for no other reason than to head off the mob violence that knowledge of the Talmud was sure to generate among Christians. The natural reaction to the threat of Jewish subversion is violence, a reaction that can be seen in the Chmielnicki pogroms in 1648 and when Bolshevism threatened the social order of Europe during the 1920s and 30s.

The supernatural reaction to the threat of Jewish subversion was based on charity, which is to say, bringing those in darkness to the light of truth, which is another way of describing conversion. The point of Martini's *Pugio Fidei* was the conversion of the Moors and the Jews, especially the latter, because they "constitute the worst enemy of the Church, and ... converting them outweighs even that of the Christian mission to the Muslims." As we have seen, Judaism, according to the new Catholic insight, was not a religion; it was a revolutionary ideology. In espousing the Talmud, the Jews deprived themselves of any correct understanding of the Bible; their allegiance, according to Martini, lies with the Antichrist. As a result, "the redeemer whom they now expect at the end of the Roman Empire is really the Antichrist."²¹¹

The Church could have turned the Jews over to the secular arm for prosecution as outlaws, but instead it concluded that the most charitable thing was to convert them. Martini explains at length why the Jews have not converted:

First, the Jews have always been greedy people, and they fear that by abandoning the promise of temporal reward in their law they would invite financial penalty upon themselves. Second, "from the cradle they have been nurtured in the hatred of Christ, and they curse Christianity and the Christians daily in their synagogues." The supposition upon which one is reared eventually becomes part of one's natural outlook, in this case perverting any rational, objective sense of judgment. Third, Christianity demands subscription to difficult beliefs.²¹²

The Church could do nothing about the first and third conditions. Poverty and belief beyond the ken of reason were part of the Gospel the Church had to preach. But she could do something about Jews cursing Christians and Christianity in their synagogues by first exposing and then publicly burning the Talmud. She did that as her first step in converting the Jews, because the Talmud was the biggest hindrance to conversion. The Church's campaign against the Talmud led to "a crescendo of conversions," which by 1260 "already necessitated special orders to facilitate the new Christians' integration into local society."²¹³ The campaign was supplemented by the secular arm, which was determined to segregate the Jews to limit their pernicious influence. Louis IX implemented the anti-Jewish edicts of the Fourth Lateran Council by ordering all Jews within his realm to wear "a

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circle of felt or yellow cloth, stitched upon the outer garment in front and in back" about "the size of a palm," so the simple folk might not fall unsuspecting into intercourse with Jews of the sort Raymund Llull would warn against.²¹⁴ The combined power of Church and State was brought to bear on the Talmudic Jews, who considered the loving ministrations of the mendicants "an unmitigated disaster" and "unquestionably the nadir of Jewish fortunes" precisely because so many Jews were persuaded by their reasoning and voluntarily embraced Christianity.

After the discovery of the Talmud, the Jews became "the ultimate outsiders." The Jews, in Cohen's words, "had come to represent a *reversal or denial of the social order as it was intended to be*."²¹⁵ They became revolutionaries, outlaws, and subversives, and by the end of the 13th Century, they were universally recognized as such. The expulsions that followed were the official recognition of status that had its roots in the discovery of the Talmud.

As Cantor notes, "a remarkable number of Jewish converts"²¹⁶ became Dominicans because Dominican efforts struck at the heart of Judaism when they exposed the Talmud. Once the Talmud was exposed, it lost its validity. Giving his own take on the "crescendo of conversions," Cantor writes, "a small but significant minority of the rabbinate went over to the Christian side" because "a cultural civil war was being fought among the Jews in 13th Century France and later also in Iberia. We will probably never know what happened in detail, but it happened, that is for sure."²¹⁷

Throughout this period, the Church never changed its position that no one had the right to harm the Jew. Nicholas IV at the end of the 13th Century expressly forbade the molesting of Jewish residents in Rome. When the Jews were assaulted by violent mobs, the popes were their first defenders. Clement VI reminded the faithful "Let no Christian compel Jews to come to baptism by violence, these same unwilling or refusing.... Too, let no Christian have the presumption to wound or to kill those same Jewish persons, not to take their money from them, *apart from the lawful sentence of the lord of the region*" who had authority to deal with criminals.²¹⁸

The papal tradition of protecting the Jews manifested itself during the Black Death, when Jews were accused of spreading the plague and suffered accordingly. In October 1347, a fleet of Genoese ships brought the plague to Italy from the Crimea. By 1350, 25 million people had died. Many survivors blamed the Jews. Bands of flagellants roamed the countryside trying to stem the plague with penances. When a group of them arrived in Frankfurt in July 1349, "they rushed directly to the Jewish quarter and led the local population in wholesale slaughter." In September 1348, Pope Clement VI exonerated the Jews from responsibility for the plague. "If the Jews were guilty," he reasoned, "We would wish them struck by a penalty of suitable severity." But "since this pestilence, all but universal everywhere, by a mysterious judgment of God has afflicted and does now afflict through the diverse regions of the earth, both Jews and many other nations to whom life

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in common with Jews is unknown, that the Jews have provided the occasion or the cause for such a crime has no plausibility.”²¹⁹ Clement concluded his bull “by commanding all ordinaries to announce to their people, as they gathered to celebrate the liturgy, that the Jews were not to be struck, not to be wounded, not to be killed, and that all those who did these things put themselves under the ban of the Church.”²²⁰ As a result, the papal states became a perennial place of refuge for Europe’s Jews, often to the chagrin of princes who felt those states were harboring subversives, whereas “outside papal territory, the Jews continued to suffer persecution for witchcraft and poisoning.”²²¹

The “crescendo of conversions” did not diminish during the Black Plague, even though the number of people inhabiting Europe did. In 1390, St. Vincent Ferrer baptized the famous rabbi Selemoh ha-Levi, and a massive wave of conversions followed in Spain. In 1388 “an exceptionally large number of Jews came into Italy, announcing that they wished to enter the Church.”²²² Trying to make sense of the wave of conversions that swept Spain in 1390, Cantor describes medieval Judaism succumbing to its own internal contradictions. Its great weakness was “its finite, static quality.”²²³ The Jews had rejected reason when they rejected Maimonides; as a result Judaism’s “only innovative wing was in hazardous theosophic irrationalism,”²²⁴ which “could not offer a durable response to persecution and discomfort or a comprehensive social theory.”²²⁵ But those “sephardic Jewish intellectuals who, after 1390, for whatever initial motive, proceeded to cross over into Christianity, found in Latin Christian culture a much more complex and vibrant culture that they eagerly embraced.”²²⁶ The sephardic elite who abandoned Maimonides and succumbed to the mumbo-jumbo of the Cabala descended into the Gnostic dualism the Church had defeated when it defeated the Albigensians. The descent into astrology, magic, and demonology would culminate when Cabala brought forth the false Messiah Shabbetai Zevi, 300 years later.

In the meantime, Jews converted *en masse*. “By the second quarter of the 15th Century,” Cantor says

more than half the Jewish elite and an unknown proportion of the Jewish masses—at least one hundred thousand people—had converted to Christianity. These included great merchants, government officials and rabbinical scholars. Some of the scholars advanced to prominent roles in the clergy. A prominent 15th Century bishop of Burgos in Castile was a former rabbi, and his son became a bishop.²⁷

A wave of expulsions followed the wave of conversions. The Jews were expelled from Cologne in 1424, from Speyer in 1435, and from Mainz in 1438. In 1492, in an act that would have momentous consequences for the revolutionary movement, the Jews were expelled from Spain. “These events,” Glick says, referring to the conversions and expulsions, “dealt a blow to Ashkenazic Jewry from which ... it never recovered.”²²⁸ By 1450 the medieval phase of Jewish history in Germany and France had ended. The Ashkenazim migrated to Poland, which would become the *paradisus Judeorum* until their excesses as tax farmers helped to eventually cause

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the Chmielnicki pogroms. The Sephardim migrated to the Spanish Netherlands, where they would link up with English Protestants and German Anabaptists to create the Iconoclast rebellion of 1566.

Forced conversion created a bitterness that would bring about the first major outburst of revolutionary activity since the failed uprisings of antiquity in Jerusalem. Excess is part of the tragedy of history, but it should not obscure the sincere conversions that were its antithesis. Nor should it obscure the truth that the Church of the Middle Ages, no matter what her excesses, recognized her fundamental purpose is evangelization, and that conversion is its necessary corollary. If the Church had not embarked on its campaign to convert the Jews, she would have conceded the field to those who felt the only way to deal with Jewish subversion was elimination, the choice the neopagan movement National Socialism pursued in the 20th Century.

The prelates of the Middle Ages may have been overzealous; that is for God to judge. At least in their zeal they were Christian, which is more than can be said for their 21st Century successors. On November 6, 2002, Walter Cardinal Kasper, president of the Vatican commission for Religious Relations with the Jews, announced at Boston College, that Jews “in order to be saved” do not “have to become Christians; if they follow their own conscience and believe in God’s promises as they understand them in their religious tradition they are in line with God’s plan, which *for us* comes to its historical completion in Jesus Christ.”²²⁹ Does “us” refer to Innocent III? Pablo Christiani? St. John Chrysostom? St. Paul? St. Peter? The term “us” is not broad enough to include both Walter Kasper and the people we just mentioned.

Chapter Four

False Conversion and the Inquisition

In 1350, three years after the arrival of the Black Death in Genoa, Pedro the Cruel ascended to the throne of Castile. His coronation must have caused great rejoicing among Jews because within months he turned the administration of his kingdom over to them. The rejoicing, however, was short lived. Pope Urban V, reacting to hostile reports from the clergy in Castile, denounced Pedro as “a rebel to the Church, an enabler of Jews and Moors, a propagator of infidelity and a slayer of Christians.”¹ Pedro’s tolerance for the Jews quickly became a liability, exploited by his illegitimate brother, Henry of Trastamara, who articulated the old grievances against the Jews in a campaign to gain the throne for himself. The Jews had been blamed for the plague, a charge refuted by Pope Clement VI, but resentment did not subside when the plague did or when the pope refuted erroneous popular arguments.

The Jews were viewed as a subversive and exploitative fifth column in 14th Century Spain. Indeed, they had always been viewed that way there. The history of Jewish subversion in Spain could not be erased. There was too much evidence. The Jews had conspired with the Moors to overthrow the Visigoths. When their conspiracy became apparent, persecution followed. In 694, the 17th Council of Toledo proclaimed “the impious Jews dwelling within the frontiers of our Kingdom ... have entered into a plot with those other Hebrews in regions beyond the seas, in order that they might act as one against the Christian race ... through their crimes, they would not only throw the Church into confusion, but, indeed, by their attempted tyranny, have essayed to bring ruin to the Fatherland and to all the population.”² In 852, the *Anales Bertinianos* described the loss of Barcelona because the Jews “played the traitor,” allowing the Moors to capture it. As a result, “nearly all the Christians” were “killed; the city [was] devastated,” and the Jews “retire[d] unpunished.”³ The Jews “defined themselves as the antithesis of Christianity” and conspired with Christendom’s enemies.⁴ Although they prospered under the Visigoths in Spain, they nevertheless conspired with Arabs in Africa to overthrow the Visigothic monarchy. At the beginning of the 8th Century, they used their contacts with African Jews to prepare the invasion of the Mohammedan Berbers across the straits of Gibraltar. When the Mohammedans conquered Spain, the Jews flourished, achieving one of the most sophisticated cultures in Europe. The Jews excelled in medicine and helped in bringing Aristotle to Europe. But the flower of Sephardic culture drew its economic substance from unsavory roots. The Sephardic Jews grew rich on slaves and usury.

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When the Spaniards began the *reconquista*, the Jews were not persecuted despite further acts of bad faith:

Saint Fernando, on taking Cordoba from the Saracens, turned over four mosques to the large Jewish population, to convert into synagogues, and gave them one of the most delightful parts of the city for their homes, on two conditions: that they refrain from reviling the Christian religion, and from proselytizing among Christians. The Jews made both promises, and kept neither.⁵

Even as Islam was rolled back to North Africa, the Jews continued to collaborate with the Muslims. Spanish Christians were persuaded that the Muslim invader had been welcomed by the Jews and assisted by them, with all this implied for the national and religious life of Spain. The Judaeo-Muslim symbiosis that characterizes most of the Arab occupation gives considerable plausibility to the Christian view that in these two communities, alien both in faith and at law, Christendom faced an unfriendly alliance.

Much of the civil order in Spain was enforced through canon law, but Jews, because they were not Christians, could not be touched by that law. "The laws against blasphemy, for example, could not be enforced against them. They could encourage heresy, and, in defense could claim the freedom of worship granted to the Jews."⁶ Jews were therefore allowed to engage in many subversive activities with impunity, which caused resentment.

Because Jews were above or beyond the law, Christians were often tempted to apostatize to obtain "freedom." Heretics like the Cathars of Leon, according to Lucas of Tuy, writing about 1230, would circumcise themselves so that "under the guise of Jews," they could "propound heretical dogmas and dispute with Christians; what they dared not utter as heretics they could freely disseminate as Jews."⁷ Because they had imbibed the best of Arab culture, becoming learned in science and medicine, Jews traveled in court circles with an air of sophisticated impiety, which again caused resentment among the more pious but less wealthy and powerful.

Jews thus became synonymous with enlightened decadence. "The governors and judges of the cities listened approvingly to heresy put forth by Jews, who were their friends and familiars, and if any one, inflamed by pious zeal, angered these Jews, he was treated as if he had touched the apple of the eye of the ruler; they also taught other Jews to blaspheme Christ and thus the Catholic faith was perverted."⁸ Given their number, influence, and sophistication under Muslim rule, Spain's tolerance of the Jews and their heretical ideas exceeded that of any other European nation. Given their wealth, the Jews engaged in ostentatious display, which increased the odium against them by contrast with the poverty of the Christians. Preachers easily used Jews as material for their sermons, "powerfully aided by the odium which the Jews themselves excited through their ostentation, their usury and their functions as public officials":

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The Oriental fondness for display was a grievous offense among the people. The wealth of the kingdom was, to a great extent, in Jewish hands, affording ample opportunity for the clergy to make invidious comparisons between the opulence of the Jews and the poverty of the Christian multitude, and the lavish extravagance with which they adorned themselves, their women and their retainers, was well fitted to excite envy more potent for evil because more wide-spread than enmity arising from individual wrongs.⁹

The reign of Pedro the Cruel pointed out a paradox that would recur: the more powerful the Jews grew, the more precarious their position became. Tolerance led to violence against the Jews because the Christian majority felt that Pedro the Cruel had given his Jewish retainers control of the government and *carte blanche* to oppress them culturally and financially. Jews, Walsh reminds us, "were disliked not for practicing the things that Moses taught, but for doing the things he had forbidden. They had profited hugely on the sale of fellow-beings as slaves, and practiced usury as a matter of course, and flagrantly."¹⁰ They were also "much given to proselytizing, even by a sort of compulsion; thus they would force Christian servants to be circumcised, and urged their debtors, sometimes, to abjure Christ. Again, Moses had condemned blasphemers to death. Yet it was a custom of many Jews to blaspheme the Prophet for whom Moses had warned them to prepare."¹¹

But the biggest problem was usury. As in the rest of Europe, Christians in Spain were forbidden to take interest on loans, thus granting a monopoly to Jews for a practice which, over a relatively short period, could concentrate all a nation's capital in their hands. As in France at the beginning of the 12th Century, Jews were hated because they were money-lenders; money lenders were hated because in a pre-capitalist economy usurious compound interest could quickly ruin anyone caught in its snares. Then Jews could use their financial leverage to exert cultural pressure on Christians to the detriment of faith, morals, and ultimately the social order. Jews were above the law, waging covert cultural warfare against the majority with impunity, a situation bound to lead to resentment. Their activities in certain areas became a reproach to Christian ideals.

Usury was the interface with Christian culture which caused the most resentment. According to Lea, the Jews of Aragon

were allowed to charge 20 percent per annum, in Castile 33 1/3 and the constant repetition of these limitations and the provisions against all manner of ingenious devices, by fictitious sales and other frauds to obtain an illegal increase, show how little the laws were respected in the grasping avarice with which the Jews speculated on the necessities of their customers. In 1326 the *aljama* of Cuenca, considering the legal rate of 33 1/3 percent too low, refused absolutely to lend either money or wheat for the sowing. This caused great distress and the town council entered into negotiations, resulting in an agreement by which the Jews were authorized to charge 40 percent. In 1385 the Cortes of Valladolid described one cause of the necessity of submitting to whatever exactions the Jews saw fit

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to impose, when it says that the new lords, to whom Henry of Trastamara had granted towns and villages were accustomed to impose on their vassals and starve and torture them to force payment of what they had not got, obliging them to get money from Jews to whom they gave whatever bonds were demanded.¹²

Faced with either starvation or usury, the farmers and small businessmen of 14th Century Spain chose usury and watched their prosperity drain into the hands of Jews. Lea claims Jews “recklessly” aided the clergy “in concentrating popular detestation on themselves.”¹³ As later in Poland, Jews were also hated because they were tax-farmers, which brought them into direct and unpleasant contact with large numbers of Christians. The Church tried to protect her flock from the predations of Jews involved in such activities by reminding rulers that canon law forbade employment of Jews in public office, but rulers, then as now, were too intent on short-term gain to consider the long-term consequences, which often swept them from their thrones.

In 1366 Henry of Trastamara mobilized political resentment against Pedro the Cruel and created regime-change in Aragon. When he marched into Spain with an army of French mercenaries, the Jews were the first to suffer. Thousands of Jews were slaughtered; many more took refuge in Paris, where the same cycle of usury leading to resentment started again. As one of his first official acts, Henry released Christians in his realm from their debts to the Jews. It was undoubtedly popular, but short-lived. Henry soon realized that if the Jews were unable to extort usurious interest, they couldn't pay taxes or lend the king money. Jews also possessed indispensable financial and administrative skills. Henry, who ascended to the throne on a tide of resentment against Jews, employed the same Jews to remain financially solvent and administer his realm. The cycle of exploitation leading to resentment continued toward social upheaval.

The resentment against usury combined with the suspicion that Jews were thwarting the reconquista, by controlling the reconquered regions with the secret help of the Moors, to cause the riots of the late 14th Century. When the monarchs did nothing to curb Jewish influence, the outraged citizens took the law into their own hands; widespread bloodshed resulted. Leniency only created more violence, as when Pedro the Cruel was perceived as giving “his Jewish friends complete control of his government; a circumstance that led his enemies to call him a Jewish changeling,” and contributed to his denunciation by the pope.¹⁴ By the end of the 14th Century, Spain's Christian population, convinced that the Jews were “planning to rule Spain, enslave the Christians, and establish a New Jerusalem in the West” took the law into their own hands.¹⁵ Widespread bloodshed and widespread conversion (sincere and forced) were the results.

Henry's accession to the throne made the social situation more explosive because the Church was freer to denounce the Jews for their predations and to stimulate popular response. If the social situation was ready to explode into anti-Semitic violence, Ferran Martinez was the spark that set off the explosion. Giving

voice to popular grievances in his sermons, he brought the situation into the open. Martinez was Archdeacon of Eeija and the judicial representative of the Archbishop of Seville. Lea calls Martinez "a man of indomitable firmness ... though without much learning."⁶ He claims Martinez was "highly esteemed for his unusual devoutness, his solid virtue and his eminent charity" but then condemns him as a "fanatic" for whom the Jews were "the object of his remorseless zeal."⁷

In 1378, Martinez gave a series of sermons in Seville, claiming the city's 23 synagogues should be razed and Jews should be prevented from contact with Christians. Partly fearing loss of revenue, Henry of Trastamara ordered Martinez to stop inflaming the masses. When Martinez ignored the king's order, the *aljama*, the Jewish council, of Seville took their case to Rome, which was known for giving the Jews favorable hearings—for a fee, it was rumored—but Martinez ignored the pope as flagrantly as he had ignored the king.

The battle between Martinez and the *aljama* continued unabated for more than ten years. In 1382, Juan I, Henry's son and successor, reiterated his father's order, but Martinez ignored him too. When the *aljama* produced three royal letters ordering him to desist in 1388, Martinez replied it was better to obey God than man; he then told the Jews he still intended to have the synagogues razed because they had been erected illegally. The opposition of Rome was now more than pecuniary: *Sicut Judaeis non* specified synagogues were to be left intact and their worshippers unmolested. But the focus of the resentment was clearly motivated by religion. The rapacity of many Jews and their royal protection fueled resentment and threatened the legitimacy of the state. The longer the crown left the issue undecided, the greater the likelihood of insurrection. Popular resentment was also fueled by the murder of Yucaf Pichon, "who had been greatly beloved by all Seville."⁸

In order to avoid more trouble, the archbishop of Seville suspended Martinez in August, 1389. He was to be tried for heresy and removed from his juridical offices. He was denied the right to preach until his trial had been concluded. Within less than a year, however, Archbishop Baroso and King Juan I were dead, and the chapter of his order made Martinez one of the provisors of the diocese *sede vacante*, thus promoting him into a position to put his sermons against the Jews into effect. Martinez lost no time. On December 8, he ordered the clergy under pain of excommunication to tear down the synagogues in the diocese "within three hours."⁹ Towns which housed synagogues were placed under interdict until they were torn down. Martinez was undoubtedly emboldened because King Juan I's successor was an 11-year-old invalid in no position to stop him.

On January 15, however, the chapter which had just promoted him deprived Martinez of his provisorship, again suspended his preaching faculties, and ordered him to rebuild the synagogues demolished at his command. Martinez remained defiant, declaring he repented of nothing. The mob in Seville grew bolder and more defiant too as a result of his continued preaching. When the authorities

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scourged two mob leaders, the mob was enraged and took its anger out on the Jews.

On June 9, 1391, the storm finally broke. The uprising in Seville sacked the *Juderia*, and 4,000 Jews were killed. Those who were not killed saved their lives by submitting to baptism. Two of the town's synagogues were converted into churches for Christians who settled in the quarter that before had housed the town's Jews. The rioting then spread north, first to Cordova, then to Toledo and Burgos, until all of Castile was swept into the vortex of anti-Jewish violence. Castile, nominally under the rule of the boy king Henry the Invalid, was in a state of interregnum. No one had the power to stop the rioting, and no one had the power to punish the rioters. As a result, 50,000 people died.

One month after the riots in Seville, a group of boys marched on the *Juderia* in Valencia crying, "The Archdeacon is coming. The Jews must choose between baptism and death."²⁰ When some of them pushed their way inside, the gates closed behind them, and those on the outside shouted that their companions were being murdered. When the civil authorities arrived, the Jews, out of fear, refused to open the gate. By thwarting the authorities, the Jews turned events over to the mob, which entered the *Juderia* over the roofs of adjoining houses and by the old rampart below the bridge. Once inside, the mob sacked the *Juderia*, and hundreds of Jews were murdered. In the Jewish quarter, the mob demanded what the boys had proposed at the beginning of the riot: baptism or death. The Jews who accepted baptism were spared, but the plundering continued unabated. The mob then broke into the jail and freed its prisoners. They then attacked the Baylia and destroyed the royal registers as a way of evading payment of taxes. The same pattern repeated itself elsewhere as the rioting spread across Spain. In Palma, on the island of Majorca, three hundred Jews were slain, and the remaining Jews only escaped death by accepting baptism.

In 1395 Henry attained his majority and came to Seville to punish the insurrectionists. Martinez was put on trial, but there is no record of the verdict, an indication that the punishment was trivial if in fact there was any punishment. When Martinez died, he bequeathed a considerable fortune to the Hospital of Santa Maria. In the meantime, nothing was done to punish the assaults, robberies, and murders perpetrated against the Jews. The municipal authorities, who looked the other way when the rioting was in full-swing, blamed the rioting on "little people."

Forced conversion was more often an instrument of the state than the Church. On the eve of the converso crisis, forced conversion seemed the simplest way to calm an explosive social situation which was leading to anarchy and civil war. As Baer notes, "after the conversions, the disorders stopped."²¹ The king of Castile was the exception to the rule. In October 1394, after hearing complaints that converted Jews were inciting the population against unconverted Jews, he stated categorically that forced conversion was a violation of civil and canon law, and "those who

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interfere in this matter, either by persuasion or in any other way, endanger themselves with both God and man.”²²

Once a Jew submitted to baptism, he could walk unharmed through the very mob which only minutes before was determined to kill him. Forced conversion as a political solution had increasing appeal the lower one descended in the hierarchies of Church and State, probably because those were the people most immediately affected by the violence and most immediately in need of a solution. “A pope might find it necessary to protect the human freedom of Jews against the excessive, and inauthentic, zeal of a bishop who saw in forced conversion a simple way to dissolve pluralist tensions in his jurisdictions.”²³ Rome was more likely to defend the sincerity of Jewish conversion than a bishop “who was inordinately hesitant to receive converts he thought unreliable in principle.”²⁴

Not all of the conversions following the turmoil of 1391 were sincere, as numerous Jewish converts themselves indicated. The fear of reprisal created an unfortunate spate of forced conversions, which compounded the problem of subversion that had led to the riots and forced conversions in the first place. Forced conversion is antithetical to the Christian faith. “The unwilling,” Pope Gregory the Great wrote at the beginning of a tradition that would remain unchanged throughout the papacy, “are not to be compelled.”

Popes throughout the period in question walked a fine line between two extremes, as shown by Poland, which erred by allowing Jews to usurp Christian privilege, and Spain, which erred by promoting forced conversion. Popes protested both abuses, but, in the case of Spain, unscrupulous politicians, seeing in forced conversion a quick fix to a difficult problem, ignored the warnings and created a deeper, more intractable problem. Many Jews accepted baptism to retain their goods and their lives. “Given the forced nature of the mass conversions of 1391,” Kamen writes, “it was obvious that many could not have been genuine Christians.”²⁵ The king of Aragon repudiated the concept of forced conversion and made clear to the Jews there that they could return to their ancestral religion, but that was not the case in Barcelona, which then became a hotbed of subversive activity until the Spanish Civil War.

Conversion stopped insurrection, which made it dear to the ruler’s heart. Royal involvement in forced conversion was a tradition as long standing in Spain as the tradition of suspicion of Jews as subversives. The most conspicuous advocates of violence to “convert” Jews were the Visigothic kings Reccared and Sisibut. Sisibut felt Jews “had corrupted the minds of the princes.”²⁶ Referring to Sisibut’s intentions, St. Isidore of Seville, said “He had zeal, but not zeal in conformity with knowledge [Rom 10: 2] for he compelled by means of power those whom he ought to have invited to the faith by reasoning.”²⁷ Isidore of Seville rebuked Sisibut in the name of Pope Gregory the Great. The Fourth Council of Toledo added a further caveat. Once converted there was no turning back. Converts, the Council continued, “received the divine sacraments, the grace of baptism, were anointed by the

chrisms and partook in the body and blood of the lord"; so, "it is proper that they keep the faith, although they admitted to its truth under compulsion."²⁸

The Church was caught in the middle. The popes did not condone forced baptism, but they affirmed that the sacrament of baptism left an indelible mark. The princes were the first to advocate forced baptism to end civil disorder, but they were also the first to allow the Jews to return to their former way of life once the disorder passed. For them, expediency trumped dogma. Princes and kings needed Jews to lend them money, so they were more likely to allow them to attempt what was theologically impossible, namely, undo the indelible mark of baptism on the soul. Bishops and popes were the first to resist forced baptism, but they were also the first to resist the idea that a baptized Jew could return to his former life.

Eventually, the Church took the lead in the matter and came down on the side of baptism. If force were so absolute that it overcame all capacity to resist it, the sacrament was not valid, and the man remained a Jew. If, on the other hand, there was some degree of assent, though, then the sacrament was valid, and the Jew was no longer a Jew, and he was subject "to the rigors of canonical penalties should he fail to practice his new religion." So, "although Jews cannot be forced to accept baptism, still, if they have in fact received it owing to force, they cannot now evade the penalties of heretics.... a will that is forced remains a will ... provided, however, that the force was not absolute."²⁹ If a Jew who converted with a howling mob outside the church during the riots failed to practice his religion, he was a Christian and subject to the penalties of canon law. Those who reverted to their former religion were heretics; the punishment for heresy could be death. The popes "were as consistent in requiring the fulfillment of these obligations on the part of validly baptized Jews as they were in condemning the intemperate zeal that would force the sacrament on an unwilling Jewish adult or his child."³⁰

Judaism proscribed in the minutest detail the regulation of daily life, including many dietary laws. A Jewish woman who accepted baptism on Sunday did not wake up on Monday morning with new recipes in her head. The absence of catechesis after conversion meant that old habits were going to perdure. If Jewish prescriptions about the minutiae of daily life had any psychological validity, the perdurance of Jewish ritual would mean the perdurance of Jewish thought, which was oftentimes antithetical to Catholicism.

Moreover, the Jews who were likely to convert were oftentimes the Jews who lacked zeal when it came to what Jews interpreted as biblical law. This group tended to follow a "religion of the intellect" which quickly degenerated into Averroism, a rationalism that would eventually find expression through Jews like Spinoza in the Enlightenment.³¹

As the storm of anti-Semitism spread across Spain, small Jewish communities converted *en masse*. In October 1391, large numbers of Jews converted to Christianity. Many, like cartographer Judah Cresques, were famous. Some conversions

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were, again, insincere. Isaac Nifoci, the astronomer, converted, but at the first opportunity, he renounced his conversion and sailed to the Holy Land.

Resentment against the Jews had led to widespread rioting in 1391, and that in turn riveted the attention of the Church on the Jews. St. Vincent Ferrer, as a consequence, led crusades for the conversion of the Jews. In 1391 he achieved his most spectacular success when Rabbi Solomon ha-Levi converted to the Catholic faith and became Paul of Burgos or Paul de Santa Maria. Levi was thoroughly conversant with Talmudic literature and acquainted with the leading Jewish scholars of his day. He embraced Christianity after reading Aquinas. His conversion, however, increased the general animus against the Jews because it revealed the evidence of anti-Christian conspiracy from the inside. Paul of Burgos was a Jewish insider if there ever was one, and he implicated the Jews in a conspiracy to overthrow the Christian monarchs of the Iberian Peninsula. After his conversion, Levi published "two dialogues in which he categorically declared that the Jews were bent upon ruling Spain."³²

St. Vincent Ferrer was in Valencia when the riot broke out there on July 9, 1391. Lea says his presence "may perhaps be an indication that the affair was pre-arranged."³³ But Lea does not mention that Ferrer was born in Valencia, which makes his presence there not unusual. Ferrer was born in 1350, the same year Pedro the Cruel ascended to the throne. Influenced by the spirit of Raymond of Penafort, Ferrer joined the Dominicans and its crusade to convert the Jews just as social unrest was turning into civil war in Spain. According to Gheon, Ferrer "hurled himself at the Jewish problem in a kind of frenzy."³⁴ As a result, he was held responsible for the pogroms, a point Lea raises and then denies. Ferrer was eager to convert the Jews, but he was equally adamant in opposing force to achieve that end. "The apostles," he claimed "did not carry lances or knives. It is not with knives that Christians must destroy Jews—destroy, that is, the errors that poison their souls and their lives—but by words. When they riot against the Jews they are rioting against God himself. The Jews must come of themselves to baptism."³⁵ Ferrer also denied the Jews any right to refuse to hear the Gospel preached, which meant any right to avoid listening to his sermons.

The sermons of St. Vincent Ferrer seem to have been miraculous events. Huge crowds assembled; the fact that they heard his words at all in the days before electronic amplification is miracle enough. But people from different parts of Europe understood his sermons even though he preached them in the Valencian dialect, the only language he knew. Lea claims "his Catalan was intelligible to Moor, Greek, German, Frenchman, Italian and Hungarian."³⁶ He also claims that Ferrer "healed the infirm and repeatedly restored the dead to life."³⁷ Ferrer tramped from one end of Spain to the other during 1391, and because of his efforts Jews converted by the thousands. "On a single day in Toledo," Lea reports, "he is said to have converted no less than four thousand."³⁸ Lea, however, can't let the magnitude of his efforts

pass unscathed without a hint that Ferrer was responsible for the violence, if only by omission: "It is to be hoped that," he concludes, "in some cases at least, he may have restrained the murderous mob, if only by hiding its victims in the baptismal font."³⁹ On the eve of the riots, the Jews had regained prosperity. There was no reason to convert for venal reasons. Indeed, few Jews in Spain did convert, "until Saint Vincent, by his preaching and his miracles, began to touch their hearts with pity for the sufferings of the Crucified Jew."⁴⁰

Baer cites the traditionally accepted date of Solomon ha-Levi's baptism as July 21, 1390, but adds "it is more likely that the baptism took place on the 21st of July 1391, in the midst of the great persecution."⁴¹ He cites no evidence for changing the date, but the change undermines the sincerity of ha-Levi's conversion. Even according to Baer, however, Paul of Burgos was no opportunist. His conversion preceded the pogroms of 1391 and may have been prompted by a vision of them, but it went much deeper than the superficial pressure that would prompt conversos to convert for temporal gain.

Baer's account of Levi's conversion emphasizes the coercion of the mob but minimizes Jewish losses in the intellectual battle with the Catholics ever since Donin arranged the disputation over the Talmud in Paris in the mid 13th Century. Aquinas' *Summa Contra Gentiles* and Martini's *Pugio Fidei* figured in Levi's conversion, which was not one of "thousands of baptisms" hastily administered so "the frightened Jews" could "keep their goods and their lives."⁴² He did not convert under duress. Even Baer says he "should not be looked upon merely as a careerist whose actions were in no wise influenced by study and religious considerations." Baer adds "There is undoubtedly a grain of truth in the Christian tradition that the works of Thomas Aquinas were the decisive factor in Solomon Halevy's decision to adopt Christianity."⁴³ Despite hints Levi was a rationalist, Baer claims "he had come to the conclusion that the messianic prophecies had been fulfilled in Jesus of Nazareth," based on a letter Levi wrote to his fellow Jews.⁴⁴ One of the Jews, Joshua Halorki read that letter and expressed shock and dismay at Levy's conversion, but admitted he too had religious doubts. Twenty years later Halorki converted, also as a result of reading Aquinas, Martini, and other disciples of Penaforte and listening to the sermons of Vincent Ferrer. Baer states explicitly about Halorki what he only hints about Levi. Halorki's faith, Baer claims, had "long before been undermined."⁴⁵ In the letter that expressed his doubts to Levy, Halorki

reveals anew the character of those Averroist intellectuals who sought to enjoy all the cultural values and treasures of enlightenment, while their ties with the traditions of their own people slackened more and more. Eventually they turned to the Catholic Church, which, though its principles too, were irreconcilable with the religion of their intellect, nevertheless offered them a reasonably coherent system of dogmatics as well as a rich tradition of humanistic and secular culture.⁴⁶

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Levi, or Paul of Burgos, followed in the footsteps of his Dominican mentors. He studied at the University of Paris, then returned to Castile, where he rose rapidly in the hierarchy, eventually becoming Bishop of Burgos. In old age, he wrote a polemic, *Scrutinium Scripturarum*, and an addendum to the biblical commentary of Nicolaus de Lyra. Paul was no rationalist however. As the less educated Jews were agitated by messianic visions as the 14th Century closed, Paul wrote about predictions of "signs and wonders" which corresponded to the massacres of 1391 and the conversions which followed.

In 1412, as Chancellor of Castile, Paul of Burgos drew up The Ordenamiento de Dona Catalina, a rigorous set of regulations which levied stiff penalties on Jews and Moors and attempted to separate them from intercourse with unsuspecting Christians. Jews and Moors were required to wear badges distinguishing them from Christians. They could only dress in coarse cloth and were not allowed to shave or cut their hair so as to appear Christian. They could not change their place of residence; any nobleman from another land who received them if they did was heavily fined and obliged to return them to their previous abode. Any Jew caught trying to leave the country was enslaved. Jews were barred from the higher professions and forbidden to learn the trades of "apothecaries, grocers, furriers, blacksmiths, peddlers, carpenters, tailors, barbers and butchers."⁷ They were forbidden to bear arms or to hire Christian servants or to drink, bathe, or eat with Christians or attend their weddings. In short, the Ordenamiento established strict segregation as well as powerful disincentives for living as a non-Christian minority in Spain. Conversely, it established powerful incentives for conversion.

In 1410, shortly before his death, Rabbi Hasdai Crescas wrote *Or Adonai* to deal with the conversions which had swept through the Jewish communities in Spain. According to Rabbi Crescas, the chief cause of conversion was "the Greek [i.e., Aristotle] who has dimmed the eyes of Israel in these our times."⁸ The medieval confrontation with Aristotle exposed the Talmud as an unscientific list of opinions and commentaries, constantly turning in on itself in more and more convoluted fashion. Averroes opened the Jews to a Christianity that could accommodate the insights of the Greek philosophers and the Jewish prophets, as Aquinas' synthesis had done. As a result, "Men seeking salvation for their souls hoped to find their heart's desire in Christianity, which was expounded to the people by great popular orators and highly cultured humanists."⁹

One year after *Or Adonai*, St. Vincent Ferrer arrived in Castile at the head of a band of hundreds so touched by his preaching and his call to repentance that they followed him from town to town flogging themselves in a public display of penitence. The bands of flagellants terrified the Jews. Those who did not flee at the sight of the approaching penitents flogging themselves were subjected to St. Vincent's sermons when he entered their synagogues to preach the word of Christ to them, whether they wanted to hear it or not. Ferrer was adamant in opposing forced conversion, but just as adamant in forcing the Jews to listen to his sermons.

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Toward the end of 1412, Ferrer turned his attention to neighboring Aragon. While visiting the castle of Caspe and playing a decisive role in raising Fernande de Antiquera to the throne, Ferrer met Joshua Halorki, the pope's physician, and engaged him in conversations about conversion. Twenty years earlier, Halorki had written that letter to Solomon Halevy, expressing dismay at the latter's conversion, but also expressing doubts about the Jewish religion. The doubts had evidently grown, and when Ferrer pressed the issue, Halorki converted. Halorki then changed his name to Hieronymus de De Sancte Fide, and like Levi, directed his attention to his former co-religionists. In August 1412 he presented the Avignonese anti-Pope Benedict XIII with a treatise on the Jews in Latin and Hebrew. The pamphlet must have impressed the pope because it became the seed from which the disputation at Tortosa grew.

In late 1412, Benedict XIII ordered the aljamas of Aragon to send representatives to San Mateo, near Tortosa, for a debate with the newly converted Geronimo de Sancte Fide on the proposition that the Messiah had already come. Attendance was not optional. The Jews tried to get out of attending through bribery and protest, but to no avail. The pope was determined to solve the Jewish question once and for all. Benedict felt the confrontation between Halorki and the rabbis would lead to the extinction of Judaism in Spain. It turns out that the hopes of the anti-pope were not exaggerated. Three thousand Jews from Aragon presented themselves for baptism during the debate, including members of the prominent de la Caballeria family. Aljamas across Aragon converted *en masse*. Baer explains the conversions by claiming "Aragon's Jewry was feeble and exhausted, and there was no king to protect it,"⁵⁰ but the disputation would show that the feebleness was intellectual and rooted in the Talmud, which Geronimo Sancte Fe, the former rabbi, knew intimately. Benedict XIII had arranged an all-out cultural offensive against the Jews. While Geronimo de Sancte Fide would engage them in debate, St. Vincent Ferrer would traverse Aragon preaching his miraculous sermons. Few Jews could resist this combination.

Led by Rabbi Vidal ben Veniste de la Cavalleria, a team of 14 rabbis met for debate at the pope's palace on February 7, 1413, under the supervision of Benedict. The following day, the pope laid down the ground rules. The disputation was not a debate between equals; it was rather a form of instruction, according to which the Jews were allowed to defend themselves against charges Geronimo de Sancte Fide would raise. De Sancte Fide, a genius in dividing his opponents, according to Baer, opened the disputation by pitting the writings of the Old Testament against the Talmud.

The Jews, Baer claims, had little time to prepare, although they had been in Tortosa for a month preceding the disputation. On the second day of the disputation, Rabbi Joseph Albo "got entangled in self contradictions ... and the Jewish multitude present laughed at him and considered him defeated."⁵¹ The discussion involved the Messiah. Some of the rabbis brought up the Aggada of the Palestinian Talmud that suggested the Messiah had been born on the day the Temple had

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been destroyed and that he had remained alive since then in an earthly Paradise, and that occasionally he would appear at the gates of Rome. When the pope asked whether it was possible for the Messiah to live such a long time, Rabbi Astruc Halevi snapped back that it was no less plausible than what Christians believed about their Messiah. Rabbi Astruc then claimed the Jews didn't need a Messiah for the salvation of their souls—"because their souls would be saved even if the Messiah never came"—but rather for the restoration of their political kingdom.⁵² The pope reminded the Rabbi, if that were the case the Jews needed no Messiah at all, and Rabbi Astruc "had to apologize."⁵³

The disputants demonstrated very different notions of what the Messiah was supposed to do. The gentiles longed for release from the bondage of sin and for the salvation of their souls; the Jews "await[ed] a Messianic king who will build the earthly Jerusalem."⁵⁴ The Talmudic Messiah was "a lofty personage, a man born of a human being, and his act of redemption will be to bring the bodies out of slavery into freedom, to raise the Jewish people to a state of enduring prosperity, to build the Temple and to maintain it in splendor. All admit that such a Messiah has not yet arrived."⁵⁵ If nothing else, the disputation showed that the Jews were seeking a Messiah different from the one whom the Christians said had already arrived. The Christians saw the Messiah as "a God-man, while the Jewish definition is that of a superior human being. The function of the Christian Messiah is to save souls from Hell, which the Jewish Messiah is to keep the Jewish bodies out of servitude."⁵⁶

The Jews were handicapped by the ground rules of the debate, which took place in an "irksome atmosphere of political pressure and moral coercion."⁵⁷ But the Jews faced internal difficulties too. Virtually all their fundamental difficulties revolved around the Talmud. The Talmud was an esoteric text, written by rabbis solely for rabbis, and never intended to be the object of public debate. As a result, when the Talmud's more embarrassing passages were dragged into the light by converts who were former rabbis, the Jews didn't know what to say. The Disputation of Tortosa thus followed the same pattern as Donin's attack on the Talmud a Century and a half before.

On June 15, 1414, Geronimo de Sancte Fide read "some Talmudic passages which should have been censored," and asked the Jews if they were ready to defend them.⁵⁸ The Jews, who probably decided to maintain silence beforehand, gave no reply. Geronimo took the Jews' silence as proof they were "dumbfounded and bewildered."⁵⁹ Baer does not dispute the claim, but adds as justification "it was naturally not pleasant for the Jews to have to discuss such passages before the tribunal."⁶⁰ The Jews, quite simply, could not defend their own sacred texts. In the minutes of July 7, 1414, they are recorded as saying:

The Jews here assembled from all the communities in the kingdom ... declare that because of their ignorance and lack of enlightenment, they are unable to rebut the arguments of Hieronymus [de Sancte Fide] against the talmudic sayings cited by him, and do not know how to defend those sayings. They are, nevertheless, firmly convinced that, were the authors of those sayings now alive, they

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would have known how to defend them because, as wise and good men, they could not have uttered any unseemly statements.⁶¹

This may be sly irony, but it was hardly convincing apologetics. The rabbis then petitioned the pope to allow them to go home “inasmuch as they did not have among them a champion competent and worthy of defending the Talmud.”⁶² The rabbis added “their weakness was not to be taken as a reflection upon the Talmud,” but it certainly seemed that way.⁶³

Jerome of the Holy Faith was aided by another rabbi convert, Andreas Brandi, a scripture scholar in the employ of the pope. When the two former rabbis reminded the Jews that one false statement in the Talmud would disqualify the entire book, and when they reminded them that this was the criterion used to condemn the writings of Maimonides, Rabbi Astruc Halevi responded

Taken literally, the talmudic passages quoted by Magister Andreas and Magister Hieronymus seemed to be heretical, inconsistent with good morals and fallacious. According to the traditional view taken by his teachers, however, these passages were to be interpreted in another sense. He himself admitted that he did not know the correct interpretation and did not intend to defend the passages; he therefore withdrew all his previous statements.⁶⁴

Baer says it is “most unlikely that the Jews had nothing more to say,” and they “were eager to hurry back to their communities no matter what, so as to try to save them from impending disintegration and collapse,” but their eagerness could also be interpreted as discomfort at not knowing what to say.⁶⁵ Before long it became clear that the Jews had lost the battle. They were incapable of defending their most sacred writings. The Jews had written the Talmud to support their religion; they had then turned that religion into a manifestation of the Talmud by claiming that it was “more binding than the Torah itself,” but for the second time in as many centuries, the most learned Jews could not defend their writings in the court of reason.⁶⁶

Baer tries to explain this failure by saying the rabbis had been infected with “Averroism” and therefore “the Torah had lost its taste and fragrance and ceased to yield its strength,” but the Torah was not at issue because the Christians accepted it as their sacred text as well (though not, of course, what the Hebrews would call the ‘oral’ Torah).⁶⁷ The Christians asserted exclusive rights over the Torah and cited the blasphemies of the Talmud as proof that the Jews had abandoned the religion of Abraham and Moses. Baer claims “Judaism was inconsistent with the religion of reason,” but the disputation showed something slightly different.⁶⁸ It showed the Talmud was inconsistent with reason *and* inconsistent with the Torah as well. The issue was the Talmud, which had become the heart of the Jewish religion, distorting the Torah and shielding it from its true and infallibly protected interpretation by the Church in the light of the New Covenant upon which She is founded (the failing of the Jews regarding the Torah is also a failing of Messianic Christian heretics who in many ways imitate the Jews in belief and practice). The issue was also the Jewish inability to defend the Talmud. Once the rabbis could

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not defend the Talmud against the attacks of former rabbis, Judaism was perceived as irrational, outdated, and not worth defending. Jews as a result began to convert in large numbers even before the debate ended. "In March 1413 and the following months," Baer says,

Jews appeared in Tortosa, singly at first and then in groups, declaring that after listening to the feeble arguments of their rabbis they had decided to become Christians. Others were baptized in their own localities. On February 2, 1414, some members of the de la Cavalleria family and their households were baptized. Within a few weeks several of these men, under Christian names, held important administrative and political posts.⁶⁹

Solomon de Piera, the aged poet, joined Don Vidal de la Cavalleria, the rabbis' chief disputant, in converting to Christianity. Baer says, "Such faithlessness on the part of educated Jews of good family, who had been bred in the Hebrew tradition with its cultural treasures, was already quite common.... Nevertheless, each and every instance of betrayal cut the loyal Jews to the heart."⁷⁰ Baer feels "the king was inviting the two de la Cavallerias to his camp mainly for political and practical reasons," but the defection was devastating nonetheless, "to the remnant of Spanish Jewry it must indeed have seemed as if the sun had set with the apostasy of Don Vidal."⁷¹ Rabbis like Bonafed compared the Jews who did not convert to "grain forgotten in the fields," it was "only by sheer accident were they not swept away by the tempest of apostasy."⁷²

The conversions continued into 1414, when Astruc Rimoch, "a physician and poet of Fraga who had protected faithful Jews in 1391, converted to Christianity together with his son, also a physician and assumed the name of Magister Franciscus de Sant Jordi."⁷³ The Rabbis were perplexed; they could not explain why so many Jews converted. Baer returns again and again to "Averroism" as the most plausible explanation: "our pious men believe that philosophical contemplation," which is to say, "knowledge of the books of nature and of Aristotelian metaphysics" is "more important than the performance of the commandments."⁷⁴ There were external factors too. "There is reason to assume that Vincent Ferrer's sermons made an impression upon both humble and educated classes, and that the Church's 'victory' at Tortosa bewildered many."⁷⁵ In the aftermath of the disputation, St. Vincent Ferrer continued to march through Aragon with his band of flagellants, forcing the Jews to listen to his sermons, and many Jews converted there as well.

Two years after Vincent Ferrer's flagellants marched through Aragon, Benedict XIII was deposed. The king died a few months later, and a psychological reaction set in. The frenzy had worn out the Spanish nation psychologically. As normal life resumed, some of the old and the new Christians fell into the habits that had sustained them before the conversions. The Ordeniamento of Dona Catalina fell into desuetude. As the old habits reasserted themselves, the suspicion spread that the conversions of the new Christians were insincere. "Given the forced nature of the mass conversions of 1391," Kamen writes, "it was obvious that many could not have been genuine Christians."⁷⁶ As a result, the conversos were regarded with suspicion as a fifth column within the Church. Terms of opprobrium were applied to them, the most common being *marrano*, a word of obscure origin.

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Chapter Five

The Revolution Arrives in Europe

It is clear that the Gospel, rendered purely natural (and, therefore, absolutely debased), becomes a revolutionary ferment of extraordinary violence. Jacques Maritain, *Three Reformers*

Whenever a party in Christendom opposes itself to the ruling church, it assumes a tinge of the Old Testament, not to say Jewish spirit. Heinrich Graetz, *History of the Jews*

In 1412, the “revolutionary storm” broke unexpectedly over Bohemia. According to Aeneas Sylvius Piccolomini, Bohemia had more beautiful churches and monasteries than any other kingdom in Europe. Aeneas Silvius’s claim was no idle boast; he had traveled widely through Europe on the Church’s business. He also wrote a history of Bohemia, took part in the Council of Basel, and eventually became head of the Catholic Church as Pope Pius II.

Prague’s Jewish community was the most important in Bohemia. Jews in Bohemia invariably found their way to Prague, a center of European usury, and the “money business created over time a widespread network of familial and business connections that extended far beyond the borders of Bohemia.”¹

Prague had been linked directly to Spain by the slave trade since antiquity. Archbishop Agobard of Lyon reported that at the time of Louis the Pious, Jews were involved in slave traffic, importing pagan slaves from the Slavic lands east of the Holy Roman Empire. Jewish merchants trafficking in slaves, Bavarian salt, Bohemian wax, and horses, would stop regularly in Prague from the ninth Century onwards. Cosmas, the Czech chronicler, said in the 10th Century that Jews had been in Prague so long that no one knew when they had first settled there, although he speculated they lived in Prague from the time of the Roman Emperor Vespasian.²

The trade in German and Slavic slaves began in Berlin. The slaves were then sent to Prague and from there to Venice and then to Cordoba. Since the Jewish commercial network was also an intelligence network, whatever happened in Cordoba was discussed in Prague and vice versa. And much was happening in both places. Jews were converting in unprecedented numbers in Spain, and those who did not convert were looking nervously for a safe place to land. And Bohemia, the jewel of central European Catholic and monastic culture, was on the verge of the first full-blown revolution on European soil.

Trouble had been brewing in Prague for years. Ordained a priest in 1400, one year later John Huss became dean of the philosophy faculty at the Charles University, founded in 1348 at the pinnacle of Prague’s golden age to honor St. Charles

the Great. Charles University would prove less a monument than an occasion for the undoing of that Golden Age. After Anne of Bohemia married King Richard II of England, probably in 1382, the University of Prague became a conduit of subversive English thought, particularly the ideas of John Wycliffe, a professor of heretical leanings who became the pride of Oxford University when he was appointed Doctor there in 1371. Prague University's prominence increased in 1383 when the Dominicans transferred their Parisian college to Prague as a result of the Great Schism. By 1390 Bohemian students were studying at Oxford, and Wycliffe's philosophical works were being copied and discussed in Prague. John Huss was one of the scribes.

Wycliffe's ecclesiology made dangerous inroads into the mind of John Huss. Wycliffe does not distinguish between Church and State. He uses "Regnum," "ecclesia" and "respublica" interchangeably. Huss soon talked about the "regnum" or realm as a salvatory community. "The political ecclesiology of Wycliffe had defined the body politic of the realm as an ecclesia, an autonomous section of the Church Militant and had seen the secular powers of the realm as also the rulers of the church."³ Wycliffe was an advocate of returning to the Primitive Church. An alliance of ill omen formed between those who espoused the "evangelical ideal" and those who wanted to "justify the nationalization of the English church and the secularization of her property."⁴ This idea would reach fruition in England when Henry VIII put in motion the theft of the monasteries from the Church and their distribution to families—Cecil, Russell, Cromwell, et al—who would become the backbone of what William Cobbett regarded as a revolutionary movement there. John Huss would do the same thing sooner in Bohemia.

Wycliffe was both a Donatist and an Erastian. He believed a sacrament's validity was a function of the soul of the celebrant and transformed this idea into a political weapon to justify appropriation of Church property by the "realm." According to Huss, "The temporal lords can, as they judge proper, take temporal goods away from habitually delinquent ecclesiastics."⁵ In Huss's ecclesiology, that meant "clerics so stubbornly habituated and hardened to evil as obviously to be in mortal sin."⁶ This doctrine was music to the ears of the greedy nobility, who had long looked with envy on the Church's property in Bohemia, where 50 percent of the land was in Church hands.

One by one the ingredients that made up the stew of revolution took their place in Huss's mind where they simmered through years of public activity as a professor and a preacher. The idea of the realm as a salvatory community enabled an ethnic group to appropriate models from the Old Testament and define itself as a "holy nation," whose purpose was spreading heaven on earth by the sword, which became the essence of the revolutionary ideology. The idea of the realm as salvific community also explains "how the pietistic religious movements of the 14th Century, passing through the medium of Huss's leadership in the early 15th emerged as the mutiny of 1414-5 and the revolution of the following decade."⁷

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Huss, like Wycliffe, appealed first to the example of the Primitive Church. That appeal soon went beyond the Primitive Church of the New Testament to a more appropriate object of imitation in the Old, Joshua leading his people in battle against flesh and blood foes, not against the principalities and powers the Church fought. Huss's appropriation of Wycliffe's conflation of *regnum* and *ecclesia* "encouraged others to revolt."⁸ Rome became the Antichrist, and Huss's followers longed for "that blessed hour when the Whore of Revelations will be stripped bare and her flesh consumed by the fire of tribulation," as Nicholas of Dresden, one of Huss's followers put it.⁹ The appeal to judaizing primitivism expressed "a general and comprehensive rejection of the Roman system, a kind of total alienation from the status quo."¹⁰ In statements like that of Nicholas of Dresden, "we breathe the atmosphere of revolution, with evangelical love, humility and suffering displaced by the fanatical hatred that so often forms their psychological correlate."¹¹ We breathe, in other words, the toxic vapors of the revolutionary movement.

Huss was appointed preacher at the Bethlehem Chapel in Prague in 1402. Wealthy benefactors created the Chapel in the 1390s to promote preaching in the Czech language. The confluence of Wycliffe's heretical ideas and nascent Czech nationalism spawned a powerful political movement, which immediately became the vehicle for messianic politics. Huss's followers were soon carrying the conflation of *ecclesia* and *respublica* to its logical conclusion. Jerome of Prague, who would follow his master to the stake, called Bohemia "a holy nation" in his sermons and claimed the "Law of God" could be identified with "the national community loyal to King Wenceslas, the realm of Bohemia."¹² John of Jesenice took the idea a step further ideologically and a step backward toward its Jewish source when he claimed the Bohemians' relationship to King Wenceslas was comparable to Israel's relationship to God, a comparison that encouraged the King's appropriation of the Church's worldly goods. As later in England, the appeal to Scripture, to the example of the Primitive Church, and to Israel provided intellectual cover for revolution among the masses and justification for the greed of the princes.

Huss's idea that Bohemia was a "holy nation" led the Czechs inexorably into conflict with other ethnic groups, particularly the Germans, who constituted a significant minority in Prague and the northern and western sections of the kingdom. The conflict first surfaced at the university, where it took on philosophical trappings. Since most Germans were Okhamite nominalists, the Czechs gravitated via Wycliffe into the realist camp. Huss's German colleagues at the university orchestrated a condemnation of Wycliffe's teachings in 1403. Undeterred, Huss continued to promote Wycliffe, and in 1408 his priestly faculties were suspended. Proving himself a master of academic politics, Huss orchestrated a successful counter-attack, persuading the king to disenfranchise the German "nations" at the university. After Huss's coup, more than a thousand Germans decamped for Leipzig, where they started their own university in 1409. The University of Prague lost the esteem of the academic community throughout Europe, but it became a

more effective instrument for Wyclifite propaganda, which became more revolutionary under Huss's guidance. Rome and Prague were on a collision course.

In December 1409, the disputed Pope Alexander V condemned Wycliffism and forbade most public preaching. When the bull was made public in Prague, Huss, who had repeatedly attacked the papacy in sermons at Bethlehem Chapel, was clearly the object of the pope's ire. Huss was not cowed. Huss appealed the bull to the archbishop on the day it appeared. More defiantly, he read it aloud at Bethlehem Chapel to elicit support. The Archbishop of Prague sided with the pope. At his request, Canon Zdenek burned 200 volumes of heretical material, including most probably books Huss had transcribed. The archbishop then fled from Prague to his castle at Roudnice, but not before excommunicating Huss and his followers for grave and pertinacious disobedience.

Huss responded in accord with the Wyclifite doctrine of the salvific *regnum* by upping the ante. Huss took his heretical doctrines and used them as a springboard to revolution by invoking the Old Testament. "Will you stand with me?" Huss asked the congregation at Bethlehem Chapel after his excommunication became public. When the people responded affirmatively in Bohemian, "We will and we do," Huss knew where to take them next. "The time has come for us," he said to the eager congregation, "*just as it did for Moses in the Old Testament, to take up our swords and defend the law of God*".¹³

Huss's contemporaries were shocked and outraged by his boldness. Peter of Unicov, the Dominican Master in Prague, publicly denounced Huss's sermon as "a summons to the people to take their swords and strike their fathers and mothers dead."¹⁴ By 1410 clerical appeals to revolutionary violence in the name of Old Testament figures were commonplace. Jerome of Prague preached sermons that seethed with revolutionary violence against Rome and the Germans. Jerome not only encouraged others to take up the sword, he carried one himself, much to scandal of traditionalist clergy. Brandishing a sword, Jerome chased preachers of indulgences out of churches throughout Prague. He also used a sword to capture three monks he suspected of exhibiting false relics. Sword in hand, he took two to the civil authorities and imprisoned the third. Putting his sword aside, he beat the Franciscan preacher Benes of Boleslav with his fists. He was also a master of cultural and psychological terrorism, engaging in a propaganda campaign against Ernest of Carinthia and leading mobs in three incidents where they broke into churches and smeared excrement on crucifixes. He justified these acts of violence and impiety by appealing to the Czech nation as the New Israel. If Jerome of Prague were unable to invoke Moses, he would have been considered a common thug. With Moses and Israel on his lips, Jerome took thuggery to a new level, the level of revolutionary activity. Once Israel got invoked, Jerome was not a renegade priest or a sword-wielding cultural terrorist; he was Joshua leading the Bohemian Israelites, the "holy nation," into battle with "Edom," the heretics who were invariably German and loyal to Rome.

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By now it should be clear that Huss could not have led a congregation of Catholics into rebellion against the Church of Rome without invoking the Old Testament. Huss and his followers had already described the Czechs as “a holy nation”. Unlike the “New Israel,” warned by Jesus that those who lived by the sword would die by it, the Bohemian zealots who conflated “*regnum*” and “*ecclesia*” could spread the gospel with the sword because Bohemia was their “*ecclesia*,” and their religion, derived from the messianic politics which revolutionaries from the time of Simon bar Kokhba had gleaned from the Old Testament. Since there was only one “holy nation,” Bohemians became the “New Israel” by default.

The concept “holy nation” as a conflation of the secular “*regnum*” with the spiritual “*ecclesia*” is a Jewish idea. The Hussite revolution was, at its core, a rejection of the Roman Church and its adherence to Christ’s claim that his kingdom was not of this world. The popes would term the idea that a holy nation wielding the sword could create heaven on earth a return to the vomit of Judaism. This was the essence of revolution then, and revolutionaries from Bar Kokhba to Trotsky have remained faithful to this creed. Many Jewish commentators have noticed the underlying congruity between Talmudic Judaism and revolution. Calling Huss, “a Czech priest” who had “loosened the bonds in which the church had ensnared the minds of men,”¹⁵ Heinrich Graetz notes

the flames ... fired a multitude in Bohemia, who entered on a life and death struggle with Catholicism. *Whenever a party in Christendom opposes itself to the ruling church, it assumes a tinge of the Old Testament, not to say Jewish spirit.* The Hussites regarded Catholicism, not unjustly as heathenism, and themselves as Israelites, which must wage holy war against Philistines, Moabites and Ammonites. Church and monasteries were to them the sanctuaries of a dissolute idolatry, temples to Baal and Moloch and groves of Ashtaroth to be consumed with fire and sword [my emphasis].¹⁶

Millennialism played an increasingly prominent role in the revolutionary mind. Millennialism was a derivation of two biblical texts—Daniel 7, describing the “fourth beast” or kingdom in Daniel’s dream and Revelation 20, describing the reign of a thousand years. According to Daniel,

The fourth beast
is to be a fourth kingdom on earth,
different from all other kingdoms.
It will devour the whole earth,
trample it underfoot and crush it.
As for the ten horns: from this kingdom
will rise ten kings, and another after them;
this one will be different from the previous one
and will bring down three kings;
he is going to speak words against the Most High,
and harass the saints of the Most High.
He will consider changing seasons and the Law,
and the saints will put into his power

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for a time, two times and half a time.

But a court will be held and his power will be stripped from him,
consumed and utterly destroyed.

And sovereignty and kingship,
and the splendors of all the kingdoms under heaven
will be given to the people of the saints of the Most High.

His sovereignty is an eternal sovereignty
and every empire will serve and obey him.

Historically Daniel is referring to Alexander the Great as the fourth beast. His kingdom split after his death into two main divisions, the Seleucids and the Ptolomies, but its reign is only temporary. His kingdom will be succeeded by a kingdom which has "an eternal sovereignty." Revelations 20 complements Daniel's vision by describing the thousand year reign of Christ on earth that begins when "an angel" came "down from heaven with the key of the Abyss in his hand and an enormous chain." The angel then "overpowered the dragon, that primeval serpent which is the devil and Satan, and chained him up for a thousand years. He threw him into the Abyss, and shut the entrance and sealed it over him, to make sure that he would not deceive the nations again until the thousand years had passed. At the end of that time, he must be released, but only for a short while." When St. John wrote his Apocalypse, the fourth beast was associated with Rome, specifically with the persecutions of Nero, which took a terrible toll on the nascent Christian church.

Roughly four centuries later, St. Augustine would propose the definitive interpretation of these passages in *The City of God*. The book of Revelation was understood not in a literal historical sense but as a spiritual allegory. The Millennium had begun with Christ's death on the Cross and would continue until the Second Coming, when the Antichrist would reign for three and a half years before Christ returned in glory to judge the living and the dead and end time and human history. To consider the Millennium as anything other than the dispensation of the New Israel, the Catholic Church, was declared a heresy and a superstitious aberration by the Council of Ephesus in 431. In spite of this condemnation, Millennialism "persisted in the obscure underworld of popular religion."⁷ And it would come to the fore whenever a movement challenged the Church's claim to be the "New Israel." Invariably, each heretical sect would identify the fourth beast with the Church of Rome, and each would avidly ascribe to itself the event that would inaugurate the Millennium on earth. The Fifth Monarchy men at the time of Cromwell are a prominent example, but by no means exceptional. Their calculations were strikingly similar to those of the Taborites, the revolutionary wing of the Hussite party that established itself as the revolutionary avant garde by force in the summer of 1420.

There is another interpretation of Revelations 20. Those who refused to succumb to the persecutions of the fourth beast, made up Rome, and reigned for literally one thousand years—the period between Alaric's sack of Rome in 410, the

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date conventionally given for the fall of Rome, and the first outbreak of revolution in Europe, when Huss was excommunicated and gave his revolutionary sermon at the Bethlehem Chapel in 1410.

If there were one institution associated with this thousand-year reign in Europe it was the monastery. Nothing symbolized the Roman religion better than the monasteries. The monastery, which antedated the Rule of St. Benedict, its most enduring norm, encouraged men to live like angels on earth by proposing a way to live the counsels of perfection Christ proposed to the rich young man in the Gospel. When the rich young man asks Jesus what he must do "to possess eternal life," Jesus tells him to "keep the commandments." When the young man replies by saying that "I have kept all these. What more do I need to do?" Jesus tells him "If you wish to be perfect, go and sell what you own and give the money to the poor, and you will have treasure in heaven; then come and follow me." Jesus' boldness shows the radically supernatural character of the New Covenant, which the Fathers of the Church stressed. The commandments are natural; the counsels of perfection are supernatural; they transcend a man's natural inclinations—sex, food, money, autonomy—which the commandments regulate by confining within the bounds of reason: "You must not kill. You must not commit adultery. You must not bring false witness. Honor your father and mother, and: you must love your neighbor as yourself." The new way involves a radical departure from the natural order. Sell everything you have, give the money to the poor, and you will have treasure in heaven; then come follow me. Thus the monastic vows of poverty, chastity and obedience, all flowing from the absence of money. Those who did not marry did not need money to support their families, nor did they need the autonomy necessary to use that money wisely as heads of households. They could live like angels on earth.

Monasticism preserved the culture of antiquity when the predations of the barbarian tribes threatened to destroy civilization after the collapse of the empire in the fifth century. The Rule of St. Benedict enabled establishment of stable autonomous communities and a cultural *lingua franca*, the Christianization of classical culture that prevented Europe from disintegrating into a patchwork of warring ethnicities. Monasticism did this according to the letter of the gospel, not by the sword but by gentle example. Like the mustard seed that became the tree in which the birds of the air found shelter, the monasteries gathered in the marauding barbarian tribes and civilized them. Like the yeast that inexorably but imperceptibly suffused the lump of dough to raise it, the monasteries raised the level of European culture by integrating Christianity, classical culture, and local ethnic identity into one powerful whole. The Benedictine Monks who sailed down the Danube from Regensburg brought the gospel and culture in its most practical and mundane forms. A Roman senator sent to administer the border provinces along the Danube said it was the unhappiest place on earth because its inhabitants had neither grapes nor olives. The Benedictines brought grapes, transforming the wil-

derness into a garden, a vineyard, and an orchard—all still standing today, bearing fruit over a hundred-fold over the thousand year reign of Benedict in Europe.

The monasteries became wealthy in the mundane sense by ignoring wealth. The individual monks renounced money, but their labors produced enormous wealth for the monasteries. That wealth grew over generations because the monks did not have children or the expenses they require. More importantly, their lands were not constantly divided as children inherited the land from their fathers. The monks who had turned their backs on wealth ended up living lives of wealth, and wealth led to moral decay. The enemies of the Gospel used that moral decay to justify their attack on a supernatural way of life deeply repugnant to the carnal mind.

Christ told his followers that those who live according to the Gospel will elicit hatred from the carnal; the monasteries were no exception. Jews would always symbolize those wise in the ways of the world, but blind to higher realities. Those who loathed the order the Church imposed on Europe allied themselves with Jews to vent their fury on those who lived according to laws that transcended nature. A wealthy Church will soon attract those with no taste for the counsels of perfection even if they have to take vows of poverty, chastity, and obedience to gain access to that wealth. Wealth can promote its own decline. Carnal clerics fuel resentment and oftentimes manifest the very resentment their own immoral behavior has fostered in others. John Zelivsky, the apostate monk, would be a good example of just that sort of behavior.

Cohn claims that the resentment arising from poverty created the Hussite revolution. Heymann disagrees; he says that largely because of laws designed to attract German settlers, the lot of the Bohemian peasant was significantly better than in the rest of Europe. "At no time again until the early 19th Century" were "Bohemia's peasants ... as relatively well off as in the period preceding the Hussite wars."⁸ Slavery, the engine that drove wages down, "had disappeared in Bohemia in the course of the 12th Century."⁹ Heymann contends the Church owned 50 percent of the land in Bohemia, and as such had an insurmountable advantage over peasants and the princes, who gradually united in resentment of monastic renunciation and the prosperity and moral laxity it engendered. The peasants, a "revolutionary class"²⁰ at Tabor, were unhappy because the wages the monks received, no matter what they did or did not do, were consistently higher than what the peasants and the proletariat could demand. Once the peasantry caught the millennial virus, no economic calculus was applicable, because what was then at stake was not better wages but heaven on earth. To the carnal and uneducated peasant, the destruction of the monasteries took on a numinous quality. Destruction of the monasteries, perhaps more than any theory about communion under both species, united the revolutionary movement.

This strain of messianic politics made the Hussite revolution different from the great English peasant revolt of 1381 or the Pastoreux uprising in France in

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1320. The Hussite revolution is “inexplicable” as “a purely socio-economic development.”²¹ “They,” said one Hussite referring to Rome, “have introduced as necessary for the kingdom of God, Greek rules, Aristotelic justice, Platonic sanctity, and gentile rites and honor.”²² The Hussites would have none of this. Like the Muslims before them and the Puritans after them, they were willing to burn down whatever edifice contained more than their understanding of the word of God. To bring about the kingdom of God, then, the Holy Nation of the Bohemian warriors had to destroy the monasteries. Once that repository of secularized Christianity or the “*mulier fornicaria*” which the Bohemians identified with Rome had been destroyed, heaven on earth would rise phoenix-like from the ashes of the burned monasteries.

While Huss was urging his congregation to take up the sword, one Bohemian was doing just that, but not in Bohemia. In July 1410, John Zizka of Trocnov fought in the Battle of Gruenwald at which the Polish nobility decisively defeated the territorial ambitions of the Teutonic Knights in Prussia. Of the 50 divisions constituting the Polish army at Gruenwald, two were composed entirely of Czechs, and three in part.

Zizka, an impoverished squire who was blind in one eye, spent his younger years organizing hunts for the king. He also engaged in brigandage, plundering the estates of the local magnate Lord Oldrich Rosenberk, a man Zizka would plague his entire life. At the Battle of Gruenwald, Zizka witnessed medieval warfare in all its panoply but left the field unimpressed. Since the invention of the stirrup, the major offensive weapon in armed combat had been the cavalry. Zizka realized that the aristocratic army of armored knights on horseback could be neutralized by judicious use of terrain. Armed horsemen were unbeatable on an open plain, but they were not as effective charging uphill, especially if the defenders surrounded themselves with trenches and portable fortifications and made judicious use of the newly developed firearms, especially at close range. The Golden Lane at Hradcany Castle in Prague had traditionally been home to the King’s alchemists, and one of their tasks was developing firearms and potent gunpowder. That tradition has continued to this day with the production of Semtex, developed in Czechoslovakia during the Communist era and the preferred explosive of terrorists during the 1970s. Zizka would use Czech expertise in explosives in unprecedented ways, changing the face of warfare.

When Zizka returned to Bohemia in 1411, he bought a house in Prague, intending to settle there as one of the king’s retainers. One of his duties was to accompany Queen Sophie to chapel; since the queen was attending Bethlehem Chapel, Zizka imbibed Huss’s messianic Bohemian nationalism *ex fontem*. He also ran head on into Huss’s conflict with the pope and the local bishop, which was reaching its climax when Zizka returned from the Prussian wars.

On June 12, 1411, Archbishop Zbynek placed all of Prague under interdict, which meant that none of the sacraments could be confected there. King Wenc-

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eslas told Praguers to ignore the bishop, fostering Huss' agenda of creating a national church. If the king could lift an interdict, then his power exceeded that of the bishop, and even that of the pope. In meddling in spiritual affairs, Wenceslas may have been influenced by the Wyclifite doctrine of the supremacy of lords temporal in matters spiritual, which had been preached at the Bethlehem Chapel. Vindicated by the king's defiance, Huss continued to preach sermons derived from Wycliffe, and the masses who attended Bethlehem Chapel edged closer to revolution.

Wenceslas, though, was motivated by something less lofty than philosophical principles. In 1412 Pope John XXIII called for a crusade against King Ladislaus of Naples. To finance this campaign, the pope authorized the sale of indulgences. When papal representatives arrived in Prague to sell indulgences, the king did an abrupt *volte face* and sided with the pope because he stood to benefit financially from indulgences sold in his realm. Huss denounced the sale of indulgences: "The papal legate sold whole deaconries, towns and cities to unworthy clerics living in concubinage" and to other unsavory characters, who then "taxed the population as much as they wished."²³ The pope then confirmed Huss's excommunication and the interdict on Prague. The pope also denounced Bethlehem Chapel as a "nest of heretics" and demanded it be torn down, which the pope's supporters attempted while Huss was inside preaching.²⁴

Since the king had sided with the pope on indulgences, he could not contravene this interdict, and a stalemate existed until Huss resolved the impasse by leaving Prague. On 15 October 1412, unwilling to deprive the city of divine services and access to the sacraments, John Huss left Prague and went into voluntary exile. For almost two years, Huss lived in the castle Kozi Hradek and worked in the countryside of Bohemia, writing books and preaching wherever and whenever opportunity allowed. In exile, Huss continued his agitation against the Church, preaching open-air sermons to peasants, whose gatherings foreshadowed the mass Taborite rallies after his death. The propaganda campaign in Prague continued in his absence under the direction of Jerome of Prague. The Manifesto of 1412, a part of that propaganda campaign, again appealed to the sword and the patriarchs of the Old Testament as a summons to revolutionary battle against the Roman Catholic Church, now identified by Jakoubek of Stribro and others as the Antichrist: "And so, dear holy community in Bohemia," the Manifesto concludes,

let us stand in battle line with our head, Master Huss, and our leader, Master Jerome; and whoever will be a Christian, let him turn to us. Let everyone gird on his sword, let brother not spare brother, nor father spare son, nor son father, nor neighbor spare neighbor....All should kill so that we can make our hands holy in the blood of the accursed ones, as Moses shows us in his books; for what is written there is an example to us.²⁵

The outcome was predictable. Demonstrations in the streets led to assaults on priests and a number of arrests. The mob talked about a radical change of gover-

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nance, a revolution, based on Huss's translation of Wycliffe's ideas. In particular, Wycliffe claimed that "dominion," the right to rule, resulted from grace. So sin, which meant the loss of grace, meant the loss of political legitimacy. Sin transformed a legitimate ruler into a usurping tyrant who could be swept from office by a "holy nation", e.g., the mob in the streets of Prague.

The propaganda campaign against the Church lasted from 1412 until the revolution of 1419. The Hussites staged obscene and blasphemous processions throughout Prague, ridiculing the official church through songs, pictures, and dramaturgy. As before, the magnet for popular wrath was the monasteries. Jerome of Prague was involved in three separate attacks on monasteries in 1414, in which excrement was smeared on crucifixes, one of his favorite psychological warfare techniques.

Heymann calls Zizka "the implacable destroyer of those whom he considered as the arch sinners: the monks."²⁶ Zizka's hatred of the monks was notorious, so notorious, in fact, that a legend that his sister had been raped by monk was created to explain his hatred. Zizka was drawn to the Czech nationalism promoted by revolutionary priests. Both Zizka and the priests began by identifying *ecclesia* with *regnum* and then moved to the creation of a *de facto* national church. When Jerome of Prague referred to Bohemia as a "holy nation," he made no distinction between *regnum* and *ecclesia*. Similarly, the idea of pope and emperor, the lords temporal and spiritual, would merge too.

What made the merger possible was the appeal to the Old Testament. Bohemia had supplanted the Church as the "New Israel." That meant the Hussite revolution would produce generals that promoted theology, i.e., someone like Zizka, a devoted supporter of the lay chalice, the prime bone of theological contention, who used each military campaign to promote the Four Articles of the Hussite faith. But it would also produce sword wielding priests like Jerome of Prague, John Zelivsky, and, most notably, Prokop the Bald. Inspired by Israelite genocide in the Old Testament, the Hussite warriors of God earned a reputation for cruelty. Heymann claims Zizka "always insisted on sparing the lives of women and children."²⁷ But that didn't prevent him from exercising a "holy hatred" on those whom he considered enemies of the Law of God,²⁸ above all, monks. During his attack on the castle of Sedlec, Zizka told six captured prisoners that if one were prepared to decapitate the others, his life would be spared. The man who volunteered was then invited to join Zizka's army.

In October 1414, Jakoubek of Stribro and other priests in Prague began celebrating the Eucharist *sub utraque specie* with the faithful. What seemed like a minor liturgical issue had deep political consequences. The Hussites' position that Christ had celebrated the Eucharist under both species at the Last Supper was met by Catholic insistence that only priests and bishops were in attendance then, and that only they had always communed *sub utraque specie* by consuming the body and blood of Christ under the appearance of both bread and wine at Mass. The

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Hussites' position, known as Utraquism, led them to affirm the priesthood of all believers, which they implemented at the communist settlement of Tabor by urging women to participate in the act of consecration. The priesthood of the laity was an oxymoron that would usher in revolutionary change throughout Christendom.

The Council of Constance immediately condemned the lay chalice, which had become the symbol of the Hussite reformation. That Council threatened all who partook of both species at Mass with the ban of heresy and excommunication. The Council then invited Huss to explain himself. Huss had ignored similar invitations before, but he accepted this time, despite his fears, after receiving a guarantee of safe conduct from Sigismund, King of the Romans. He set out for the council on October 11, 1414 under the protection of Lords Wenceslas of Duba and Henry Lacembok, as well as John of Chlum and the latter's secretary, and a representative of the University of Prague, Master John Kardinal. Huss nevertheless made out his last will and testament before he left.

Two days after arriving in Constance, Huss received the document assuring his safe conduct from the Emperor. On November 28, however, he was summoned from his lodging and, despite the protest of John of Chlum, placed under arrest. When Sigismund arrived on Christmas Eve, he lodged a protest, but by the first of the year was reconciled to ratifying whatever the council decided. Huss was then spirited off to Gottlieben castle, where he was interrogated for months about his beliefs and put under duress to recant. Antipope John XXIII, who had excommunicated Huss, was a fellow prisoner at Gottlieben, after fleeing in disguise when he realized the council intended to depose him to resolve the Great Schism. Huss told his inquisitors he had never espoused the proposition attributed to him. The inquisitors, who seemed predisposed toward his guilt, did not believe Huss's denials, nor did Sigismund. In June 1515, Huss was found guilty of espousing the heretical doctrines of John Wycliffe, including the doctrine of remanance, or denying the real presence, which he had never held. In condemning him, the council was reacting more to the movement Huss created and the dangers it posed, which continued to metastasize. Jakoubek of Stribro, taking Huss's conflation of "*regnum*" and "*ecclesia*" to its logical conclusion was now claiming that God had created the Bohemian people to lead the church out of bondage to Rome. The universal Church had gotten the administration of the chalice wrong for 1400 years; the Bohemian Church, the Holy Nation, the New Israel, the new headquarters of the true universal church would now correct it.

On June 15, 1415, the Council of Constance condemned Utraquism. Three weeks later, the council condemned Huss to the stake for espousing doctrines, "of which many are—God knows—" he claimed "falsely ascribed to me."²⁹ On July 6, 1415, Huss was divested of all spiritual authority. His tonsure was shaved off and replaced with a paper dunce cap bearing the figures of three demons and the words "this is a heresiarch."³⁰ "Oh cursed Judas," the bishop charged with carry-

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ing out the sentence said to Huss, "who breaking away from the counsels of peace, has consulted with the Jews, we commit your soul to the devil."³¹ The faggots surrounding Huss were then lit; according to one account, he died singing.

The bishop's final malediction against Huss mentions accusations that dogged Huss's movement from its inception. Huss was accused of conspiring with the Jews, which discredited the movement in the eyes of the orthodox. Most of the evidence comes from Jewish sources. Rabbi Louis Israel Newman claims the Hussite revolution was "a conspiracy between Hussites, Waldensians and Jews."³² Huss was thus stigmatized as a "Judaizer". His followers were stigmatized as "Jews or worse than Jews,"³³ and the Hussite movement was characterized as "Judaism." The charge was based on the Hussites tendency to portray their cause in Old Testament terms, but there were other reasons. Newman claims the Hussites had "personal associations with individual Jews and Jewish communities in their country."³⁴ He also claims "Jewish groups participate[d] actively and publicly in the rise and spread of the [Hussite] movement."³⁵ According to Newman, Jewish support of heretical movements, especially when they threatened to spill over into political revolutions, "run like dark threads through the history of nearly every movement of reform in European Christendom," but they "united in a special combination in the case of the Hussite Reformation."³⁶ Newman sees a Jewish continuity in Europe's revolutionary movements. Newman also sees the Hussite revolt as "the second important movement to challenge the authority of the Catholic Church."³⁷ After "the Albigensian-Waldensian heresy in Languedoc and Lombardy had been crushed, ... the impulse to revolt was transplanted to other countries, and during the 15th Century gave birth to the Bohemian Reformation."³⁸

The pattern of Jews supporting Judaizers in rebellion against the Church repeated itself over the next few centuries. Before long, the trajectory was predictable. The "reformers" would urge a return to Scripture and the purity of the early Church, which would lead to a resurrection of figures from the Old Testament as models of how to use the sword to bring about heaven on earth. Vernacular editions of the bible (often falsified and published by Jews) were crucial, leading the Bohemians to think of themselves as a "chosen race." So, too, the Puritans in England and America, who, like "Christian biblicists of every period," felt "a strong and immediate sense of identity with many figures in Jewish history."³⁹ Their study of the Bible prompted the Hussites to challenge the ordained priesthood and to see themselves as Israelites reincarnated with a new mission from God. Huss compared Czechs who would have nothing to do with Germans to "the Jews whom Nehemiah forbade to intermarry with foreigners."⁴⁰ Citizens of Prague whose speech was "half Bohemian, half German deserve[d] a whipping." Huss closely "sought to follow the example of the Hebrew Prophet."⁴¹

When word of Huss's death reached Prague, fierce indignation spread, uniting the Bohemian people against Rome and the Emperor. Hundreds of Bohemian lords affixed their seals to a document protesting the Council's action against

Huss, but their protest only earned them excommunication by the same council. The Jews of Prague joined the Christians of Bohemia in their protest. They were, of course, immune to ecclesiastical sanction, but the way in which they described Huss's death is instructive. The anonymous author of a contemporary Jewish chronicle described Huss' death as "*Kiddush hashem*" or Sanctification of the Divine Name, a term Gladstein says was "applied only to the martyrdom of Jews."⁴² Gladstein cites the term as "further proof that the Jews considered the Hussites were Jews."⁴³ The Hussites' view of themselves was no different. Heymann says the Hussites "did not think of themselves as innovators" or "as creators of a new form of religion and society," but rather "as restorers of the old ways of God, as the direct successors of the people of Israel" determined to create "little theocratic communities" in the mountains of Bohemia, which took their names from "Biblical mountains like Tabor and Oreb" and espoused a creed that was "stern, puritan, old-testamentarian, often fanatic in its determination to purge this world for all sins and sinner by fire and sword."⁴⁴ They were classic revolutionaries, in the mold of Simon bar Kokhba at Bethar and the Jews who committed suicide at Masadah.

Less than a year after Huss's death, Jerome of Prague followed him to Constance and suffered the same fate, burning at the stake on May 30, 1416. Jerome did not die singing. His death was long, slow, and painful. Their deaths, as the anonymous Jewish chronicler noted, rallied the Czech people around Huss, whom they declared their saint. From 1416 on, the anniversary of Huss's death was celebrated in Prague. Huss and the chalice became "joined from then on in a mutually reinforcing union"⁴⁵ that threatened to fall apart whenever external opposition lagged. Sigismund's brutal and stupid policies, however, ensured that that would not happen soon. Galvanized by the death of Huss, his movement became increasingly messianic. In March, 1417, the Hussite faction at the University of Prague redoubled its support of the ultraquist position, saying that communion under both species was necessary for salvation. They also declared the Roman rite invalid, and made the Bohemian Hussite movement the one true church of Christ on earth. The chalice, images of which would soon be sewn on the sleeves of Taborite soldiers, became the official symbol of the Bohemian revolution, which, true to the Old Testament model, was both political and religious.

Eight months after the Hussites declared spiritual independence, the Council of Constance resolved the Great Schism by electing Oddone Cardinal Colonna pope. Pope Martin V soon met a procession of Jews in Constance, informing them while astride a white horse with silk and gold harness "You have the law, but understand it not."⁴⁶ The Jews, though, hadn't come to be lectured on the Christian faith or their blindness to its truth. Still smarting from the accusations of a Jewish-Hussite conspiracy, the Jews feared for their lives at the hands of Catholic crusaders, and so pleaded with the pope for protection. Graetz claimed the request was accompanied by large sums of money. What the Jews got for their money, although Graetz doesn't put it this way, was a reiteration of *Sicut Judaeis non*, the

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traditional teaching of the Church on the Jews. The Jews were blind, and they were a pernicious influence in Christian society, but they should not be harmed. Or as Martin V put it: "Whereas the Jews are made in the image of God and a remnant of them will one day be saved, and whereas they have besought our protection, following in the footsteps of our predecessors we command that they be not molested in their synagogues; that their laws, rights and customs be not assailed; that they be not baptized by force, constrained to observe Christian festivals, nor to wear new badges and that they be not hindered in their business relations with Christians."⁴⁷

Martin V was not as lenient or as understanding with the Hussites. A few months after his election in spring 1418, Martin V in conjunction with the Council, which dissolved in April, sent King Wenceslas 24 recommendations to rid Bohemia of the Hussite heretics and to repair what they vandalized and restore what they stole. On April 22, Martin appealed to Sigismund to enforce the decrees, granting him the right to organize a crusade against the heretics. Each time the Council of Constance tried to impose order by force in Bohemia, it united a people that otherwise threatened to dissolve into warring factions, unable to resolve internal theological differences without recourse to force of arms. Martin V demanded that Huss' followers publicly approve his condemnation and execution. Coupled with the economic boycott imposed on Bohemia and the threat of a crusade, Martin V's demand united the Bohemian nation behind the most radical Hussite leaders.

In spring 1419, John Zelivsky, a violent revolutionary priest became *de facto* dictator of Prague. Zelivsky was an "apostate monk," who never missed an opportunity to attack the institution he had abandoned.⁴⁸ Zelivsky was a sword-wielding priest who aspired to be Zizka's equal as a military leader. He failed miserably as a military leader, but he was adept at agit-prop and mobilizing the mob for violence, which culminated in the defenestration that touched off the revolution. The transition from priest to revolutionary is discernable in Zelivsky's sermons, which became progressively more revolutionary and violent during 1419. Zelivsky turned Sigismund's unfortunate use of words in creating an "Order of the Dragon" into the claim that Sigismund was the Antichrist. The second coming of Christ was thus at hand, and Prague had a special role to play. The Holy Nation of Bohemia was going to inaugurate the millennium, Christ's reign, heaven on earth. The time had come for God's holy nation to grab the sword and bring on the millennium. Intoxicated by his rhetoric, the mob in Prague began to bring on the millennium by vandalizing images, often destroying whole churches, and beating up Catholic priests or monks unfortunate enough to be caught alone on the street.

To whip the masses into a revolutionary frenzy, Zelivsky organized processions, leading the faithful to a church with a monstrance firmly grasped in both hands, and standing back as the mob vandalized the church under this blasphemous sanction. During the late spring and summer of 1419, as Wenceslas IV

lost control of his capital city and his kingdom, the revolutionary priests staged blasphemous processions featuring bare breasted whores riding beasts symbolizing the Whore of Babylon from the book of Revelations. The rest of the whore's body was covered with scrolls representing papal bulls and tiny bells that tinkled, in mockery of the bells rung during the consecration of the Mass. The riotous procession eventually wound its way to the New Town Square, where a fire was kindled and the bulls, stripped from the whore's body, were burnt in defiance. Festivals and processions of this sort, replete with obscenity and blasphemy, served as "visual and dramatic propaganda" that tended toward "temporal subversion of the social order." For a time, "the world was turned upside down. The lecherous whore played the virgin or pope, the fool became bishop, the criminal donned the king's crown, the ass brayed at the altar, while everyone ran leaping though the cathedral singing uproariously the drunken liturgy."⁹

Hussite songs would play an even more crucial role in the revolution. The most famous was "Ye Warriors of God." Hussite warriors could win battles just by singing "Ye Warriors of God," because its melody would throw opposing armies into panic. Even the music had an Old Testament referent. Zizka seemed a reincarnation of Joshua, and the Hussites were bringing the walls of Jericho down with their music. But the connection was in the music too, or at least in the lyrics. In "Arise, Arise Great City of Prague," the Hussites call upon God to protect them

against that king of
Babylon who threatens the city of
Jerusalem, Prague, and all faithful people.

Hussite propaganda could only subvert the medieval ecclesiastical order by appealing to models from the Old Testament. If Bohemia were now Israel, then Prague was Jerusalem, and if Prague were Jerusalem, then Rome must be Babylon, and so on. This logic of analogy was essential to the revolutionary project because it was the only way the revolutionaries could legitimize their cause. "Matej of Janov," we are told, "had earlier written in his *Narracia de Milicio* that the Jerusalem experiment founded by Jan Milic of Kromeriz was the beginning of a divine action though Christ to create from Prague, formerly a city of Babylon full of filth and shame, a city of light upon a hill—Jerusalem."¹⁰ These appeals to the Old Testament de-legitimized a social order based on the Catholic Church and its appropriation of classical culture. The cultural agit-prop proved it possible to construe sacred realities in another compelling way.

The mass gatherings on the hills throughout summer, 1419, showed that an alternative society, where there was neither lord nor servant, nor mine or thine, was possible. The Hussites named these Woodstock-like gatherings on the hills Tabor, after the mountain in Palestine where Jesus was transfigured and appeared in glory alongside Moses and Elijah. Napoleon would stand on Tabor centuries later after defeating the Ottoman Turks in a moment of apotheosis that led many Jews to proclaim him the Messiah. Tabor, in turn, towered over the plains of Megiddo,

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where, it is said, the antichrist would fight his final battle. In Bohemia in 1419, Tabor symbolized the alternative to the Catholic social order, symbolized by the monasteries. Tabor was an assembly in nature, outside the city, and therefore outside of history and the sinful accretions of Roman culture. Tabor was the locus of the Transfiguration, a manifestation of glory in the here and now. In the gospel, Jesus warns his disciples not to erect permanent structures on Tabor, a warning that stresses how fleeting glory and exaltation are in this world. The judaizing Taborite priests, however, imposed the opposite meaning. Tabor was to be the basis of a new social order. During the summer of 1419, thousands of peasants abandoned their farms and cottages, wives, and families to live on top of a hill near Usti overlooking the Luznice river according to the new dispensation.

"Nothing," Norman Cohn says, "could show more clearly the extent to which these people lived in and from eschatological phantasies than the names which they gave to this town and to the river beneath it. While the latter became the Jordan, the former became Tabor—that is to say, the Mount of Olives [sic] where Christ had foretold his Parousia, where he had ascended to heaven and where, traditionally, he was expected to reappear in majesty. It was Tabor which became the spiritual center of the whole radical movement."⁵¹

The Taborite settlement in Bohemia was the locus of different movements: iconoclasm, communism—"Mine and thine do not exist at Tabor ... whoever owns private property commits a mortal sin"⁵²—Millennialism, Adventism, and, if we include the Adamites, who were eventually expelled, nudism and sexual liberation. But they were united in their revolutionary messianic politics derived from their reading of the Old Testament. "The Taborites," Newman says, "were dominated by Old Testament influence almost to the same degree as the Puritans of England and early America."⁵³ Like the Puritans, they "compared themselves to the ancient Israelites, regarded themselves as God's Chosen People and denounced their foes as impious Canaanites, inhabitants of Edom, Moab and Amalek, as they designated the adjacent German provinces."⁵⁴ Newman says the Taborites "rejected the entire ecclesiastical ritual system, and held invocation of saints to be heretical and idolatrous."⁵⁵ They based their iconoclasm "on Old Testament injunctions against image worship."⁵⁶ Like the Israelites, the Hussites favored an elective king. They attempted to get first the Polish King and then his Lithuanian nephew to rule them. Like Cromwell and the founders of the American republic, they based their republicanism, not on classical models, but on their reading of the Book of Deuteronomy.

Tabor began not as a settlement but as a rally. To use a modern analogy, the settlement at Tabor was as if the people who attended Woodstock never left but instead created a community, which created an army, which conquered the country, and then went on military forays into Canada and Mexico, too. The success of the rally gave credence to "mass secession from the established order,"⁵⁷ which began when the peasants heard the Millennialism of the revolutionary priests at

rallies and decided not to go home but to set up a permanent dwelling outside the existing social order. The mass rally was itself an act of revolutionary defiance in a culture where the right to "convoke a multitude" was the sole prerogative of the state. Lawrence of Brezova was dumbfounded by the novelty of large masses of people congregating on hills; he consulted astrologers for an explanation, eventually concluding Saturn had set the mob in motion and inclined their minds toward "rebellling against their superiors."⁵⁸ The uneducated peasants thought the end of the age was at hand, especially since the priests were telling them that, with citations from Daniel and Revelations to prove it.

The gatherings began during the summer of 1419 as an extension of the cultural agit-prop priests like Zelivsky were promoting in Prague. Kaminsky calls Tabor, a "conspiracy" which "had diverse heads but its tails were all tied together,"⁵⁹ meaning Zelivsky was coordinating activities that linked the revolutionaries in Prague with those in southern Bohemia. Zelivsky preached sermons about the meaning of the biblical Mt. Tabor while the revolutionaries gathered on the similarly named hill on a promontory in the Luznice River. The rhetoric of his sermons made him sound like a prophet predicting the future. When the king learned of the revolutionary activity, the pace of events increased dramatically. On July 6, 1419, the king replaced the New Town City Councilors with personally picked opponents of the Hussites, but the king had waited too long. The incessant propaganda against throne and altar had turned Prague against him.

Then Zelivsky and other revolutionary priests forced the issue. The radical wing of the Hussite movement convoked a meeting on a hill near Bechyne. On July 22, between 40,000 and 50,000 people showed up. Taborite contingents from throughout Bohemia arrived with priests marching before them holding monstrances containing the body of Christ. The local Taborites were joined by contingents from the regions around Plzen in the west, Domazlice in the northwest, Hradec Kralove in the northeast, Moravia, and, of course, Prague. After arrival, the people attended Mass and received the Eucharist *sub utraque specie*.

Royal spies at the rally reported that a conspiracy involving Zelivsky and several other Taborite priests was afoot. Kaminsky stresses the rationality of the conspirators. They may have proclaimed the end of the world to the masses, but when it came to political action in Prague, "they were not fanatics; they were at home in the world of political realities and they knew a good deal about their king and how he acted. The most reasonable way to change his policy of reaction would be to undertake limited action, to convince him that continuing the policy would cause him more trouble than reversing it, and the most reasonable kind of action would be a coup against the hated magistrates he had just installed."⁶⁰ The spies did not know when the coup would occur. One chronicler claims the spies warned the king the Taborites planned to attack the royal castle of Novy Hrad in September. If the king thought he had a month to prepare for the attack, he was ill served by their intelligence. The attack came eight days after the mass rally at Bechyne, where it must have been planned.

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If Zelivsky attended the rally at Bechyne, he could not have planned the attack after he returned to Prague. There wasn't enough time, especially since Zelivsky also had to write a sermon to incite his congregants to violence as well. On Sunday morning July 30, 1419, Zelivsky's Church of St. Mary was crowded as usual. The congregation had been told to come bearing arms so when Zelivsky told them to raise the sword they could follow his exhortation in a literal manner. Zelivsky looked to the Old Testament to find models to justify insurrection. He began by citing Ezekiel 6: 3-5: "Behold I, even I, will bring a sword upon you, and I will destroy your high places. And your altars shall be desolate and your images shall be broken: and I will cast down your slain men before your idols. And I will lay the dead carcass of the children of Israel before their idols and I will scatter your bones round about your altars." Zelivsky's sermon was calculated to get his congregants to act on what he preached. The anonymous chronicler claims "he vigorously incited the people to sedition in the city against the town councilors and those who supported them."⁶¹

Concluding his sermon at around 8:30 a.m., Zelivsky picked up a monstrance and urged the congregation to follow him into the streets. The fired-up congregants marched in an illegal procession to St. Stephen's Church, forced open its doors, and held an impromptu service there. Zelivsky celebrated Mass and the congregants received communion *sub utraque specie*. After Mass, Zelivsky again picked up the monstrance; this time he led the mob to the New Town Hall, where, although it was Sunday morning, a number of city councilmen had gathered, probably to discuss what to do about Zelivsky.

Hearing the mob outside, the mayor and a number of the town magistrates, all wearing the chains that were the insigniae of their office, went to the window and began an ill-advised colloquy with the mob, which demanded release of Hussite prisoners. The mayor might have been stalling for time. A troop of mounted horsemen had already been dispatched from Hradcany castle across the river to disperse the mob. However, the mob, having heard sermon after sermon about sinful men being cast down to destruction from high places, was in no mood to negotiate with the Antichrist or his minions. The confrontation grew more heated until someone claimed a magistrate threw a stone at Zelivsky, who was standing off to the side holding the monstrance containing the sacred species. The mob then rushed the door to the New Hall, broke the bolts holding it shut, and swarmed upstairs, where they murdered some of the councilmen on the spot and threw the others out of the window, thereby giving the first successful revolution of its kind on European soil its name, i.e, the First Defenestration of Prague (the second took place at the outbreak of the Thirty Years War). Those who survived the fall were set upon by the mob outside the hall and slain. The golden chains of office were left on their bodies, as if to indicate the symbols of office had lost their legitimacy.

During the carnage, Zelivsky stood by holding up his monstrance and urging the mob not to be reticent about shedding the blood of the Antichrist and his minions. The anonymous chronicler says, while the slaughter was going on, "the

priest called John...bearing the body of Christ ... continued to incite the people.”⁶² He also says “John Zizka, King Wenceslas’ most personal attendant, was present at the slaying of the councilors.”⁶³ This probably explains the coup’s stunning success. Not only were the councilmen overpowered in their own bastion, the troop of horses sent to rescue them was also turned back, and the hall was quickly turned into a garrison by the Hussites. The chronicler adverts to Zizka’s treachery too. As a personal attendant to the king, he broke a personal oath of allegiance when he engaged in the insurrection, a fact generally brought up only by Catholic commentators. Hoeffler mentions Zizka’s solemn oath and compares him in his impiety to George Washington, although not the way whiggish historians usually do, as an example of treason justified only by saying that the end justifies the means. The revolution, when it is successful, justifies the oathbreaking impiety of those who would otherwise be condemned. Even Lawrence of Brezova, the moderate Hussite who knew that Zizka committed an act of grave disobedience toward the king in whose service he was bound, characterizes Zizka as an extraordinary defender of the law of Christ.⁶⁴

The successful attack on New Hall indicates Zizka was privy to the planning of the operation. This was not a haphazard *ad hoc* outburst of pent up emotion that would spend itself in looting and then burn itself out as quickly as it had sprung up. The Hussites installed their own government and neutralized political opposition. The defenestration meant the revolution had reached “the absolute point of no return.”⁶⁵ The revolutionary regime had been established, and now it would serve, as all true revolutions claim to do, as a model for the rest of the world. On August 13, Zelivsky preached an exultant sermon claiming that Prague “now, at this time” was “the model for all the faithful—not only in Moravia, but in Hungary, Poland and Austria.”⁶⁶

Three days later, King Wenceslas suffered a second stroke more severe than his first, which happened when word of the insurrection reached him, and he died the same night “roaring like a lion” in pain, as Lawrence of Brezova put it.⁶⁷ There was now no king to oppose the revolution; a town council installed by the revolution claimed to be the rightful government of Prague. Heymann comments “important inhibitions to open revolutionary action disappeared.”⁶⁸ The king died without an heir, complicating matters. The legitimate claimant to the throne was now Sigismund, who had allowed the Council of Constance to burn John Huss and Jerome of Prague at the stake.

A day after the king’s death, the looting of the monasteries began. The first to go was the great chapter house of the Carthusians at Smichov. The monasteries’ wealth made them an object of envy for the entire social spectrum in Bohemia from nobles to peasants. Hatred of the monasteries united priests like Zelivsky and soldiers like Zizka. The German heritage of many monks fueled the Czech nationalism inherent in the Hussite rebellion as well. One of the great monuments to medieval culture went up in flames.

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The Jews were unmolested in the looting, even though they were usually the first victims of the mob in medieval towns. Heymann considers this “a remarkable fact, especially if one considers the religious fervor underlying the movement and remembers that the Jews were often considered the servants of anti-Christ.”⁶⁹ The Jews were unmolested because of what they shared with the revolutionaries, namely, “their ways of life,” which Heymann claims were “just as austere and puritan as those followed by the adherents of the new creed.”⁷⁰

The Taborite gatherings continued after the defenestration. On September 17, a large gathering of Hussites assembled near Pilsen. Less than two weeks later an equally large assembly took place at Na Krizkach (At the Crosses) near Benesov, not far from Prague. Zelivsky must have been busy in Prague during the rally at Na Krizkach because the star of the show there was Wenceslas Koranda. But personality was irrelevant. All Taborite priests thought of themselves as Old Testament warriors. “Brethren,” Koranda told the mob at Na Krizkach, “the time has come to lay down the staff of the pilgrim and take up the sword.”⁷¹ It was at Na Krizkach, Koranda first met Zizka.

Fired up by Koranda’s sermons, the Taborites moved from Na Kriskach to Prague, arriving there after dark, where they were met by John Zelivsky at the head of a torch-bearing mob. The Church bells rang in their honor; the following day the mob broke into local churches and defaced crucifixes and other works of sacred art. The radical Taborite clergy rapidly consolidated power in Prague under Zelivsky’s leadership. In their manifestos, which began showing up in university towns across Europe from Leipzig to Cambridge, the Hussites denounced the pope as the Antichrist and his clergy as “the priests of Pharaoh” and “followers of Satan.”⁷² True to the judaizing paradigm, they called themselves “faithful fighters of God” and compared themselves to the Maccabees.⁷³

But an anti-Hussite reaction was building, one which satirized their reliance on Old Testament models to subvert the social order. “When,” the anti-Hussites wrote, “our Moses—Zizka, the executioner—talks to God ... [then the Hussites] will strike their clubs against the rock ... water will come forth from the rock. And when you cross the Danube on dry ground like the Israelites at Jordan...when this happens all the land beyond the Danube will belong to you.”⁷⁴ Something like the satire actually happened when Hussite armies invaded German lands to the north of Bohemia. Under the leadership of the warrior priest Prokop the Bold, Hussite armies would march undefeated all the way to the Baltic.

By late October hundreds of Taborite revolutionaries had streamed into Prague from the provinces. The first pitched military battle of the Hussite rebellion occurred when Taborites on their way to Prague ran into royalist troops near Zivohost and suffered heavy losses. Fighting soon broke out in Prague, too. On October 25, Zizka stormed Vysehrad, the royalist castle on the Old Town side of the Vltava, successfully wresting it from royalist troops. Now the city was open to Taborite movement from the South, even if movement from the west was still cut off by Hradcany castle.

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When news of the defeat of the Taborites at Zivohost reached Prague, a group of radical priests under Ambrose of Hradec Kralove attacked the royalist positions across the river. After initial success, including forcing Queen Sophie to flee from Hradcany, they were unable to prevail, leaving Hradcany in the hands of the royalists.

During the winter of 1419-1420, millennialist fever increasingly took over the Hussite movement. "During this time," Lawrence of Brezova wrote, "certain Taborite priests were preaching to the people a new coming of Christ in which all evil men and enemies of the truth would perish and be exterminated, while the good would be preserved in five cities."⁷⁵ Lawrence of Brezova was not unsympathetic to the revolutionaries, yet he concluded the devil took over the movement that winter, leading many Taborite priests "to reject the doctrines of the Church Fathers and of the Church tradition and to interpret Scripture on their own. According to the new Taborite hermeneutic, everything necessary to the salvation of man here on earth is sufficiently expressed in the New Testament; however, any interpretation necessary to understand the New Testament can be drawn from the Old for the two Laws expound each other."⁷⁶ That hermeneutic would lead inexorably to the preeminence of the Old Testament over the New, and that would affect the Taborite priests, who let their hair grow long and grew beards so they would resemble more closely the priests of the Old Testament. "The priests of the Taborites," Lawrence tells us,

fleeing human traditions, walked about with beards and unshaven heads, in gray clothing. They did not read the canonical hours, and, without chasubles, corporals, or special chalices, they performed divine rites under the heavens or in houses, not on a holy altar, but on any sort of table covered with a linen cloth. Nor did they observe the rite of the mass by saying the collects with the canon; but all at once the priests would kneel with the brethren place their heads on the ground ... and pray the Lord's Prayer; then the one who was to make the sacrament of the altar got up and said in a loud and intelligible voice, in the vernacular, no more than the words of consecration over the hosts and the wine.⁷⁷

John Pribram also noticed a change in the movement that winter. Priests like Wenceslas Koranda were changed by the Old Testament rhetoric of their own sermons into "seducers" who

began to preach enormous cruelty, unheard-of violence and injustice to man. They said that now was the time of vengeance, the time of destruction of all sinners and the time of God's wrath ... in which all the evil and sinful ones were to perish by sudden death, on one day.... those cruel beasts, the Taborite priests, wanting to excite and work up the people so that they would not shrink from these afflictions, preached that it was no longer the time of mercy but the time of vengeance, so that the people should strike and kill all sinners.... And they called us and others who admonished them to be merciful, damaging hypocrites.⁷⁸

The rhetoric of the revolution was drawn from historical events described in the Old Testament, but the revolution had its own inner logic, its own formal

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causality, that would be repeated in subsequent revolutions. Plato had described it as *metabolia*, a “quasi-natural transformation of one form of government into another” as Hannah Arendt described the devolution from democracy to tyranny.⁷⁹ Kaminsky says “the new communities formed in the winter of 1419-1420 were not stable societies, they were essentially mass movements, with a character determined by the ... realities of the movement itself.”⁸⁰

In 1418, “Pikarti,” probably Beghards or Beguines living in the area now called Belgium, migrated en masse to Prague after hearing of the revolutionary upheaval there. The Waldensians were already there; soon, according to Graetz, Jews expelled from Austria for collaborating with the Hussites joined them. All of these groups contributed ideas to the revolution, which took on a life of its own during the winter of 1419-1420.

Adventism was part of that life. In “The Story of the Priests of Tabor,” John Pribram names 26 Taborite priests who “preached that Judgment Day would come in 1420.”⁸¹ As more peasants streamed into the city, preachers upped the ante, until finally they named the day, proclaiming that the second coming would occur between February 10 and 14, 1420. Citing Revelation 18:2, the radical preachers predicted the entire old order would perish. Their claims split the Hussite movement. The split widened when the world did not end on schedule. Jakoubek of Stribro argued against the Adventists that “even the worst calamities did not annul the sure path to salvation taught by Jesus, the path of virtuous and humble suffering.”⁸² But the appeal of Millennialism, Adventism, and the whole judaizing tendency toward messianic politics and heaven on earth through the sword lay precisely in its rejection of humble suffering. The Hussite conservatives found themselves swept up in a movement that was no longer Christian in any identifiable sense. Hussitism had become a Jewish revolutionary movement. The revolution was a parasite inside the Hussite host. It infected the movement, then it weakened it, and then it took over the host and turned it into the vehicle for revolution. Jakoubek realized the withdrawal from society happening all around him was not only unprecedented, it was also profoundly subversive:

the peasant who gave up his land, burnt his house and in some cases left his family, in order to flee to “the mountains,” was behaving in a way for which there was no precedent. And when that peasant claimed the right to wield arms, his *behavior was more than anomalous, it was revolutionary.*”⁸³

“Did you not formerly preach against killing,” Jakoubek asks Master John of Jicin and by extension all of Tabor’s revolutionary priests, “how then has everything come to be turned into its opposite?”⁸⁴ By the “opposite” Jakoubek was referring to the revolutionary messianic politics preached by the Taborite priests urging the use of “carnal and secular arms against the enemy.”⁸⁵ This led to “the danger of homicide and bloodshed” as “hatreds are thereby generated which bring about a falling away from charity and a neglect of spiritual arms.”⁸⁶ Jakoubek felt the priests of Tabor “should persuade people to fight an evangelical battle in God’s

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cause, according to the evangelical and Catholic sense, with spiritual arms on the model of the Primitive Church of Christ's apostles."⁸⁷ Instead, the preaching and "perilous interpretations of scripture," of the Taborite priests were leading the people to take up "carnal military arms, abandoning the customary labor of their hands and living in idleness from the plundering of their neighbors' substance; they kill and shed blood."⁸⁸

Nowhere was the change in the Hussite revolution more drastic than in the area of "carnal arms." Newman and others felt the Waldensian heretics had prepared the way for the Hussites, especially in southern Bohemia where their influence had always been strong. But the Waldensians were pacifists. The revolution turned on the Waldensians, by rejecting pacifism in favor of Israelite holy war. In summer, 1420, Peter Chelcicky tried to explain the trajectory in *On Spiritual Battle*, according to which the devil took over the Hussite movement during the winter of 1419-20 and turned it into a revolutionary movement based on Old Testament models. "The Devil," says Chelcicky,

came to them clothed in other garb, *in the prophets and the Old Testament*, and from these they sought to confect an imminent Day of Judgment, saying that they were angels who had to eliminate all scandals from Christ's Kingdom, and that they were to judge the world. And so they committed many killings and impoverished many people, but they did not judge the world according to their works for the predicted time has elapsed with which they terrified the people, telling them strange things which they collected from many prophets.⁸⁹

"At some point during the winter of 1419-1420, the congregations degenerated morally to the point *where their reaction to persecution in the winter of 1419-20, was not the Christian suffering of the New Testament but the self-conscious violence of the Old.*"⁹⁰ The assessment is Kaminsky's, but he is clearly following Chelcicky's lead. Chelcicky portrayed the conflict as between the old law and the new:

If power were supposed to be administered through Christ's faith by means of battles and punishments, and try to benefit Christ's faith thereby, then why would Christ have abolished the Jewish Law and established a different spiritual one? If he had wanted people to cut each other up, to hang, drown and burn each other, and otherwise pour out human blood for his Law, then that Old Law could also have stood unchanged with the same bloody deeds as before.⁹¹

The turn toward revolution during that winter bespoke a reversion to the vomit of Judaism and a rejection of the Cross, the symbol under which civilization had grown for a millennium in Europe. The uprooting of thousands of peasants by the preaching of the Judaizers increased the pressure to pursue the revolutionary course. Since the uprooted peasants were no longer tilling their fields, they had to pillage their non-Adventist, non-revolutionary neighbors to survive. They had to destroy to live; the revolutionary creed rationalized their violence and gave them incentive to pursue it to its bloody conclusion. Adventism, the idea that the current order was going to be destroyed, flowed inexorably from the premises of mil-

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lennialism. As we have seen, from Adventism, it was only a short step to messianic politics, which decreed that the new heaven and new earth could be brought about by the sword. Theological doctrines ratified the revolutionary situation. When the peasants left their farms and moved to Tabor, they had to pillage and destroy in order to survive. That is how the revolutionary engine got created.

By 1429, the high point of Hussite incursion into neighboring countries, Peter Payne-Englis, the English Wycliffite who joined the Bohemian revolution in 1419 and followed both Zizka and Prokop into battle, would proclaim to Sigismund that "Our Lord Jesus Christ is a most invincible soldier and Prague warrior."⁹² Hussites like Jakoubek and Christian of Prachatice thought the idea preposterous, so the controversy split the Hussite movement between the "conservatives" of Prague and the "radicals" of Tabor. The split between Prague and Tabor presaged a similar split in the French and the Russian revolutions. One wing wanted to reform society (or the church); the other wanted to abolish society. The same split would take place in the Taborite movement too, when the Adamites were expelled. In the winter of 1419-20, the Judaizers took over the movement and turned it into a revolution. By spring, the new movement had "nothing in common with even the most radical variety of official Hussite scholasticism" and a civil war between Prague and Tabor was inevitable.⁹³ By spring, the Hussite movement centered in Prague was committed to reform, while the branch in Tabor was committed to revolution.

In March 1420, John Zizka, recognizing he could not conquer Pilsen in western Bohemia against superior royalist forces, agreed to lift his siege and withdraw but only under certain conditions. Zizka had become a devoted defender of the Four Articles, the essence of the Hussite creed. As one condition of his withdrawal, he demanded Hussites in Pilsen be allowed to communicate under both species. As another, he asked for passage under safe conduct for about 400 of the most radical Hussites to Tabor, the hill-top redoubt a few days to the southeast. Zizka set out with 400 armed men and 12 gun-carrying wagons on March 22 or 23. On March 25, they crossed the Otava River at a ford near the village of Sudomer. There they encountered two columns of royalist troops, around 2000 men, most of whom were mounted and in heavy armor. According to conventional military standards, Zizka and his men were hopelessly outnumbered and doomed to defeat. But Zizka was a military genius who was not bound by the conventions of war that held at that time. His only chance lay in quickly finding terrain disadvantageous to a cavalry charge. There were no hills in the vicinity, but Zizka found an embankment which served as a dam for a fishpond. Using the dam to cover one of his flanks and the war wagons to cover the other, he concentrated his troops on a very small front, negating the superior numbers of his foe. When the first waves of cavalry failed to dislodge the Hussites, the cavalry dismounted and tried to defeat them in hand-to-hand combat. They nearly broke through the line of wagons but were eventually beaten back. Finally it grew dark and the attackers, whose posi-

tion was neither so compact nor so organized as the defenders, called off the attack and retreated. To commentators, there seemed something miraculous about Zizka's defeat of a superior force. One quotes royalist soldiers: "My pike does not pierce, my sword does not cut and my crossbow does not shoot."⁹⁴ The Battle of Sudomer was the beginning of the Zizka legend. In the eyes of many Hussite warriors, God had intervened and saved them from a superior foe.

Zizka's "army" was made up of peasants, who neither had arms nor knew how to wield them effectively. Using the sword and riding a horse, or doing both simultaneously, required skill, which peasants had neither time nor opportunity to learn. In two months in 1420, before he was summoned to defend Prague, Zizka took men armed with pitchforks and flails used to separate wheat from chaff, and turned them into an army that would become invincible, defeating over the next decade, the most powerful armies the pope and emperor could send against them. No less an authority than Aeneas Sylvius Piccolomini, later Pius II, said Zizka had been sent by God to punish the Church for its sins. Piccolomini was no fan of Zizka: at another point, he said, in Bohemia a blind people followed a blind leader. But Zizka was undeniably one of the great military geniuses of European history. Zizka could be compared to Napoleon, but the man Zizka most closely resembled was Oliver Cromwell, another military genius moved by an equally revolutionary form of Old Testament-inspired messianic politics.

Zizka was also a tactical genius. Even when he was totally blind, he could deploy his troops based on his memory of the terrain and the reports he got from his subordinates. His tactical judgment was invariably correct, and it saved his troops repeatedly from hopeless situations. But Zizka was also a genius at using what was available and developing it in ways no one had thought of before. It was pointless to use the peasant flail against a cavalry charge; but once that charge was neutralized by hill, trenches, and encircled wagons armed with mortars, forcing the knights had to dismount, then those flails, studded with iron spikes, suddenly became formidable weapons.

Zizka understood medieval warfare was largely individual combat. Battles were melees of individuals fighting other individuals. Once the battle was engaged, only those along the front did the actual fighting. So if Zizka could reduce the effective size of the front with hills, trenches, battlewagons, and embankments, as at Sudomer, he could reduce the numerical advantage of his foe. Zizka's greatest innovation was his use of the war wagon as a mobile fortress, a tactic American pioneers would later use against the plains Indians. The Boers would use the same innovation still later in South Africa. But Zizka's wagons were not simply portable walls; they had heavy boards on them as rudimentary armor, and guns, which were very effective at short range in stopping a cavalry charge.

Zizka created a very effective division of labor. He did not train the inexperienced peasants to engage in individual combat with the knights. Instead, teams of peasants were assigned to perform specific tasks on the war wagons, which were

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armed with two or three hand pieces, a large number of crossbows, and heavier guns on gun carriages. At the battle of Kutna Hora, Zizka used wagons as offensive weapons—as 15th Century tanks—for the first time in the history of warfare, to break out of an encirclement that would have doomed any other field commander. “The Taborite army, in the way Zizka formed it, acquired a degree of national subdivision, tactical organization and actual battle cooperation far beyond anything used before in medieval warfare.”⁹⁵ Zizka did all this in less than two months, between March 27, 1420, when he arrived at Tabor, and May 18, when he left to save Prague from Sigismund’s army.

Many were drawn to Tabor by the Adventism and chiliasm of the priests, who predicted the world, except for the five Bohemian places of refuge, would be destroyed. Once the date came and went without noticeable change, prophecy was replaced by will. The new world would now be brought into existence by destroying the old. Communism also made its first appearance at Tabor. Adventism may have failed, but the millennial spirit was still strong. Communism flowed from Millennialism—the time when the wolf would lie down with the lamb—and the exigencies of the revolutionary situation. Tabor was an armed camp with autonomous military units which would issue forth from the hill-top redoubt and attack local villages. Often, those villages would be burnt to the ground, and their inhabitants would then migrate to Tabor, where they too became infected with the millennialist virus. Once at Tabor, the refugees learned that, as the Millennium was about to dawn in Bohemia, “men would no longer be like wolves to one another; they would be as brothers and sisters.”⁹⁶ At Tabor the gospel was going to be implemented as in the early Church. So, “following the commands of Holy Scripture, it was enacted that no one was to own anything; private property was to be abolished and everything to be common property as in the days of the apostles.”⁹⁷ Wooden tubs were set up in the town square in front of the community church, so the faithful could place all their worldly goods in them. The revolutionary priests appointed “clerks of the tubs” for “giving to everyone according to his needs.”⁹⁸ Private property was to be abolished “not only in Bohemia but all over the world.”⁹⁹ Private property was associated with Babylon, the city from which the Taborites had fled in horror. Since Tabor was the antithesis of Babylon, property was considered sinful. At Tabor, “everything should always be in common for all, and no one may have anything privately; if he does, he sins mortally.”¹⁰⁰ The elect were assembled, uncontaminated by the corrupt Roman system, and from this ethnic enclave, the holy Bohemian nation would spread the gospel to all mankind.

Communism flowed logically from the failure of Adventism, by making the kingdom of the New Israel a matter of will. But it flowed just as obviously from a millennialist reading of the scriptures and the exigencies of the situation. Thousands of uprooted peasants poured into Tabor weekly, and all of them had to be fed. Communism satisfied theological and practical needs. Modern Communists

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saw Tabor as the forerunner of Marxism, but their commitment to materialism blinded them to the religious dimensions at Tabor, for Communism at Tabor was based on a reading of the Acts of the Apostles. Czech communist Josef Macek claimed “the new revolutionary fortress Tabor” was “the first time in world history that a rebellious people, dreaming of a classless society, started to work and build a new town in which from the beginning decisive power lay in the hands of the common people.”¹⁰¹ Macek’s materialism blinded him to Tabor’s revolutionary Jewish antecedents as much as it blinded him to the influence of the Acts of the Apostles. Tabor may have been the first “new revolutionary fortress” on European soil, but this hill-top redoubt bore a striking resemblance to Masada and Bethar, where the Jewish revolutionaries took their stands against another Rome.

Like Simon bar Kokhba and his followers, the Taborites were a “holy nation” of ethnic nationalists who strove to drive “Romans” from their land. The leaders of both revolutions saw themselves as following in the footsteps of figures from the Old Testament—Moses, Joshua, Gideon, David. Both revolutions defeated the Romans initially and established a “golden age” and a “paradise on earth” by recourse to the sword. Their enemies saw them as rejecters of Christ or, more specifically, rejecters of the Cross of Christ and the political consequences which the Cross entailed. Both movements created a state religion and expelled those who would not swear allegiance to the military messiah who was to lead the “holy nation” in battle. Both revolutions were to serve as an alternative to the Roman model for all mankind, and both felt that they were inaugurating a new era of history, a concept which reached its fulfillment in the French Revolution, which denominated 1792 as the year One.

Macek and, to some extent, Cohn, fails to see how these revolutionary branches are connected to theological roots. For example, the Taborites denied the existence of purgatory. “They say that there will be no more purgative fire because when a man is poor that is his purgatory.”¹⁰² There is no purging fire in the next life because “when people live in poverty, that can be seen as their purifying fire.” If the Taborite theologians could declare purgatory was on earth, why couldn’t they say the same about heaven? This in fact is exactly what they did, claiming

only God’s elect were to remain on the earth—those who had fled to the mountains. And they said that the elect of God would rule in the world for a thousand years with Christ, visibly and tangibly. And they preached that the elect of God who fled to the mountains would themselves possess all the goods of the destroyed evil ones and rule freely over all their estates and villages. And they say, “you will have such an abundance of everything that silver, gold, and money will only be a nuisance to you.”¹⁰³

The failed predictions of February 1420 didn’t change matters. They simply substituted the human will for God as the agency which would bring about heaven on earth. To bring about heaven on earth, the Taborites had to eradicate sin. The eradication of sin became the rationale for revolutionary violence derived directly

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from Old Testament. Taboritism was an extreme form of Zionism, with the Bohemian people in the role of the new Israelites. "Every place that your foot strikes," the Taborite priests told the uprooted masses in Tabor to usher in the millennium, "is yours and will remain yours."¹⁰⁴ The passage is from Deuteronomy 11:24, which indicates once again that the Taborites were the new Israel, "an army sent by God through the whole world to remove all scandals from the kingdom of Christ, which is the Church Militant, and to expel the evil ones from the midst of the just, and to take vengeance and visit affliction on the nations of the enemies of the Law of Christ and against their cities, villages and fortified places."¹⁰⁵

The Taborite priest John Capek, who wrote sermons "more full of blood than a fish pond is of water," went out of his way to incite the mob to bloodshed. Capek developed the idea of the time of vengeance. He specified the kinds of violence to be done to the enemy "according to the will of the Holy Spirit" and insisted on absolute, universal killing and destruction outside the congregations of the elect: all sinners were to be killed, all buildings were to be destroyed, every last physical entity of the old world had to be wiped from existence. Since the only way to destroy nonmaterial institutions was to kill the people in them, "all people in high ranks were to be brought down, chopped down like pieces of wood." The violence was religious, orgiastic, ritualistic, and practical; its purpose was to purge the world in preparation for the "consummation of the age," and its sanction lay in the new situation created by Christ's secret coming, which had annihilated all traditional guides to behavior.¹⁰⁶

The Millennium would usher in not the fulfillment of Christianity but its abolition. The Taborite priests talked of how the Elect will rule the earth. "All kings, princes and prelates of the church will cease to be,"¹⁰⁷ which is logical if God's soldiers have abolished sin on earth. Without sin, there would be no need of princes to wield the sword in earthly rule. The irony was that the revolutionary priests were going to bring this about by wielding the sword themselves, but ironies were lost on them:

"The Elect ... will be brought back to the state of innocence of Adam in Paradise, like Enoch and Elijah and they would be without any hunger or thirst, or any other spiritual or physical pain. And in holy marriage and with immaculate marriage-bed they will carnally generate sons and grandchildren here on earth and on the mountains, without pain or trouble and without any original sin. Then there will be no need for baptism by water because they will be baptized in the Holy Spirit, nor will there be the tangible sacrament of the Holy Eucharist, because they will be fed in a new angelic mode—not in the memory of Christ's passion, but of his victory.... In this renovated kingdom there will be no sin, no scandal, no abomination, no falsehood, but all will be the chosen sons of God, and all the suffering of Christ and of his lambs will cease ... Women will give birth to their children without pain and without original sin, ... and children born in the kingdom, if they are of the kingdom, will never die, because death will no longer be."¹⁰⁸

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The references to women giving birth without pain gave the conservative wing of the Hussite movement pause. "If women give birth without pain," John Pribram wrote in *Contra Articulous Picardorum*, taking their thought to its logical conclusion, "then also without sin, for all pain is from sin; thus original sin will cease and so will baptism, and, consequently Christianity."¹⁰⁹ The new system—"a peculiar system of interpreting the New Law by the Old, and vice versa, so as to generate a third body of wisdom"—was not Christian. It was decidedly anti-Christian. Martin Huska and other Taborite priests learned this system from "Wenceslas, the tavern keeper in Prague."¹¹⁰

And why not? Prague had already become a magnet for heretics and Jews from all over Europe. In 1418, according to Lawrence of Brezova, a group of forty "Picardi," with their wives and children, came to Prague saying they had been expelled by their prelates 'because of the Law of God,' and "they had heard that Bohemia offered the greatest freedom for the evangelical truth."¹¹¹ By spring, 1420, the revolutionaries had taken over Tabor. Under the leadership of Martin Huska, who was eventually expelled and then hunted down and martyred for his beliefs, the Taborites morphed into the Adamites, who decided they could bring about heaven on earth by shedding their clothes and engaging in indiscriminate sexual activity, when they were not pillaging neighboring villages and murdering anyone who opposed them. Adamitism took the idea "man can attain the same perfection of beatitude in the present as he will obtain in the blessed life to come"¹¹² to its logical conclusion, at least according to the logic of carnal minds. Heaven on earth became a function of pure will, disconnected from reason. Zizka would deal with the Adamites militarily, but it's hard to see how he could argue with their premises. To have heaven on earth, we must first have total war; that premise stretched from Simon bar Kokhba to Trotsky and the Neoconservatives. It had nothing to do with Waldensian pacifism. That premise provided the justification for each of the Taborite sects, even when fighting among themselves over how to bring heaven on earth into being.

Fortunately for the Hussites, Sigismund would unite them in spite of themselves and their theological differences. The conservative Hussite wing in Prague was always trying to find a *modus vivendi* with the King of the Romans, and Sigismund, through his brutality and blundering, constantly drove them back into the arms of the Taborite radicals. When Zizka was working out details of the evacuation of Pilsen, John Krasa, a Prague merchant, foolishly espoused the cause of the chalice while on a business trip to Breslau, later Wroclaw, one of Sigismund's strongholds. Krasa was accused of heresy, refused to recant, and was burned at the stake in the public square. Two days after Krasa's death, a bull announcing a crusade against the Wycliffites, the Hussites, and other heretics was proclaimed in Wroclaw. Sigismund's treatment of Krasa awakened memories of how the Council of Constance had dealt with Huss and Jerome of Prague. His treatment of Krasa drove the conservative Hussites into the arms of the Taborite

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radicals just when the conservatives were coming to see how radical their agenda was and how incompatible it was with Christian tradition. The crusading army was to be convened in a German city and made up of troops largely from German-speaking lands; all Czechs, not just the radical Taborites, must have viewed it with horror. The bull was aimed at all Czechs, and as its first consequence, it forced them to overcome their differences. Sigismund evidently was not conversant with the tactic of divide and conquer. He could have granted liturgical concessions to the Prague conservatives and then proceeded militarily against the revolutionaries, but his mind did not make subtle distinctions. Instead, he vowed to proceed against “all of those who took communion in the two kinds,” thereby uniting the Czech nation against him.

His policy also drove the uncommitted and those who had expressed reservation about the Taborite agenda into the hands of the radicals. Once reconciliation was ruled out, those who had no other place to go swelled the ranks of the radicals. About the time of Krasa’s execution, John Zelivsky, the man who orchestrated the defenestration, emerged as the *de facto* ruler of Prague. Zelivsky had identified Sigismund with the Red Dragon of Revelations, and Sigismund’s actions appeared to prove that Zelivsky was a prophet.

Soon a common spirit of solidarity and defiance united Prague. On April 3, Zelivsky convoked a meeting at the city hall of the Old Town in Prague; everyone in attendance swore a solemn oath to defend their religion and their country. Five days later, Praguers began digging a moat between the city and the royalist fortress of Vysehrad south of town. The whole town mobilized for digging the trench, including—and this is the first time the Hussites are mentioned in open alliance with them—the Jews. On April 8, 1420, the Jews worked side by side with the Hussites in digging the trench opposite Vysehrad Castle, and both sang hymns composed by Rabbi Avigdor ben Isaac Kara as they worked. Open ecumenical collaboration of this sort was unprecedented. Another version of the same story explains the communal singing not as an expression of solidarity but as a Jewish attempt to proselytize Hussites. Ruth Gladstein claims the Jews sang Kara’s songs in Yiddish hoping that the Czechs, who were already familiar with German, might understand the lyrics and convert to Judaism.¹³ “Jew, Christian, Arab! Understand!” they sang, “God has no form that can be seen.” The Jews were emboldened because they felt the Hussites were on their way to becoming Jews anyway and needed only a subtle nudge to take the final step.

The Catholics quickly used this collaboration to discredit the Hussites. The Catholics had always claimed that the Hussites were involved in a conspiracy with the Jews. Now they had proof. Gladstein says “the Jews of Bavaria were accused of the same crime,” i.e., of collaborating with the Hussites.¹⁴ As a result, the crusading armies attacked them as well. In discussing “the alleged collaboration of Jews with Hussites and the so-called Judaizing elements in Hussitism,” Gladstein cites Rabbi Newman, who claims Huss was on friendly terms with Jewish teachers in

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Prague, that the Vienna Theological Faculty accused the Hussites of collaborating with the Jews, and that Jews of Bavaria secretly supplied the Hussites with money and arms.¹¹⁵ Any attempts to portray the Jews as neutrals are dismissed out of hand by Newman as “not ... likely.”¹¹⁶ St. John of Capistrano, in Wroclaw at the end of the 15th Century, leveled the same accusation: the Hussites had joined with the Jews in a war against the pope and Christendom, a contention Newman supports. Newman also says the Jews influenced the Adamites. Jewish influence pervaded the Hussite movement, according to Newman. “From its inception,” virtually the entire spectrum of the Hussite movement “bore marks of Jewish, and particularly Old Testament influences.”¹¹⁷ Graetz says the same thing: “Catholics accused Jews of secretly supplying the Hussites with money and arms; and in the Bavarian towns near the Boehmerwald, they persecuted them unmercifully as friends and allies of the heretics. The Dominicans ... included the Jews in their fiery pulpit denunciations of the Hussites.”¹¹⁸

By May, 1420, as the imperial crusade marched from Wroclaw to Prague, the Jewish/Hussite collaboration had become intolerable to Catholic princes. Reacting to accusations of such collaboration, Albert, Archduke of Austria, ordered all the Jews in his realm thrown into prison on May 23. In March, 1421, Albert had some Jews burned at the stake and the rest expelled from Austria. Conversion was also an option, but, as Graetz says, “the converts proved no gain to the church. The majority seized the first opportunity of emigrating and relapsing into Judaism.”¹¹⁹ Those who converted to save their skins then “bent their steps to Bohemia, rendered tolerant by the Hussite schism,” swelling the revolutionary movement there.¹²⁰ This came as no surprise. The Church had been alleging a Jewish/Hussite conspiracy ever since Huss had been burned at the stake. Catholic crusaders were reported as attacking Jews, “and only them,” as they marched to Bohemia in 1419 as part of the anti-Hussite crusade. The attacks were so violent that “the Maharil, the leader of Central European Jewry, found it necessary to order every Jew, men and women alike, to observe a severe and long fast.”¹²¹ The illustrious rabbi of Mainz, Jacob ben Moses Moelin Halevi, known as the Maharil, renewed his call for fasting and prayer that victory might be granted to the Hussite armies in September 1421, when Zizka faced the imperial army at Saatz. Apparently God granted their prayers; Zizka triumphed, and the crusaders who threatened to wipe the Jewish people from the earth instead begged for bread at their doors.

Gladstein claims the Jews were deeply impressed by “a drastic change in the Hussites’ religious behavior,”¹²² implicitly corroborating the charge levelled by the Catholics that the Jews supported the insurrection. Rabbi Avigdor Kara, who grew up in Prague and authored the hymns the Jews sang with the Hussites in the trenches outside Vysehrad, felt the Hussites were on the verge of becoming Jews. It was not an idea to be taken lightly, because any Jew who held these views risked his life, but the Jews too were caught up in the millennialist fever. The idea that the Hussites were becoming Jews was so fraught with danger, that “no Jew would have

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imagined such a thing as the conversion of the Hussites, let alone written about it, unless he thought that the exile was ending and the footsteps of the Messiah would soon be heard. So we can assume that Avigdor Kara believed that the days of the Messiah were imminent.”¹²³

The Jews felt the Hussites were ripe for conversion because, according to Jewish sources, King Wenceslas and John Huss had converted secretly to Judaism under Rabbi Avigdor Kara himself. According to the anonymous Jewish chronicler, King Wenceslas liked Kara and spoke with him often. Kara exploited this by subverting the King’s faith, wearing him down “until the King acknowledged that that man’s [in Hebrew writing “that man” refers to Jesus Christ] faith was false. After the King’s death, there appeared a priest called Huss ‘who attracted all the townsfolk and taught them the true unity—Israel’s faith.’”¹²⁴

King Wenceslas died four years after Huss, not before Huss as the chronicler alleges. So the anonymous Jewish chronicler’s claim may be a fantasy based on a priori assumptions, most notably the fact that Jews didn’t think that the *goyim* were intelligent enough to come up with the judaizing Hussite creed on their own. Gladstein says precisely that but rescues the credibility of the anonymous Jewish chronicler by claiming that while he was inaccurate with particular dates, he did describe “two stages in the rise of the movement: 1) the King renounces his belief in Jesus: 2) Huss teaches the essential principles of Judaism to the people of Prague and they destroy images, burn statues and kill priests. After that it says: ‘and most of the people in that country (Bohemia) set themselves to dissolve that man’s faith.’”¹²⁵ The Viennese Hebrew MS describes the burning of Huss at the stake as “*Kiddush hashem*” or “Sanctification of the Divine name,” constituting “further proof that the Jews considered the Hussites Jews; for the expression ‘sanctification of the divine name’ is applied only to the martyrdom of Jews.”¹²⁶ In the same manuscript, Catholic countries are referred as “Edom.” This epithet is traditionally applied to enemies of the Jews, but here it denotes enemies of the Hussites, another indication the Jews considered the Hussites, if not one of their own, then at least on the way. In an era of Messianic expectation for the Jews and millennialist and Adventist expectation for the Hussites, the two groups were clearly linked in what was about to happen. When the Hussites threatened to burn Nuremberg to the ground, the German natives imposed a tax on the Jews to buy off the Czech invaders. The Jewish commentator claims “When the Hussites had no leader, they dropped their ideas and most of them relapsed. [But] on one mountain called Tabor, there are still Hussites who do not believe in ‘that man.’”¹²⁷

The full extent of the collaboration between the Hussites and the Jews, and the extent to which the Hussite judaizing meant an actual conversion to Judaism, remain objects of debate. Ben Sasson, a Jerusalem historian, indicates Hussite conversion to Judaism was largely wish fulfillment fueled by millennialist expectations: “Objection to the complex of images, altars, crosses, priests was so strong in the soul of the Jews, and they longed so much to see the fulfillment of their

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hope that there would be a movement from Christianity toward Judaism, that they painted reality with the colors of their hearts' desires and began to discern, in what was happening, certain elements of the disappearance of that complex and the fulfillment of the messianic hope."¹²⁸ The Hussites, like the Puritans 120 year later, hoped the Jews would convert, and probably Hussites and Jews took the conversion of the other group as a sign that the millennium was about to begin. Gladstein claims that one of Kara's poems was set to the tune of the Hussite battle song, "Ye Warriors of God." The Jews probably hoped that the song would scare off the crusaders when they sang it, as it had done more than once when Hussites sang it. There was no "better sign of the Jews' sympathy for the Hussites than the apparent adoption of their most representative tune."¹²⁹ Similarly, the Hussites found encouragement for their iconoclasm from the Jews who sang

The mystery of faith is nowhere found
Except among the Hebrews,
Forbidden altars shall lie upon the ground.¹³⁰

On May 1 or 2, 1420 King Sigismund's army started slowly but inexorably toward Prague. Sigismund demanded unconditional surrender. Since the fate of Jan Krasa was fresh in their minds, the Hussites and a large number of Bohemians felt they had no choice but to unite with groups whose theology they found repugnant to keep Bohemia from being overrun by marauding German troops. And so the inhabitants of Prague, no matter what their political or religious views, prepared the town for a siege. "Wherever there had been one chain before to barricade the streets, they put two, and they locked themselves up against the King."¹³¹

On May 16, the Praguers sent an urgent call for assistance to Zizka, who understanding the tactical advantage of rapid troop deployment, responded without delay. Between 50 and 60 miles separated Zizka's 9,000 men from Prague when he got the call for help. According to the standards of medieval warfare, it should have taken him at least four days to march to Prague, but he left on May 18 and was in Benesov, half way to Prague, one day later. He arrived in Prague on May 20, even though he had to fight at Porici on the way.

His arrival was met by general jubilation among the inhabitants of Prague, who arranged banquets in honor of their rescuers. Their joy changed to consternation when the Taborite rustics, most of whom had never seen a city as luxurious as Prague, repaid their hosts by engaging in iconoclasm and even went so far as to attempt to cut off the beards and mustaches of the natives. The town had already undergone a Taborite purge of "public mortal sins." Notorious brothels had already been converted to more edifying use, and Zelivsky and his followers had conducted house to house searches, asking each household to make a choice between utraquism and leaving town, something that must have made the reaction of the Taborite rustics that much more painful.

Once again, ethnicity was given an ideological spin. Expelling everyone who disagreed, including the wives and children of Germans who had already left,

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ensured “there would be no traitors at work in the city,” but, more importantly, it pushed the Hussite movement in an irrevocably revolutionary direction.¹³² Revolutionaries would take over the movement, something most Praguers must have viewed with consternation, when, for example, the women who had come from Tabor burned the monastery of St. Catherine in the New Town to the ground after evicting the nuns. It also ensured a bloody reaction since it established the principle that the most radical faction got to decide policy. The Hussites established that principle as normative by deducing it from their reading of the Old Testament. The ideologically chosen ethnic group was an idea that would wreak havoc in Europe for the next 600 years and in Israel and the Middle East after that.

Zizka had more pressing concerns. First he had to neutralize Vysehrad, the royalist stronghold south of town, so he ordered the moat dug deeper and wider. Once again Jews, women, priests, and boys too young to bear arms were put to work. By the time King Sigismund’s armies arrived on June 12, Zizka had been at work for three weeks, digging fortifications outside the city and stretching chains and other impediments across the streets inside the town walls. Zizka was at a major disadvantage because large royalist fortresses blocked the western and southern approaches to the city. He also suffered a major setback when Sigismund replenished Hradcany on the west bank of the Vltava. That entire bank was occupied by imperial troops, who were close enough to shout insults and provocations at the natives. “Ha, Ha! Huss, Huss! Heretic, Heretic,” the imperial forces shouted across the river, and, to show it was not merely good-natured ribbing, any Czechs who fell into their hands were immediately burnt as heretics. Lawrence of Brezova claims Sigismund had 150,000 troops under arms “of many different nations, tribes, and tongues.”¹³³ Even if Sigismund had half that number of troops, he still had a four or five to one advantage over Zizka.

Sigismund’s strategy was rational. Since he already controlled the southern and western approaches to the city, all he had to do was block access to the farms of the Elbe valley to the north, and the city would starve to death in days. That meant occupying the Vitkov Hill on the old town side of the river. Zizka understood the importance of the hill too and had two wooden forts built on its summit. On July 14, 1420 Sigismund’s armies crossed the Vltava and started up the gradual northeast slope of Vitkov Hill, putting heavy pressure on the badly outnumbered defenders. Once again, the Hussites were aided by their choice of terrain. The narrow ridge they had to defend magnified the power of the defenders, neutralizing both the numbers and the cavalry of the attacking army and allowing time for reinforcement.

Zizka, who was in the town when the attack started, quickly ordered a counter-attack. A priest holding a monstrance led the archers, who were followed by peasant soldiers wielding flails and pikes, all singing a Hussite battle song. Lawrence of Brezova claims it was the sight of the body of Christ in the monstrance that routed the Hussites’ enemies. The author of the Magdeburger Schoeppenchronik claimed

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that the Taborites had miraculous powers because the Bohemians worshipped the devil, whom the Germans had seen fighting alongside the Czech soldiers.¹³⁴

Terror spread through the ranks of the numerically superior royalist army, and they fled back across the river in panic. The victory seemed doubly miraculous because the royalists had suffered relatively few casualties and yet were reluctant to renew the attack. There was no adequate military explanation for why Sigismund failed to renew his assault. Since he was still in possession of Hradcany, which towered over the town, he could have bombarded Prague, but he couldn't bring himself to destroy a city he loved.

During the siege of Prague the Four Articles were formulated in their final form. All faithful Bohemians were called to 1) communicate under both species, 2) promote free preaching, 3) force priests to give up pomp and avarice and worldly ambition and 4) bring about a cessation of all public mortal sins. The symbol of the Hussite Revolution was the chalice. Hussite soldiers wore the emblem of the chalice on their clothing, and royalist forces carried banners portraying a goose (Huss is the Czech word for goose) drinking from a chalice. The Chalice was both a liturgical issue and an eschatological symbol. "For the Hussites, to drink the blood of God was a sign of the reality of the present age passing away into a grand apocalyptic finale. The cup signaled this *fait accompli*.... the chalice in particular heralded the arrival of the eschaton in the midst of the present age."¹³⁵ No one, however, seems to have made the connection between the chalice which held Christ's blood during celebration of the Mass and the bloodthirsty priests who took it as their symbol. But the connection is there: "the true soldiers of Jesus Christ—'the warriors of God'—must ever and again drink the blood of God so that they can engage in the battle against Antichrist."¹³⁶

Once Sigismund condemned his huge army to a summer of inactivity, natural forces ensured its dissolution. Rotting corpses lay around the Imperial camp unburied in the summer heat insuring the spread of disease. On July 22, 16 German prisoners captured in the failed attack on Vitkov, now renamed Zizkov in honor of the general who saved it, were burned at the stake in view of the German troops, thus lowering morale even further. The same chronicler who said the Taborites worshipped the devil called the crusade a "truly hateful campaign, for whomever was taken prisoner on either side for him there was no other outcome but the inhumanly bitter death."¹³⁷ Finally, the Bohemian Lords crowned Sigismund King of Bohemia at St. Vitus Cathedral in the Hradcany fortress on July 28 and persuaded him that, with his goal accomplished, he could send the German troops home.

On August 10, 1420, a Taborite mob led by Wenceslas Koranda celebrated the lifting of the siege by sacking the great Cistercian monastery at Zbraslav, one of the most famous and most beautiful buildings in the country, burning it to the ground. The monastery had no military significance. The siege of Prague was over. On finding the monastery deserted and undefended, the Taborite mob discovered wine the monks had left behind. After getting drunk in the wine cellar, the mob

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broke into the royal tomb, disinterred the corpse of King Wenceslas, put a crown of straw on his head, and, after placing him on the altar, poured wine over him, bellowing in drunken mockery that if the king were still alive he would be drinking with them.

The mob then lurched unsteadily back to Prague, where drunken Hussite priests led the mob in an attack against the royalist fortress of Vysehrad. The attack ended in disaster for the drunken Hussites, but even more disastrous was the effect on the morale of the citizens of Prague, who now looked upon the Taborites as “a band of irresponsible, unmanageable terrorists.”³⁸

On August 22, 1420 the Taborites abruptly left Prague. No reason was given. However, a few days earlier the Taborites had presented Prague with 12 demands, including one that specified that “under fixed penalties there not be allowed any drinking in taverns of any drink nor its sale on the street.”³⁹ Having their taverns shut down by drunken looters must have struck Praguers as unreasonable. When they refused to go along, the Taborites left town. Zelivsky hoped the Taborites would remain, but not even packing the town council with a pro-Taborite group of councilmen could persuade them to stay. The Taborites were determined to make a total break with Rome by electing their own bishop, a schismatic act that would ensure that the Hussites could ordain their own clergy. Once they had their own bishop, the Taborites would shut the mouths of the university professors by trumping their authority. So they withdrew from Prague and declared war on the Roman church by creating their own national para-church with its own bishop.

In September, 1420, the Taborites elected Nicholas of Pelhrimov as their bishop, confirming their independence from Rome. The illicit consecration also exacerbated the theological conflict within Hussitism and took it one step closer to civil war. When Nicholas of Huss died on Christmas Eve 1420, the Hussite moderates, Lawrence of Brezova says, “thanked God that in His Grace he had delivered them from a cunning man who had used his knowledge to further not peace and love but disunity and hatred between the parties.”⁴⁰ The Taborites, numbering around 4,000, plunged forward with their social experiment, abolishing private property and the distinctions between lord and servants, and providing for the inhabitants from a community chest administered by radical priests, who proclaimed there was no salvation outside of Tabor. With communism came the idea of total war. The Taborite priests acted as “ideological commissars,” inciting bands of Taborite warriors to plunder and violence “by expounding [to them] the more bloody passages of the Old Testament.”⁴¹ Chiliasm and total war were indissolubly linked in the Taborite Utopia: heaven on earth was to be created by sword-wielding Taborite terrorists, guided by priests like Martin Huska. The antithesis of the sword was the Cross; those who chose the former did so by rejecting the latter. Messianic politics always exerts its greatest appeal over those in rebellion against the reign of the Cross on earth and the attitude toward passivity and suffering the Cross entails. “Martin,” Peter Chelcicky says, “was not humble or at all willing to suffer

for Christ.... And he declared to us his belief that there will be a new Kingdom of the Saints on earth, and that the good will no longer suffer.... And he said, 'If Christians were always to have to suffer so, I would not want to be a servant of God.' That is what he said."⁴²

On July 21, 1421, the Hussite moderates at the University of Prague triumphed over the radicals in the liturgical battle that had raged since the Taborites had issued their demands a year before. John Zelivsky then left Prague and his role there as demagogue and master of agit-prop who mobilized the masses, to try his hand as general in the northern Bohemian town of Most. Most was also known as Bruex, which indicates the large German population living there. Zelivsky laid siege to the town in July, damaging its walls with his siege guns. The town was willing to surrender, but Zelivsky was unwilling to negotiate with the largely German "Edomites" who were unworthy of anything but the sword. Zelivsky's refusal to negotiate was a costly mistake; the margrave of Meissen was already marching to lift the siege. Had Zelivsky accepted Most's terms, he could have defended Most from behind fortified walls. Had Zelivsky used traditional Hussite battle tactics, he could have engaged the German army, which was roughly the same size as his, at the top of a hill surrounded by trenches and battlewagons. Zelivsky, however, moved by his vision of himself as the Old Testament warrior, did neither. Instead, he met the Meissner army in an open field north of town, where the Germans used their superior armed cavalry to rout the Hussites, who fled in panic back to Prague. In a war where the outcome of each battle was a crucial test of God's favor, Zelivsky's defeat had devastating psychological *sequelae*, calling into question the legitimacy of the cause rather than just his competence as a general.

Zelivsky could have benefited from Zizka's advice, but the Hussite Napoleon was on that day besieging the town of Rabi. That day would prove disastrous for Zizka too. Displeased by the siege's progress, Zizka decided to move closer to Rabi, within the range of the archers manning the town's walls. An archer loosed an arrow that struck Zizka in his right eye, blinding him completely. Zizka was immediately packed off to Prague for treatment, but infection set in, and Zizka's previously good eye was lost. Aeneas Sylvius, no friend of Zizka, editorialized: "*Coeco populo coecus placuit ductor*"; "A blind nation was happy to follow a blind leader,"⁴³ but he also says with astonishment that Zizka's total blindness did not impair his abilities as a general. Zizka won his most famous battles while blind. "Future generations," Aeneas Sylvius adds, "will be astonished by this story rather than believe it."⁴⁴

Fresh from presiding over one of the few Hussite defeats in the war, Zelivsky returned to Prague and orchestrated a political coup that made him Prague's dictator. If Zizka was the Hussite military genius, its Napoleon, then Zelivsky was the Hussite Robespierre. Zelivsky was a genius at manipulating unruly urban masses in town meetings and popular assemblies, and using those meetings to concentrate power in his hands. Zelivsky then used this power to eliminate his enemies.

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On October 20, one day after the coup, Zelivsky had Sadlo of Smilkov arrested and then executed on the following evening. Zelivsky would arrest many more before his reign of terror ended five months later with his own death.

Once Zelivsky was driven from power, the theological split in the Hussites became a geographical split too. After Zelivsky's death, the moderates controlled Prague, and the revolutionaries controlled Tabor, and the contest between them over who controlled Bohemia would become a military conflict and a civil war. The Taborites were determined to continue the revolution, "even if this meant fighting the conservative Hussites" and even if that meant "renouncing any hope of really regenerating—that is, revolutionizing—the society of Bohemia."⁴⁵

But the Taborites soon learned that a "revolutionary society" is a contradiction in terms, for they soon had to deal with a rebellion within their own ranks. Under the leadership of the Taborite priest Peter Kanish (or Kanis), a group of Taborites convinced themselves the millennium had already arrived; all that remained was to act accordingly. Kanish told his followers that all human impulses came from God and were manifestations of God; since there was no original sin, it was wrong to curb any sexual desire; they, as a result, were as "innocent as Adam and Eve in paradise,"⁴⁶ hence their name, Adamites. Salvation was a matter of the will following unbridled appetite, an idea which would find its fulfillment in the sexual revolutionary theories of Wilhelm Reich in the 20th Century. Salvation was at hand for those bold enough to take off their clothes. Since they had achieved the state of innocence promised to Adam and Eve, the Adamites had no need of clothes or morals and shed both, which scandalized the moderate Hussite Lawrence of Brezova, who described them as "wandering through forests and hills," where "some of them fell into such insanity that men and women threw off their clothes and went nude, saying that clothes had been adopted because of the sin of the first parents, but that they were in a state of innocence. From the same madness they supposed that they were not sinning if one of the brethren had intercourse with one of the sisters, and if the woman conceived, she said she had conceived of the Holy Spirit."⁴⁷

Eventually the Adamites settled on an island in the Nezarka River, from which they would periodically sally forth and plunder local villages and farms, stealing food and livestock and murdering the inhabitants. The Adamites were natural supernaturalists in the judaizing mode. Nicholas, a peasant who led them for a while, took the name Moses-Adam. Moses informed them they had "re-gained full the state of innocence which Adam and Eve had enjoyed in Paradise." As a result, they discarded all clothing, and "not minding heat or cold, went naked at all times."⁴⁸ They held that God was only in themselves, just as there was no devil except in humans. Since "all impulses were considered good, even divine. The sexual desire was not to be inhibited in the least." "[I]t was a sin for the desired partner to refuse. All men had all women in common, marriage was prohibited, and they liked to engage in group dances which would end as group orgies."⁴⁹ Of

course, the license Moses-Adam conferred acted as a form of control, too. The chaste could not enter into the Kingdom of Heaven, but faithful Adamites could not have sex without his permission. In this, Moses-Adam predated the sexual liberation gurus of the 20th Century, who also attached political conditions to the permission slips they distributed. As if to prove that the concupiscible and irascible passions were closely connected, the Adamites "went out at night, surprising the villages in the neighborhood, taking food and pitilessly killed all inhabitants, men, women, children, even the babies in their cradles."⁵⁰

The revolution reached a crisis that every subsequent revolution would also reach and from which none would recover. How was one to determine the limits of the revolutionary movement? The answer was clear. Since there was no internal principle of order in revolution—revolution being the antithesis of order—order was imposed by force from without, in this case by John Zizka and his ally Lord Ulrich Vavak, who hunted the Adamites down and destroyed them after a pitched battle in October 1421. Zizka took the surviving Adamites to Klokoty, a village in sight of Tabor, and tried to convince them of their errors. Failing, he burned 50 at the stake and sent the rest, 25 in all, to Tabor where they too were burnt at the stake. Only one Adamite was spared so an account of their depravities might be written for posterity. Zizka thus halted the leftward drift of the revolution and single-handedly took control of it through the imposition of physical force.

The Hussite conservatives in Prague felt vindicated because they saw in the Adamites the logical extension of Tabor, which is to say, "the subversion of all traditional law and order."⁵¹ Commentators like John Pribram, trying to understand a movement that had passed so effortlessly from pacifism to revolutionary violence, began to see that revolution, although unknown previously in Europe, was a category of its own. Revolution had no stable content, but it did have a predictable trajectory. Taborite or Adamite freedom meant freedom from order. The trajectory meant that "infallibly, every sort of license will be given to every error, every path hitherto closed will be opened to all perversity, and in short order the world will resist not the worst errors and irremediable enormities ...[until] they have broken up their own unity into innumerable parts ... and it would be hard to find among them two men who agree with each other."⁵² By the time of the French revolution, Saturn would become the revolution's model because, like Saturn, the revolution always devoured its own children. By the time of the Russian revolution, when the revolutionary Jew was seen as the specter haunting Europe, that saw would be modified to say that every revolution devoured its own Jews.

In the aftermath of the Elizabethan coup in England, Shakespeare would grapple with the same phenomena in the speech Agammemnon delivers in *Troilus and Cressida*. The speech begins, "Take but degree away, untune that string/ And hark what discord follows." There was a rational order to society, which got contradicted by revolution, which had no order but had a trajectory in which appetite imposed its will by force and ended up devouring itself. If the lawful order is turned upside down by revolution,

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Force should be right, or rather, right and wrong
Between whose endless jar justice resides,
Should lose their names and so should justice too.
Then everything includes itself in power,
Power into will, will into appetite,
And appetite, a universal wolf,
So doubly seconded with will and power,
Must make perforce a universal prey,
And last eat up himself.

Once the Taborites embarked on revolution, force became their arbiter; John Zizka would become the revolution's undisputed leader because he was a genius in applying the most brutal force, namely, military force.

In December, Zizka started for Kutna Hora to battle the Imperial forces once more. Kutna Hora was famous for its silver mines and treasury; the Germans who worked in the mines were devoted supporters of Sigismund and equally fervent in their hatred of the Hussites. The Germans took revenge on captured Hussites by throwing them down an abandoned mineshaft, which with mordant irony they named Tabor. When Zizka arrived at Kutna Hora, the town promptly surrendered, providing access to rich silver mines and solving the Hussites' money problems. Zizka rejoiced too soon. Sigismund's Hungarian mercenaries marched on Kutna Hora, burning Czech villages along the way, raping and mutilating anyone unfortunate enough to get in their way. When they came within artillery range of Zizka's troops, the perfidious Germans seized the city and began slaughtering the Czechs Zizka had left there to guard his back and to provide refuge if need be. On the night of December 21, Zizka was completely surrounded and, from any realistic military assessment, doomed.

More accurately, any other general would have considered himself doomed. Without waiting for morning, Zizka organized one of the most daring and innovative counteroffensives in the history of warfare. Relying on the battlewagons that had saved him so often in the past, he turned them into offensive weapons—the first time that wagons were used that way in warfare. Part of his genius lay in putting mobile artillery to use offensively, before that time it had only been used as stationary siege guns. Creating the 15th Century equivalent of the tank, Zizka broke out of the pocket into which Sigismund's troops had driven him. "They marched forward," Lawrence of Brezova says, describing Zizka's daring move, "and by shooting at the enemy with their guns they drove the King with his whole army from the positions they had held."⁵³ By morning, Zizka had escaped certain defeat again. Zizka, under the pressure of direst necessity, had invented field artillery as an offensive weapon, an invention that would affect warfare for centuries.

A little over three months after that battle, the radical wing of the Hussite movement in Prague collapsed when Zelivsky, the Bohemian Robespierre, was lured to a meeting and assassinated by Hussite moderates on March 9, 1422. Jacobellus of Stribro presided over the execution of Zelivsky and nine of his lieu-

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tenants. Jacobellus was appalled at Zelivsky's constant demagoguery and subversion. Zelivsky's death set off a riot in Prague. The body of Taborite revolutionaries writhed in pain like a snake without a head, but the man who could control the mob and put their anger to political use was gone. For the first time in the Hussite revolution, a pogrom broke out. A mob from the New Town attacked the ghetto, causing considerable damage. Either the conservatives attacked the Jews because they collaborated with the judaizing Zelivsky faction, or, more probably, the Zelivsky faction attacked the Jews because they felt the Jews had switched sides and collaborated in his murder. Either way, the revolution died in Prague when Zelivsky died. "And from this time the Praguers and the Taborites began fighting one another."⁵⁴

Tabor was now a theocracy led by military priests who saw themselves as the successors of Joshua, David, and other Old Testament warriors, fighting at the head of a "holy nation" for a sacred cause. By the time Tabor separated irrevocably from Prague, the clergy had taken over all functions of government, an irony the opponents of monasticism overlooked in their revolutionary fervor. John Capek, the radical priest whose writings were "filled more with blood than a pond with water,"⁵⁵ was a good example of the judaizing clergy. In his *Tractatus contra articulos errores picardorum*, John Pribram compiled 76 errors that, in his view, characterized the bloodthirsty priests who governed Tabor. Article 31 claimed the Taborite clergy "condemned all who failed to use the swords in shedding the blood ... of the enemies of Christ."⁵⁶ Article 32 said the Taborite clergy claimed "that all priests of Christ may lawfully kill sinners," a position which, Fudge notes, "went well beyond Zizka's position which forbade priests to engage in battle."⁵⁷ Priests in Zizka's army were to carry the monstrance into battle, not to wield the sword, but Tabor went far beyond that. Whereas Zelivsky had driven everyone who would not accept the four articles out of town on the eve of the battle of Vitkov Hill, the Taborites, according to Pribram's indictment, decreed "those who steadfastly refused to assist in this holy battle were deemed members of the satanic host and were to be slain."⁵⁸ Capek "called for the physical and material destruction of all persons refusing to assist in this great task."⁵⁹ Pribram and the Prague Hussites were understandably appalled by the fanaticism of the Taborites, who were now a greater threat to Bohemia than the "Romans." According to Pribram, reform in Bohemia "can only be achieved if those who are infected with errors or who defend heresies denounce them and reconcile themselves to the Church, not, however, if they oppose the Church and even rebel against their kind and natural lord, thus adding to the infamy of heresy the crime and infamy of lese majesty."⁶⁰

Pribram's objections were based on theory and practice. The ranting of the bloodthirsty Taborite priests had practical consequences. When Ferdinand, Bishop of Lucena, arrived in Bohemia, he saw "with his own eyes what otherwise he would have hardly believed: burned monasteries, mutilated images of saints, the expulsion and even the murder of priests and monks—with the result that in

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many churches divine service had been restricted, in some had totally ceased.”⁶¹ Taborite iconoclasts had devastated the entire country, but Prague suffered the most because it had the most to lose. On August 6, 1423, a Taborite mob burned one of the country’s most beautiful monasteries to the ground, that of the Kings of the Cross on the Zderaz in the New Town. The Taborite mob looked upon the elaborate vestments, altars, and sacred vessels of gold and silver as Babylon, but the Praguers saw them as their own cultural patrimony. Praguers didn’t want that patrimony destroyed by rustic barbarians from the south. When the iconoclasm threatened to spread from the New Town to the Old, Praguers intervened. When word spread that the monastery of St. James was going to be sacked and burned by the Taborites, the butchers of Old Town formed a human wall around the building and saved it.

The papal legate astutely understood the tension between Prague and Tabor and cleverly played the conservatives off against the radicals, claiming he was “amazed” that the people of Prague, “who glory in the feeling of being the zealous followers of the Law of God and who are ready to stand with it and, if need be, die for it, have received within your defense the enemies of God, or that you can possibly expect any help from such people.”⁶² The legate went through the Four Articles one by one, giving them an orthodox interpretation that widened the gulf between Prague and Tabor. Commenting on the second article, which demanded “freedom of preaching,” the legate said, “If it means that any person can freely preach, and preach as he pleases, then it is not in order, especially not if the preaching is directed against the doctrines of the Church.”⁶³ The Praguers were coming to the same conclusion after seeing where unrestrained preaching led. Commenting on the Third Article, which complained about the riches of the Church, the legate said, “it seems that your desire is rather to acquire their property than to establish the example of a pure life.”⁶⁴ If Sigismund and the Council of Constance had proceeded like that, much bloodshed would have been avoided. As we have seen, the Hussite revolt had a trajectory but no internal principle of order. As a result, “Hussite unity tended to weaken whenever the pressure from outside relented.”⁶⁵ Eventually the Church split Prague from Tabor when it persuaded the Hussite moderates to accept the Basel Compactata: The Church was willing to grant the Hussites the Chalice if the Hussites were willing to turn away from revolution. Fudge claims “the Hussite ranks had successfully been divided by counciliar diplomacy,” masterminded by Juan Palomar,⁶⁶ but the Praguers weren’t tricked. They had learned in the expensive school of experience how destructive revolutions were.

By August 1423, the theological discussions between Prague and Tabor had ceased, and open warfare took their place. One month earlier, Zizka had issued his famous military rule, differentiating his position from that of the bloodthirsty Tabor Priests. He then moved his base of operations from Tabor to a town more congenial to his views. In August of 1423, Zizka led his army against the Praguers

in the battle of Strachuv Dvur. Each army approached the other with a priest holding the monstrance, a practice the judaizing Hussites referred to as carrying the ark. It was the first time ark fought ark;¹⁶⁷ Zizka was furious at having his own psychological warfare techniques used against him. There could not be two Israelite armies carrying two separate arks, so Zizka resolved theological conflict once again by brute force. Zizka was appalled that a priest could “dare to lead his troops under the sacred symbol of the Body of Christ, against him Zizka, the selected instrument of God’s will and the true Servant of His Law.”¹⁶⁸ He was so appalled that “full of flaming indignation,” he “let his battle club fall on the man’s skull,” showing “Zizka the man in his uninhibited fanaticism and his fierce self-righteousness, doubly blind when a sudden rage darkened his mind.”¹⁶⁹ Zizka had worked with revolutionary priests, but he never really got along with them. He had conflicts with Wenceslas Koranda and John Zelivsky. His frustration finally found an outlet in killing one who had the effrontery to question his spiritual authority by carrying an ark into battle against him.

Once the opposing ark of Prague appeared to deprive Zizka of the last shred of theological legitimacy, there was little to distinguish his activities from mere “revolutionary banditry.”¹⁷⁰ When Zizka died of the plague in October 1424, Aeneas Sylvius said of him “only death defeated the undefeated.”¹⁷¹ In the five years that he led the Hussite army, Zizka never lost a battle even though he was blind in one eye when he began his career as the general of the Hussites at 60 years old and blind in both eyes when that career ended undefeated with his death. Zizka single-handedly put an end to medieval warfare. Because of Zizka, Czech words like “pistol” and “howitzer” entered the military lexicon. Zizka was also a master fortress-builder. It was he who designed the hill-top redoubt on a peninsula formed by the Luznice River and the Tismenice Creek known as Tabor, and it was he who turned it into something that was literally impregnable. And he did all this in the midst of unprecedented political and religious turmoil.

Legend says his followers made a drum out of his skin and beat the drum whenever they went into battle. Like Cromwell, the historical figure who most closely resembled him, Zizka found no lasting resting place. In 1622, the Habsburgs dug up Zizka’s remains and buried them under the gallows in Caslav, a fate Cromwell’s headless corpse shared 40 years later, when the supporters of Charles II hanged his corpse at Tyburn. As with Cromwell, historians are divided in assessing Zizka’s legacy. V. V. Tomek claims Zizka was “almost a conservative at heart and a revolutionary only in his rebellion against Sigismund; in short what might be called the George Washington of the Czech revolution.”¹⁷² Josef Pekar, though, calls Zizka

A rabid revolutionary, ever driven by his religious fanaticism, rarely accessible to the voice of reason or of constructive patriotism, personally bloodthirsty and vindictive and on occasion deceitful, even treacherous Zizka ... is essentially a destructive force, his role in Bohemian history was predominantly damaging.¹⁷³

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For ten years after Zizka's death, the only armies that could defeat his troops, who now called themselves "orphans," were other Hussite troops who had learned the art of war from him too. His soldiers continued to fight; as the heirs of messianic politics they had no choice and as peasants who had abandoned their homes and fields, they had no other way of making a living. Soon the army attracted freebooters, who used the sanction of holy war as an excuse to live by pillaging their neighbors. The more the Orphans succeeded, the more freebooters they attracted; lust for gain replaced religious fervor as the prime motivation. But by then, their reputation as the scourge of God preceded them. By August 1431, the Hussites struck terror into their foes simply by singing battle songs and rolling wagons to the front.

Ironically, but not unsurprisingly, a priest succeeded Zizka at the head of the revolutionary Hussite army. During the last seven years of the Hussite revolution, from 1426 to 1434, Zizka's successor was the priest Prokop the Bald. Under Prokop, the Hussite revolution fulfilled its messianic destiny by taking the true gospel as espoused by the Holy Nation of Bohemia to the rest of the world. Prokop the Bald led the Hussite armies to conquer other lands, something Zizka never did. Hussite armies, using Zizka's innovations, were invincible, and they fought to the Baltic and back without a defeat. Each campaign was accompanied by psychological warfare that spread Hussite pamphlets across Europe, an amazing feat before the printing press. From Poland to Spain, from Italy to England, Hussite troops spread the idea of revolution as Napoleon's troops would 400 years later. In the minds of the vulgar, winning a battle was the best theological argument possible. Zizka's army thus gave Hussite revolutionary ideas a credibility they could not have earned on their merits.

Prokop may have led Hussite armies abroad, but he was no Zizka. Dispensing himself from the vow of celibacy, Prokop married. He also allowed himself to be lured from Zizka's military principles. At the battle of Lipany in 1434, Prokop's troops were lured out of their battlewagons, whereupon the calvary promptly slaughtered them in the open field. Aeneas Sylvius had the last word on Prokop too. Like his mentor Zizka, Prokop died at Lipany "wearied with conquering, rather than conquered himself."⁷⁴ A little over two years later, the moderate Hussites signed the Basel Compactata ending their participation in the revolution. Roman diplomacy had succeeded where Sigismund's arms had failed. On September 7, 1437, the last pocket of Taborite resistance collapsed when the castle Sion near Kutna Hora fell and John Rohac of Duba was captured. Rohac was taken to Prague, tortured, and then hanged by a gold chain from the topmost rung of a three story gallows. More than 50 of his co-conspirators were hanged from the lower rungs. The hapless Sigismund, who lived long enough to see his enemies defeated and Prague returned to him as its king, had little time to savor his victory. Sigismund's leg soon became inflamed with the "fire of hell,"⁷⁵ in the words of one chronicler. His leg was amputated one piece at a time, but he could find no relief from the fire of hell and died shortly after Rohac.

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Their deaths marked the end of the Hussite rebellion, but not the end of revolution in Europe. By the time the revolution burned itself out in Bohemia, toxins carried like smoke by its armies had contaminated large sections of central Europe. The Hussite Revolution was a watershed. It was fundamentally unlike the peasant revolts of the 14th Century, but very similar to the revolts that would follow. Heymann calls it "the first in the great chain of European revolutions which helped to shape the character of modern, Western society."⁷⁶ The Hussite Revolution, like "the Dutch Revolution, the Puritan Revolution in England, the American Revolution and the Great French Revolutions," was "successful" because it "involved the whole of society" and in its wake left "a profoundly changed society."⁷⁷ Like the English revolution of the 16th Century, the Hussite revolution took land from the church and gave it to the nobles, increasing their power at the expense of the peasants, who now started towards their destiny as an impoverished proletariat. "The Hussite wars," Heymann continues, "thus can be regarded as the beginning of the long process of the secularization of land which went on, in varying forms almost all over Europe until the French Revolution and the Napoleonic wars in the main finished this job."⁷⁸

The term "Bohemian" took on its pejorative meaning as a result of the Hussite Revolution, because they

now became so strong and mighty and so arrogant that they were feared on all sides and all honest folk were terrified lest the roguery and disorder should spread to other peoples and turn against all who were decent and law-abiding and against the rich. For it [the Bohemian Hussite revolution] was the very thing for the poor who did not want to work, yet were insolent and pleasure-loving. There were many such in all countries, coarse and worthless people who encouraged the Bohemians in their heresy and unbelief as much as ever they could.⁷⁹

Before long "Bohemians" showed up in neighboring German kingdoms, preaching the gospel of revolution. Forty years after the battle of Lipany, the seer Hans Boehm (a name which indicated his Bohemian origin) arrived in the Bavarian town of Niklashausen, claiming the Blessed Mother had informed him that the Messianic Kingdom was at hand. Endorsed by the local parish priest, Boehm organized a mass movement that quickly became revolutionary. When Boehm was arrested, he was found preaching naked in a tavern, reminiscent of how the Bohemian Adamites "had represented symbolically the return of the state of nature to a corrupted world."⁸⁰ After Hans Boehm was arrested, the revolutionary sickness broke out next in Thuringia.

In February 1453, Breslau was awaiting the arrival of John Capistrano. The Franciscan preacher from Italy had a reputation as a fearless opponent of the enemies of the Church. In Italy he had taken on the Fraticelli, and the princes and bishops of southeastern Germany wanted him to take on the Hussites. Breslau (now known as Wroclaw) had staunchly defended Catholic orthodoxy in the face of repeated Hussite assault; Capistrano came to praise them for their faithfulness

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and to preach daily sermons during Lent. On Ash Wednesday, he began the sermons he would give, one a day, for the next 40 days. By Easter, Capistrano's health had broken under the strain, and he needed to recuperate. Once healthy enough to travel, he answered the summons of the bishop of nearby Neisse, who sought his council.

Troubling news followed Capistrano to Neisse. During Holy Week, some Jews of Breslau had bribed a Polish peasant to break into the village church and steal a ciborium full of sacred hosts. As the peasant hurried through an open field on his way to rendezvous with those Jews, a thunderstorm struck. Seized with panic, he threw the ciborium away, but not before he removed ten or eleven hosts, which were taken via the wife of a soldier to the Jews in Breslau. Twenty Jews then assembled in their synagogue and abused the hosts verbally and by assaulting them with whips and knives. When the Jews stabbed the host, blood spurted out of it a meter high. So much blood poured out of the desecrated hosts onto both perpetrator and bystander that the instruments of torture could not be cleansed and had to be disposed of in a nearby brook.

When the crime became known, the militia moved into the Jewish quarter and rounded up its inhabitants, interning them at the castle of King Ladislaus. Ladislaus ordered an investigation; during the investigation, Meyer, one of the main suspects in the case, committed suicide. According to Graetz's account, "a Jew by the name of Meyer ... who had bought a sacred host from a peasant, stabbed it, desecrated it, and distributed parts of it to Jewish communities in Schweidnitz, Liegnitz and elsewhere so that they could do likewise. It goes without saying that the wounded Host shed blood. This ridiculous fairy tale ... was of course widely believed. A number of Jews from Breslau were immediately thrown into jail."⁸¹

In May, Capistrano returned to Breslau. On June 14, the bishop, fearing innocent Jews might be implicated, asked Capistrano to investigate. Graetz's attitude is indicated by his use of the term "fairy tale." His sarcasm bespeaks an attempt to cover over sensational revelations that emerged during the trial but are unmentioned in his account. During the trial, a baptized Jewess, the wife of a citizen of Breslau, accused her father of engaging in a similar ritual 16 years earlier. That Jew had bought consecrated hosts from a woman and had then taken them to a cellar in Loewenberg, where he tried to burn them. Three times he threw the hosts into fire and three times they leaped out again, until an old Jewess who had come to witness the desecration exclaimed that, having witnessed this miracle, she now believed in the God of the Christians. The Jews flew into a rage and murdered her on the spot. They then burned her body and buried it in the same place. The Jews then took the host, placed it on a small table, and cut it into four parts, causing it to bleed so profusely that neither table nor knife could be washed clean, so both had to be thrown into a nearby stream. The same woman also testified that a child had been murdered for ritual purposes in the cellar.⁸²

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Acting on her testimony, the court sent a delegation to the house where the desecration allegedly took place 16 years earlier. There they dug up what looked like the charred remains of a fire as well as the bones of a woman and a child. Capistrano, we are told, handled these bones during the trial. Graetz holds Capistrano responsible for the outcome of the trial, which resulted, he claims, in the death of 41 Jews. Hofer disputes the number, but no one denies that Jews were executed for blasphemy and murder. In addition, 300 Jews were deported, and their children were taken from them, baptized, and put in Christian homes. "Capistrano," Graetz writes, "presided over them on the bench, as the court moved toward the verdict."¹⁸³ He concludes his attack on Capistrano by calling him a "Jew slaughterer" and a "cannibal."¹⁸⁴

Johannes Hofer tells a different story. Capistrano did indeed hold the bones of the boy in his hands during the trial, but that evidence and the way in which it was found convinced everyone that the Jews were guilty. Hofer also claims Capistrano was merely an advisor and did not preside over the trial. Capistrano, according to Hofer,

had nothing to do with the arrest of the Jews, nor was the supreme direction of the trial in his hands. During the first two weeks after the arrest, he was not in Breslau at all, but was the guest of the Bishop at Neisse.... That he acted thus in obedience to the express wish of the prudent and moderate Bishop, who insisted that the trial be ended before the departure of his guests, puts the affair in an entirely different light.¹⁸⁵

How could the court have come to another verdict? Not even Capistrano's most vocal critics doubted the guilt of the Jews who were on trial. "Jewish historians mention Capistrano's name with horror," Hofer writes, but

On the other hand, Jewish historians go decidedly too far when they band all such accusations as mere fables or psychological impossibilities. Unimpeachable evidence shows that cases of robbery and desecration of consecrated Hosts did occur in the Middle Ages, and still occur in our own days. Admitting that Jews as a class were not guilty, what reason can be given for denying that individual Jews never gave vent to their hatred of Christ by committing such crimes?¹⁸⁶

Hofer concedes "Christians were guilty of grievous injustice when, instead of punishing individuals who were guilty, they punished also the innocent majority. They were also guilty of credulity in easily accepting the charges against Jews."¹⁸⁷ The evidence, however, indicates that at least some Jews were guilty of murder and sacrilege, both of which were capital crimes. Capistrano's presence on the tribunal made no difference because "Sacrileges were punished by death. That was the general European practice, which meted out the death penalty for much lesser crimes. Even the banishment of all Jews corresponded in such cases with the general view of the public. Jews were merely tolerated. The state believed itself justified, whenever public welfare required, in banishing Jews and confiscating their property."¹⁸⁸

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Given the evidence, the Jews would have been found guilty whether Capistrano was there or not. Furthermore, if the Jews were guilty of capital crimes, Capistrano cannot be termed a slaughterer of Jews. Hence, Graetz's portrayal of the charges as "a ridiculous fairy tale" ignores both the evidence and the law. His intent was to smear Capistrano. The state had the right to punish criminals. If "the Silesian Jews, in fact, commit[ed] the crimes which they were accused of," Hofer points out, "Capistran's position is unassailable. Ritual murder, sacrilegious crimes, would even today be punished. The sentences of 1453 were entirely in harmony with contemporary European ideas of justice."⁸⁹

Some Jewish historians, including Graetz, claim that since the evidence was *prima facie* fantastic, the Jews were victims of a plot "set in motion," Hofer claims, "to get rid of pressing creditors."⁹⁰ It is easier, however, to accept the evidence for blasphemy and murder than to find evidence of a plot:

The detailed account of the robberies, the precise reports on places and times, the definite description of all persons concerned, even of accused Christians, all this must incline us to believe in the trustworthiness of the charges.... If this whole procedure was owing to a plot, its extraordinary ingenuity and precaution become historically remarkable. With all allowances for the imperfect juridical procedure of those days, and for the prejudices of judges, how shall we account for the remarkable fact that even those who condemned the expulsion of the Jews as unchristian, still do not manifest the least doubt about the truth of the accusations. Take for instance, Peter Eschenloer, who came to Breslau in 1455, and in 1470 wrote of the affair in the sense just quoted. Nearly 20 years had passed when he wrote, 15 of which he had spent on the spot. Must we admit a plot so deep that none of the real facts ever came to the knowledge of the public? And if we admit such a plot, then we must also say that the judges were the victims of invincible error.⁹¹

Graetz also claims Capistrano was indirectly responsible for the trial because he inflamed public opinion against the Jews during his Lenten sermons. Hofer, however, points out that of the 40 sermons, only one referred to the Jews. In it Capistrano urged the citizens of Breslau not to refrain from work on Saturday, lest the Jews interpret this as participation in their Sabbath celebration. Capistrano did not preach sermons on the Jews or to the Jews in Breslau because Breslau, especially in comparison to Vienna and Nueremberg, had an insignificant Jewish population. According to Hofer, "The popular conception of Capistran thundering for forty days against the Jews is the purest fiction."⁹²

What was Capistrano's position on the Jews? Hofer says his "general attitude toward the Jews stands out clearly in his sermons,"⁹³ which according to the custom of the day, Jews were forced to attend. In those sermons, he urged Jews to convert to Christianity. "The usual imagination," Hofer writes, "that on such occasions he aroused popular sentiments against the Jews is not true."⁹⁴ In a sermon in Vienna, which had a large Jewish population, Capistrano claimed that Jews felt they were entitled to kill Christians but would never say this publicly because of their small numbers.⁹⁵

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He preached to the Jews in "sorrow and disappointment" at their failure to respond to Christ's call to conversion.¹⁹⁶ He did not treat them with contempt. Like all medievals, Capistrano would have found the notion of racial hatred incomprehensible. The Jews were the enemies of Christians not because of their DNA, but because they had rejected Christ, and because the first consequence of that rejection was a war of subversion against Christian faith and morals and the culture based on it. "The Jewish question," for Capistrano, "is a religious one."¹⁹⁷ Once the Jew accepted baptism, there was no difference between him and the Christian. In one sermon, Capistrano claimed that were the Jews to hear the word of God, he would love them as he loved his nearest relatives. Faith, however, can never be compelled. The Jews can only be invited to believe.

If the Jews refuse to accept Christianity certain consequences follow. The first is that Christians must be protected from subversive and predatory activity, and this can only be accomplished by complete segregation. In this, he was stricter than St. Thomas Aquinas. Even after they have been segregated, Jews should not be allowed "privileges that would weaken or abrogate those protective measures of Christian society."¹⁹⁸ Capistrano never tired of preaching about the bad effects of usury on Christian society. As a result he "urges that spiritual rulers insist on the strict observance of the laws concerning Jews and on the abrogation of contrary privileges. In this effort he did not stand alone. Many other reformers condemned the arbitrariness and laxity manifested in this matter."¹⁹⁹

Capistrano left Breslau after the trial and went to Poland, which had a significant Jewish population that was growing steadily, and whose privileges, especially usury and tax-farming, would cause Poland serious problems in the coming centuries. The Jews did not, however, receive Capistrano's undivided attention. When they met with King Casimir in Cracow, Capistrano and Bishop Zbigniew urged him to deal with both the Hussites and the Jews. According to Graetz's account, Capistrano "threatened him with the punishments of hell and prophesied a bad outcome in the war against the Prussian Knights if he didn't revoke the favorable privileges of the Jews and hand the Hussite heretics over to the bloodthirsty clergy."²⁰⁰ When the war with the Teutonic Knights went badly, Graetz claims Capistrano attributed the defeat of the Polish army to the "privileges given to the Jews."²⁰¹

After we peel away the invective, Graetz admits the Jews had been granted privileges by the princes across central Europe. Unlike Capistrano, Graetz undoubtedly considered this good, but that is no indictment of Capistrano. Capistrano was convinced that privilege for the Jews led inevitably to moral laxity and subversion of the faith. As Graetz well knew, Jews were granted privileges not out of humanitarian concern; they were granted privileges because they granted financial concessions to the prince, specifically loans at lower interest rates. To make money available to the prince on favorable terms, Jews were granted the privilege of lending to the burgher and peasant at usurious rates. Once Jews got

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the prince in his debt, they could demand other concessions too—the privilege to live among Christians, the privilege not to wear the badge which distinguished him from the Christians, etc. Each of these privileges allowed the Jew closer contact with Christians, contact which he could then exploit to his advantage. Capistrano was against privilege for the Jews because whenever there was free contact between Jews and Christians, the faith was endangered and morals suffered.

Capistrano felt that Jews, because of their rejection of Christ, and not because of their race, were a constant danger to any Christian society. His thought paralleled the thinking of popes as expressed in “*Sicut iudeis non.*” Capistrano felt that the Jew could be tolerated but certainly not privileged. According to Hofer, Capistrano’s attitude was a function of his idea that the Christian state served as “the Christian empire of God here on earth.”²⁰² According to Capistrano’s idea, “Christ is King, and Christ’s Church is the kingdom of God. The Jews are the descendants of those who killed this king. They have inherited hatred against Christ from their ancestors, and they give it full vent wherever they can do so with impunity. Therefore we are justified in suspecting them. They are now simply our enemies and are known as such. They have crucified our Lord Jesus Christ.”²⁰³

Capistrano’s recommendations for social policy flowed from that premise. Christians should not associate with Jews, so, *a fortiori*, they should not become dependent on Jews “in any shape or form.”²⁰⁴ Usury is one of the most debilitating forms of dependence; therefore, princes should not allow Jews the privilege of taking usury. According to Hofer:

To prevent commercial and social contacts by strict enforcement of the laws concerning Jews, and to abrogate all privilege that stood against this plan, was the fundamental idea of Capistran’s policy. How far did he succeed? That he deeply injured Jewish interests in many lands is the assertion of Jewish historians. Detailed proof of that assertion is lacking. In Italy he did succeed in having edicts issued to abrogate Jewish privileges.²⁰⁵

Because he saw the deleterious results of contact between Jews and Christians, Capistrano took the rigorist position. When asked if Christians were permitted to buy from Jews those parts of butchered animals which the Jews for ritual reasons discarded as unclean, Capistrano said, No, because “Christians would thus appear inferior in the eyes of Jews. The Jews consider unclean anything touched by Christians. Why should Christians take and use what is set aside by the wicked hands of unbelieving and perfidious Jews? Let the Jews buy and eat what they like. That is their own business. But let them have no occasion to think contemptuously of our immaculate faith and to consider themselves better than us.”²⁰⁶

He took a similar position when asked if Christians could buy wine from Jews. Again the answer was, No, because “Our dignity forbids us to consume the dirt that falls from their hands and feet when they tread the grapes. In many cities matters are so regulated that the Jews buy grapes for their own use. Their unholy feet must never soil that wine which our priests use in the Holy Sacrifice. From

their own meat let the Jews make offerings according to their custom. Or, if they will, let them feed that meat to the dogs who catch the quails and pheasants for their delicious banquets.”²⁰⁷ Capistrano, according to Hofer, felt “our Lord Jesus Christ” would “be grieved by association between His perfidious enemies and his faithful people.”²⁰⁸

An age which thinks of every form of association as discriminatory has a difficult time viewing Capistrano’s indictment of the Jews objectively. An age in which the idea of the common good has evaporated, or an age that celebrates selfishness as a virtue, is in no position to throw stones at an age that occasionally made an entire race responsible for individual crimes. The corporate sense, so developed in the Middle Ages, had its dark side in that the innocent could be lumped with the guilty, one of the fears of the bishop of Neisse during the trials in Breslau. But the issues need to be separated to understand them. St. John Capistrano was no Jew-hater. He loved the Jews because he knew that the Jews were the enemies of the Church and that Christians were bound to love their enemies. His efforts to convert them were an expression of that love, no matter how the Jews construed them.

Capistrano also loved his fellow Christians, and his campaign against Jewish privilege expressed that love, because he saw how the average man suffered under debt when the princes granted the Jews privileges that enriched the prince and the Jews but impoverished everyone else. The privileges granted to the Jews caused concern to anyone who cared about the common good. The Jews understood this, and they feared Capistrano; they tried to bribe him without success.

To stigmatize Capistrano as a Jew-hater because he insisted laws be enforced is deliberate misrepresentation of the social facts of his era. Jewish involvement in usury caused problems—not least of all for the Jews—throughout the Middle Ages. “The question of Jewish privileges cannot be regarded as a war of medieval intolerance against the approaching dawn of noble humanitarianism.”²⁰⁹ Capistrano’s contemporaries understood that, and the idea “That in dealing with heretics and Jews he transgressed established bounds and thereby failed against Christian charity is a thought practically unknown to contemporaries. He was at times censured as impractical, but never as uncharitable or inhuman. Even Doering, one of his severest critics, finds nothing to blame in Capistrano’s behavior toward the Jews in Breslau.”²¹⁰

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The Jewish Revolutionary Spirit

The Converso Problem

Revenue to the crown dropped catastrophically as a consequence of the conversion of the Sephardic Jews. The Jews who submitted to baptism were no longer subject to the head tax. They were also, as Christians, qualified for governmental office. Race was not an issue. "[T]he Jew who became a Christian was eligible to any position in Church or State or to any matrimonial alliance for which his abilities fitted him."¹ The converted Jews flourished, leading the nation in its return to "normalcy." When the king of Aragon admitted officially that many conversions were forced, and therefore unacceptable, and allowed Jews to return to Judaism if they wished, the resulting laxity, prosperity, lack of catechesis, and general lethargy, combined to call commitment to the faith into question. Because the Jews' way of life often didn't change much after conversion, the lines between Christians and Jews blurred in doctrinally and socially dangerous ways. The Infante Don Alfonso summarized the situation when criticizing "conversions [which] resulted from overt pressure and coercion."² Forced conversions are not

deeds pleasing in the sight of God, for He desires voluntary and not compulsory sacrifices. Moreover, experience has shown that, contrary to expectations, the recent converts to the holy Catholic faith still continue most meticulously and reverently—even in an exaggerated form—in their perversities and faith in the false religion in which they believed before the illumination of the Holy Ghost came upon them. I can testify that I have observed this in my own private concerns and at my court.³

The very openness of Spanish society, though favorable in the short run, was ultimately detrimental to the status of the converted Jews. Diego de Valera, a converso, wrote "there was great enmity and rivalry" on the Cordoba city council, because "the New Christians were very rich and kept buying public offices, which they made use of so arrogantly that the Old Christians would not put up with it."⁴ The conversos often worked at the royal courts because their religion was no longer an impediment to putting their abilities to use as civil servants. In 1415 Juan II of Castile informed his converso treasurer, "Whereas I have been informed that members of your family were, when Jews, considered to be noble, it is right that you should be held in even more honor now that you are Christians. Therefore it is my decision that you be treated as nobles."⁵ The status of the Jews who converted in the wake of the riots of 1391 and the campaigns of Vincent Ferrer in the early 15th Century has been disputed ever since. Cantor says

not only were the great majority of Jewish converts sincere, but from among learned and aristocratic New Christian families came some of the greatest names in early 16th Century Spanish ecclesiastical and cultural history: Juan

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Luis Vives, the Erasmian humanist, Bartolome de Las Casas, the apostle to the Naive Americans and nemesis of the reckless conquistadors; St. Teresa of Avila, reformer of the Carmelite order, the first female doctor of the Church, and the teacher of St. John of the Cross; as well as some leading bishops of the time, such as Hernand de Talavaro, the first bishop of Granada, formerly Queen Isabella's confessor.⁶

Cantor goes on to say:

It is not an exaggeration to see the role of scions of converted Jewish families as central to the Spanish Renaissance of the early 16th Century, as were Jews in the modernist cultural revolution of the early 20th Century. In both cases complete access to general culture induced an explosion of intellectual creativity. The Jewish New Christians and their children in the early 16th Century embraced Christian thought and learning with the same kind of creative enthusiasm as assimilated Jews contributed to modernism in literature and theory between 1900 and 1940.⁷

Cecil Roth says the opposite. Although "within a generation or two, the Marranos became assimilated enough," Roth feels appearances were deceiving. Although "their worldly success was phenomenal," and "they almost controlled the economic life of the country" and "made fabulous fortunes as bankers and merchants," and "thronged the liberal professions," even attaining high rank in the Church, "the vast majority of the Conversos "remained faithful at heart to the religion of their fathers.... *Their Christianity was merely a mask* ... They were Christians in nothing, and Jews in everything but name."⁸

Was the Christianity of the Catholic bishop Solomon Halevy merely a mask? That seems unlikely. The evidence for the sincerity of Jewish conversions comes largely from the biographies of eminent conversos. The evidence for insincerity comes largely from the documents of the Inquisition. Benzion Netanyahu resolves the dilemma by disqualifying all Inquisition documents as unreliable. "Most of the conversos," Netanyahu tells us,

were conscious assimilationists who wished to merge with the Christian society, educate their children as fully fledged Christians and remove themselves from anything regarded as Jewish, especially in the field of religion.... the number of the Christianized Marranos was rising from generation to generation, while the number of clandestine Jews among them was rapidly dwindling to the vanishing point. In 1481, when the Inquisition was established the Judaizers formed a small minority in both relative and absolute numbers.... Surely there was no need to eliminate by force a phenomenon that was disappearing by itself.⁹

Netanyahu claims scholars felt the conversos were secret Jews only because of "the reliance of most scholars on the documents of the Inquisition."¹⁰ To get an accurate picture of mid-15th Century Spain, evidence "must be obtained from sources that were absolutely free of the Inquisition's influence."¹¹ Evidence needs to be gleaned from "documents that antedated the Inquisition."¹² Those documents, Netanyahu says, show "virtually all Jewish authorities in Spain and elsewhere re-

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garded the mass of the Marranos as renegades—that is, as apostates or gentiles. By any of these definitions, these were Christians, and in no way Judaizers or crypto-Jews.... Had the Marranos been secret Jews, the Jewish scholars and leaders who authored our sources would have been the first to confirm this fact.... The evidence of the Jewish sources, therefore, flatly contradicted the Inquisitional charges. Its lesson was that the New Christians were generally what their name suggested.”¹³

Netanyahu thus begins to solve the problem of whether the converts were sincere, but raises another even more intractable problem. If the Jews were sincere, why did the turmoil the conversions were supposed to solve continue? If the conversions were sincere, why didn’t peace return to Spain? Netanyahu’s answer to that question is anti-Semitism. But, as of 1391, anti-Semitism did not exist. Animus against Jews was based purely on religious grounds. Baptism, as St. Vincent Ferrer pointed out, destroyed the Jew. There was no Jew left after conversion. According to principles that the popes reiterated repeatedly, converts were to be accepted without calumny. Why, then, was there a problem? Netanyahu’s answer: the Spaniards hated the Jews and looked for any reason to discriminate against them, even after conversion. According to Netanyahu, the bishops were not interested in “true conversion or religious probity.... What they wanted was to have the Jews degraded and repressed.”¹⁴ Netanyahu claims the Spanish bishops “did not want to have all of Spain’s Jews converted and fused with the Spaniards.”¹⁵ But this is precisely what happened in case after prominent case! The conversion of Solomon Halevy is one example of a Jewish convert who was accepted unequivocally by both the Church and State. There is no evidence of any reluctance of the Spanish hierarchy to accept him as a fellow bishop in good standing. Torquemada, the Grand Inquisitor, came from a converso family. Ignoring these and other salient facts, Netanyahu claims the bishops evaded a dilemma when “they formally recognized the forced converts as Christians, but in practice treated them all as Jews on the grounds that their conversion was forced.”¹⁶ There is no evidence to support this contention, and much to contradict it. Netanyahu notes some bishops attempted to thwart the mass conversions, but refuses to accept the theological justification for their actions. Theological considerations distinguished the bishops from the politicians in Spain, the latter always more willing to use forced conversion as the simplest solution to intractable conflicts. Forced conversion was not new to Spain, nor were its *sequelae*. In 633 the Fourth Council of Toledo decreed “Very many of the Jews who, some time ago, were promoted to the Christian faith, are now not only known to blaspheme Christ and perform Jewish rites, they are also presumed to practice the abominable circumcisions.”¹⁷

After admitting “the Church often curbed the kings’ zeal” and the bishops “at least to some extent, championed freedom of conscience,”¹⁸ Netanyahu is forced to question their motives. The more Netanyahu develops his thesis the more he gets caught in the hermeneutic of his own suspicions. The bishops, he says, “hid their real motives when they attributed the slowness of their action to their attempts

to convert the Jews by preaching.”⁹ How does he know this? In opposing forced conversion, the Spanish bishops were only reiterating the constant teaching of the Church. No hidden motives were necessary to justify their position. Netanyahu gives no evidence for his assessment of their motives. Instead, he makes apodictic statements: “No one knew better than the Spanish bishops that they could not count on mere preaching and persuasion to convert Spain’s Jews to Christianity. Hence, their policy on the issue of conversion was rooted in different considerations.”²⁰ Netanyahu thus contradicts his original premise that the conversions were sincere. The crusade of Vincent Ferrer shows that preaching and persuasion led to the conversion of many Jews. The same is true of the Disputation of Tortosa, which even Jewish sources admit. Netanyahu, as a result, is in a bind. If the conversions were insincere, then the documents of the Inquisition are worth examining. If the conversions were sincere, then they were not brought about by force, but by “preaching and persuasion.” Netanyahu seems unaware of the contradiction at the heart of his book, a contradiction required by the unquestioned tenet of mainstream Jewish historiography, namely, that anti-Semitism is never a function of Jewish behavior.

Conspicuous by its absence from Netanyahu’s book is any consideration of rabbinic theology on the issue of conversion under duress. The rabbis played into the hands of racists when they collaborated with unscrupulous Spanish politicians to allow false conversion. The early Church was split over whether Christians who renounced the faith during the Roman persecutions should be readmitted to the Church. The less rigid debated which penances should apply, but the Church never condoned renunciation of the faith. Talmudic Judaism, however, accommodated lying (if not in all cases of apostasy) based on a distinction that would have consequences as serious as those that followed from the forced conversions. In the 15th Century, the Rabbis in North Africa distinguished between *anusim*, or unwilling converts, and *meshumadim*, those who converted voluntarily. The only Jew ostracized by the synagogue was the sincere convert. The liar and dissembler were tolerated tacitly, in violation of the teaching of Moses and the scriptural principle articulated in the Book of Maccabees. As a result, the rabbis and unscrupulous anti-Semitic Christian politicians collaborated in creating an atmosphere where subversion flourished. Jews who prospered by converting could continue to prosper as Christians while retaining the same opportunistic attitude toward Christianity that had prevented them from dying for Judaism. The Christians who had been moved to violence against Jews now harbored the same animus, clouded by religious ambiguity, against the conversos, whom they called Marranos, a derogatory term, which some claim means swine. Race replaced religion as the source of the animosity, but now there was no instant theological cure, i.e., baptism, for being of the wrong race. There was, in fact, no cure other than extermination or expulsion.

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Forced conversion strengthened the suspicions it was supposed to allay, and turned a difficult issue into an impossible one. And the rabbis were instrumental in strengthening the suspicions of the racially minded. Jews were regarded as a fifth column within the state, and conversos were regarded, because of the very conversion that was forced on them, as an even more dangerous fifth column within the Church. Fray Vicente de Rocamora, the confessor of Empress Maria, sister of Philip II, "threw off the mask of Catholicism and joined the Hebrew community at Amsterdam as Isaac of Rocamora."²¹ In the 17th Century, the Jewish community at Amsterdam consisted almost exclusively of conversos who had thrown off the Catholic faith after escaping from Spain and Portugal. It was made up, in other words, of apostate Catholics who had lied about their faith.

The cynical Jews who converted insincerely exploited the system of forced conversion to retain power and wealth: consequently those whose conversions were sincere suffered under the growing anti-Semitism. Later Jewish apologists seem unaware of the complexity of the situation and the implications that flow from it.

Roth's description of the conversos as "Christians in nothing, and Jews in everything but name" probably described some but not all Jews who converted after the uprising of 1391. He fails to see that justifying false conversion lends credence to the anti-Semites. First, it ignores the many sincere conversions. Roth and the Spanish anti-Semites dismiss the possibility of sincere conversion out of hand. Second, Roth's justification of duplicity condones subversion and makes it a Jewish characteristic. In this, Roth is following weighty rabbinic opinion, which accepted outward conversion if coupled with an inward denial. The rabbinic acceptance of duplicity would have far-reaching consequences for European Jewry.

The regimen of false conversions in Spain made a bad situation worse. The cynical Jewish converts continued to exploit the situation under the protection of the Church, while the sincere Jewish converts lived under constant and intolerable suspicion. By the 1440s, it was clear that forced conversions had not solved Spain's Jewish problem. According to the Acts of the financial administration of Castile

Jews controlled about two-thirds of the indirect taxes and customs within the country, on the frontier and at the ports. Occasionally, in conjunction with tax-farming, Jews also engaged in purveying grain, arms and clothing for the army that was then fighting with the Moslems. A whole network of Jewish tax-farmers and collectors was spread over the entire kingdom. Their chief was a Jewish tax-farmer general, who also acted as the king's treasurer.²²

The old animosities returned more virulently. A Jewish tax-collector was killed. On Jewish festivals, conversos "visited their Jewish friends at the synagogue and in the succah."²³ The lingua franca of both groups became a rationalist "Averroism," according to which it was "common practice for both converso and Jewish intellectuals to compare the laws of the Torah to natural morality and natural law" and assert that Aristotle's *Ethics* was a "sufficient" guide for Christian conduct.²⁴ "The wholesale conversions," says Walsh,

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seemed to have given to this opportunist type of Jew a chance to eat his cake and have it too. He could enjoy all the advantages of going to Mass on Sunday, and going to the Synagogue on Saturday. His children were barred from no profitable and honorable occupations. They could marry, thanks to his money, into noble impoverished families, and succeed to the proudest titles in Castile. They could become priests, even bishops. There was Andres Gomalz, parish priest of San Martin de Talavera, who, according to his own confession, celebrated Mass from 1472 to 1486 without believing in it.²⁵

Baer, writing from the Jewish perspective, concurs. The fervor of conversion from 1391 to 1414 was followed by reaction, during which the conversos returned *ad vomitum Iudayisme*. Baer sees a conscious return to Jewish roots rather than cultural inertia or opportunism: "Not only did actual converts (anusim) try with all their might to live as Jews, but even the children and the grandchildren of apostates who had forsaken Judaism of their own free will and choice were now inclined to retrace their steps. The conversos secretly visited their Jewish brethren in order to join them in celebrating the Jewish festivals."²⁶ Baer says the conversos "had Jewish prayer books and engaged their own Hebrew teachers and ritual slaughters."²⁷

The conversos continued to earn the odium of the Christian majority because many lent money at interest and tax-farmed. The efficacy of baptism, and therefore, the sacramental system of the Church, was called into question, something that led inexorably to racism. Or fear was suppressed and then transformed into hatred of the Jews, who were seen as trifling mendaciously with the most sacred commitments, and therefore incapable of being trusted. The suspicions fell most heavily on the cultured conversos of the upper class who benefited most from conversion by gaining access to offices previously off-limits to Jews. The average Christian believed he was ruled by a class of philosophical intellectuals who were nihilists and opportunists with no religious beliefs. Baer cites the saying, "to be born and die; all the rest is a snare and a delusion," as epitomizing the beliefs of this class of convert.²⁸ Because of the large number of converted Jews prominent in Spain, it was reputedly more secular than renaissance Italy. "Lyric poetry from the period reveals, as it did in the 12th and 13th centuries, a type of Jewish courtier who had become either a converso or an open apostate." The Italians felt the Jews ruled Spain, "while secretly perverting the faith by their covert adherence to Judaism."²⁹

During the posthumous trial of Pedro de la Cavalleria, killed in 1461 in an uprising in Catalonia against John II of Aragon, a Jewish weaver testified that de la Cavalleria had lived near his home in a small village in Aragon to escape the plague. While there, de la Cavalleria often visited the weaver and took part in the Sabbath meal, eating ham and other foods. When the tailor noticed how well versed de la Cavalleria was in Hebrew prayers, he asked him, why, "being so learned in the Torah," he had converted to Christianity. De la Cavalleria replied:

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Silence, fool! Could I, as a Jew, ever have risen higher than a rabbinical post? But now, see, I am one of the chief councilors (jurado) of the city. For the sake of the little man who was hanged (Jesus), I am accorded every honor, and I issue orders and decrees to the whole city of Saragossa. Who hinders me—if I choose—from fasting on Yom Kippur and keeping your festivals and all the rest? When I was a Jew I dared not walk as far as this (i.e., beyond the prescribed limits of a Sabbath day's walk) but now I do as I please.³⁰

Baer concludes "Testimony as detailed can hardly be doubted."³¹ Conversos could have the best of both worlds. They could advance in careers formerly barred to them, and they could continue to lend money and tax farm, without the heavy burden of the Jewish law or the equally heavily burden of taxation levied on the Jews. They had the freedom of the Gospels from the Jewish law, and they had the freedom of the Jews from Christian responsibility. No one was able to enforce either set of rules on them.

This triumph was short-lived. Their success shows there had been no antagonism of race but only of religion. That changed speedily. As apostate Jews, in many cases, they lavished hate and contempt on those who remained Jews. It proved impossible to stimulate popular abhorrence of the Jew without also stimulating the envy and jealousy excited by the ostentation and arrogance of the New Christians. Morals deteriorated at the court, and the peasants groaned under their predations. "This situation," Walsh says,

could not go on indefinitely without an explosion, and unfortunately there were many explosions of the worst possible sort. The mob, seeing the government of Enrique el Impotente unwilling to do anything to curb the conversos, and virtually handing over to them the conduct of both State and Church, took matters into their own hands. In one city after another, just before Queen Isabel came to the throne, the conversos were put to the sword and their houses burned.³²

The explosion occurred in Toledo in 1449, when Alvaro de Luna demanded the city pay for the defense of the frontiers. When the city refused, Alvaro ordered his tax-farmers, most of whom were conversos, to collect. The population rose in rebellion and burned the house of a prominent converso tax-farmer to the ground. The mob then turned on the houses of Toledo's other conversos and burned them to the ground too. It was the first racially based pogrom in the history of Christendom; it marked the entry of racism into European history: "the hatred which of old had been merely a matter of religion had become a matter of race. The one could be conjured away by baptism; the other was indelible and the change was of the most serious import, exercising for centuries its sinister influence on the fate of the Peninsula."³³

State and church responded promptly. The old Christians held the conversos responsible for the uprising. Pedro Sarmiento had conversos tortured; they confessed they had been living as Jews. He sentenced them to burn at the stake and issued an edict accusing them of perfidy. The conversos, the edict claimed, had

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been behind Don Alvaro's ruinous levy, which was tantamount to an act of war. The conversos, further, had plundered the royal treasury "by stratagems and cunning," which had impoverished the ancient nobility, depriving them of their fortunes, rights and privileges. Sarmiento then "proclaimed all conversos of Jewish descent to be unfit for any public office whose occupants exercise authority over Old Christians in the city and the district."³⁴

On September 24, 1449, Pope Nicholas V issued a bull declaring that the faithful were one and that racial distinctions had no standing in the Catholic Church. He ordered the king to enforce the laws of Alfonso X to this effect. Converts to the Catholic faith were to be accepted without calumny. Alonso de Oropesa, General of the Geronimites, wrote *Lumen ad Revelationem Gentium*, supporting the pope's pronouncement that the Church was one. He also laid out a program of reform to deal with the converso issue, but the feuding between old and new Christians continued unabated.

The grievances of the old Christians can be gleaned from a satire written around this time. A parody of a royal document, it purports to confer privileges on a knight of old Christian descent to henceforth live like a Marrano. He could now advise the country's rulers

and by his wicked counsel to lead them into the paths of licentiousness, lust and oppression of their poor subjects and to derive from all this the utmost possible advantages for himself. He was entitled ... to charge interest on loans, to keep the Jewish laws, to intermarry with members of the Jewish race, to hold their opinions, and to believe not in the Catholic faith but solely in birth and death.³⁵

He was also granted permission

to swindle old Christians and set them to murdering one another. He was also free to become a priest for the purpose of listening to the confessions of old Christians and to pry into their secrets. He and his posterity were permitted to become physicians and surgeons so as to kill old Christians, take away their wives, defile their pure blood and occupy their posts.³⁶

The satire parodies the greed of the conversos, granting the old Christian the right to carry "tax-farming registers in place of prayer books" when attending Church services, "as many of the marranos were in the habit of doing." Christian knights were "to be called by Jewish names in private and Christian names in public so as to deceive the people."³⁷ Baer claims this satire marks the entry of racism into European life "because in it we find for the first time the favorite racial adage: that the pure blood of Spanish Christians was defiled when mixed with that of persons of the Jewish race."³⁸ Racism was deeply subversive of the Catholic faith thereafter throughout European history until the Nazi genocide, because it cast doubt on the efficacy of the sacraments, and, consequently, on the power of Christ and his Church. The Spaniards who had the misfortune to live under weak kings like Henry the Impotent "had learned from experience that a man's characteristics and beliefs were not changed by baptism, despite its 'ineffaceable

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character.”³⁹ All conversos were now suspect; and Jews could use these suspicions to cast doubts on the successful efforts of Vincent Ferrer, Pablo Santa Maria, and Geronimo de Sancte Fide.

King John II of Castile responded to the crisis in Toledo by siding with the pope and punishing Sarmiento and the old Christians, whose anti-converso decrees were revoked. Sarmiento fled for his life. Two years later, Nicholas V bowed to political necessity when John II asked him for the authority to establish the Inquisition to try conversos suspected of practicing Judaism in secret. The nobles of the realm, however, continued to exert pressure from the opposite direction. They wanted repressive laws revoked so they could attract Jews into their service. When they were not revoked, the nobles ignored them and favored Jews for financial reasons. To fulfill the pecuniary expectations of the princes, the Jews reverted to grinding the Christian majority, a practice that further inflamed already white-hot resentment. The nobles and districts that followed the law were, in effect, punished financially for doing so, which led the Cortes of 1462 to ask Henry to rescind the offending laws and restore liberty of trade between Christian and Jew.

Henry the Impotent's inability to control the situation resulted in 20 years of increasing anarchy, leading eventually to civil war. Both Jew and Christian, old and new, were to learn that tolerance was another word for chaos. The Judaizers maintained the upper hand in government because the ruler was too weak to rein them in, but the inactivity of the princes only led to the increased activity of the prelates, who complained loudly because the prince handed his realm over to exploiters.

Six years into Henry's reign, Alfonso de Espina, a Franciscan monk, published one of the most virulent attacks on the Jews to date, *Fortalitium Fidei* (Fortress of Faith). Espina was the confessor to Henry IV and a Jewish convert himself, so once again the old pattern reasserted itself. His book and sermons followed in the footsteps of Martini's *Pugio Fidei*, but his ire focused on the conversos. The situation was as confusing as it was dangerous. In his diatribe, Espina “suggested that if an Inquisition were established in Castile, large numbers of them would be found to be only pretending Christians, engaged in judaizing and in undermining the Faith they professed.”⁴⁰ Something had to be done to end the confusion, under whose cover “The judges of the people” were “being seduced by the bribes they receive from the cruel Jews who blaspheme God.” Everyone pursued his gain at the expense of everyone else, but “No man takes up the cudgels for abject Spain.”⁴¹

The complaints of the old Christians against “the religious misconduct of the conversos, who were never punished” were not exaggerated, according to Espina. They were “well-grounded.”⁴² When the crown did nothing, “the embittered populace rose up and took vengeance upon the conversos on their own initiative.”⁴³ Oropesa, who proposed a more moderate course than Espina, concurred and “suggested that the king put an end to this state of anarchy by means of suitable regulations.” The radical Espina and the moderate Oropesa, who defended

the conversos, thought some judicial body was necessary to pursue the rumors of judaizing and either lay them to rest as fictions or establish them as fact and prosecute the guilty. Even Oropesa reproved the government for handing its reins to the Jews. His strategy was to divide the conversos from the Jews and to lead the converso to a stronger, deeper faith through Christian charity. Unfortunately, the opposite happened, but both voices were instrumental in forming the consensus that established the Inquisition in Spain.

In 1453, after Constantinople fell to the Turks, the Christians feared a resurgence of Muslim influence in Spain, thwarting the reconquista. The Jews were seized again with Messianic fervor, much of it described in Espina's *Fortalitium Fidei*. The arrival of the Messiah was imminent once again, even if "None could see the Messiah except circumcised Jews; if any non-Jews looked at him, he would blind them forthwith by his dazzling radiance."⁴⁴ In 1464, large numbers of conversos sailed for Constantinople, where they intended to revert to the religion of their fathers and give aid to the Turk Antichrist, who planned to march on Christian Europe and subdue it as the Moors had subdued Spain in the 8th Century.

During the 1460s, many Jews who fled persecution in Castile settled in Aragon, where lax conditions led to a fairly open practice of Judaism by the conversos. One refugee was Juan de Ciudad, who presented himself at the home of Rabbi Abraham Bivach for circumcision. After a rite which removed, according to rabbinic theory, the stain of baptism, Juan de Ciudad set off for the Holy Land, presumably to practice his religion and give whatever aid he could to the Turkish Antichrist. Baer summarizes the conditions then extant in Aragon: "Only religious laxity, toleration and the state of war then prevailing in the Kingdom of Aragon can explain the fact that such actions could take place almost publicly, and that the circumcised men could go their way unhindered."⁴⁵

In 1465, Oropesa led a delegation of Christian nobles who petitioned the king to enforce the laws against Jews and Muslims; high on the list was a request to enforce anti-usury laws, an indication the issue of usury was still intractable. Henry, however, was in no position to enforce anything. His kingdom was in anarchy, which soon descended into civil war, even though he was no longer king. Later in 1465, his brother Alfonso deposed Henry IV. Alfonso ascended the throne of Castile in 1467. When Alfonso entered Toledo in May of that year, open warfare broke out between the old Christians and the conversos. On July 2, a battle raged in Toledo for three days, during which four streets inhabited exclusively by conversos went up in flames. "Many of the conversos who fought in these battles," says Baer, "were undoubtedly involuntary converts who practiced the Jewish rites and believed in the torah—a fact confirmed by the records of the Inquisition in the middle and late 1480s."⁴⁶

In 1469 Dona Isabella of Castile married Don Fernando, son of John II of Aragon. Ferdinand and Isabella tried to resolve the civil war that raged throughout Spain. The Jews were initially well-disposed to the marriage. Pedro de la Cav-

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alleria had brought the pearl collar that served as the equivalent of an engagement ring to Castile. The Jews felt that a strong regime that maintained law and order would benefit them. But, at least initially, Ferdinand and Isabella proved incapable of ending the civil war.

In March 1473, violence and racial hatred broke out again with renewed fury. During the conflicts of 1473, the Inquisition tried conversos in Cordova and Ciudad Real. On December 10, 1474, Henry IV died, bequeathing his kingdom and its problems to the young married couple, who began to accept a nation-wide introduction of the Inquisition as the only way to restore law and order to the realm. The only thing that united Spain was the demand for resolution of the crisis. Anton de Montora, a converso from Cordova, wrote a poem upon their accession which describes the plight of his co-religionists, "innocent people whose faith," he claims, was "as orthodox as the sovereigns."⁴⁷ The mendicant friars, though, continued to preach sermon after sermon against Judaism and the Judaizers, urging the faithful to take matters into their own hands.

There was also the matter of the Moors, who still occupied southern Spain, and who were suspected of being in league with the Jews. And there were also the recalcitrant nobles, who were a law unto themselves, pillaging and plundering at will. Isabella needed to reimpose law on her kingdom, but she also realized that military conquest was necessary before that could happen.

After victory at Toro over the party of the Beltraneja, Henry's putative daughter whom the Portuguese backed as claimant to the throne in 1476, the Cortes of Madrigal restored royal prerogatives. Jews were even more beyond the law than the renegade nobles. They were tried in their own courts. They could be prosecuted in royal courts for criminal offenses, but they could only be punished in accord with their own law. They could not be summoned to court on the Sabbath. Even polygamy was tolerated among the Jews, and so they became an ongoing incitement for contempt of the law and of the Christian faith. The Conversos quickly exploited the situation. The Cura de los Palacios claimed the practice of Judaism was widespread among the conversos. Lea claims that when the royal couple took the throne, the Judaizers were so powerful that "the clerks were on the point of preaching the law of Moses."⁴⁸ In addition, the Judaizing conversos "avoided baptizing their children, and, when they could not prevent it they washed off the baptism on returning from the church; they ate meat on fast days and unleavened bread at Passover."⁴⁹ They also continued to benefit from usury, claiming "they were spoiling the Egyptians."⁵⁰ As a result, they became wealthy and powerful enough to block the enforcement of the laws that would have restored order. Anarchy thwarted the attempt to impose order.

In July 1477, Isabella came to Seville. During her stay, which lasted until October 1478, she was subjected to the sermons of Fray Alfonso de Hojeda, the Dominican prior of Seville, who "devoted all his energies to making the crown aware of the reality of the danger from Jews and false converts."⁵¹ Espina's successor,

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Hojeda, convinced Isabella that her own court was infested with conversos, whose insincerity was incontestable; that, according to principles universally accepted, it was the sovereign's duty to restore the unity of faith; and, that the instrument to do this was the Inquisition, a juridical body that had proven its worth dealing with the Albigensian heretics two centuries previously.

Isabella was convinced radical measures were necessary. The report of Hojeda and the Bishop of Cadiz convinced her nearly all converts were secretly practicing Judaism. They convinced her as well that priests of Jewish descent were "on the point of preaching the Law of Moses from Catholic pulpits."³² Logic dictated that she could not rely on her courts because they were staffed by Conversos. The only suitable instrument was the Inquisition, a legal body whose judges would be Dominican monks, "carefully chosen and beyond the reach of intimidation or bribery."³³

In 1478 she sent a delegation to Pope Sixtus IV to procure the necessary bull. Less than two years later, Mohammed II, head of the newly vitalized Turkish forces in the former capital of the eastern Roman empire, ravaged the coast of Apulia in anger after failing to take the island of Rhodes. On August 11, 1480, Mohammed took Otranto in Naples, and immediately put half of the population to the sword. The archbishop and his clergy were slaughtered after being tortured. When the news arrived in Spain in mid-September, the threat of the resurgent Turk convinced Ferdinand and Isabella they could no longer vacillate. They put into immediate effect the powers Sixtus granted them two years earlier. The Spanish Inquisition came into existence when Ferdinand and Isabella were dealing with long-standing and seemingly intractable civil war and anarchy. Additionally, they declared war on the Muslim kingdom of Grenada in 1482. The creation of the Inquisition is an indication they saw Jews and Judaizers as central to both the Muslim problem in the territory yet to be conquered and the problem of anarchy in areas under their control.

On September 17, 1480, Juan de San Martin, bachelor of theology and friar of San Pablo in Seville, and Miguel de Morillo, master of theology, were appointed grand inquisitors, with Juan Ruiz de Medina as their advisor. Tomas Torquemada was brought in as a consulting expert; quite possibly, according to Walsh, "he had beside him, for reference, a copy of Eymeric's *Directorium*, borrowed from some Dominican convent in Aragon or Languedoc."³⁴ The friars were solemnly informed that any dereliction of duty would lead to their removal, with "forfeiture of all their temporalities and denaturalization in the kingdom."³⁵ By royal order, they received free transportation to Seville, the town where the Judaizing heretics were most flagrantly and deeply rooted. In Seville, the Inquisition began its work.

The question of the sincerity of the conversos has been debated continually. The Rabbis of North Africa were unequivocal. If the conversions were real and voluntary, converts were called *meshumadim*; unwilling converts were known as *anusim*. There was ample evidence "the conversos continued living in some

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measure as Jews, but with the advantage now of enjoying rights accorded to Christians.”⁵⁶ In Mallorca, a rabbi commented, the authorities “are lenient with, the conversos and allow them to do as they will.” Many modern writers, in no way anti-Semitic, consistently identify the conversos as Jews. An influential school in modern Jewish historiography has likewise ironically insisted the Inquisition was right, all conversos were aspiring Jews. Yitzhak Baer states uncompromisingly “the conversos and Jews were one people, united by destiny.”⁵⁷

The simplest way to resolve the conflict is to conclude that both sides were right. From the Christian perspective, many conversos were virtually practicing Jews. They remained Christians voluntarily, but “it was their voluntary Christianity which marked them in Jewish eyes as renegades, *meshumadim*.”⁵⁸ Once the crown in collaboration with the Church enforced orthodoxy on the conversos, many regretted their conversions. A Jewish doctor in Soria in 1491 recalled an old converso who “told him, weeping how much he repented having turned Christian. Speaking of another converso, the doctor said, “he believed in neither the Christian nor the Jewish faith.”⁵⁹

There also was confusion due to cultural inertia, which may or may not have been innocent theologically. The Old Christians noticed “vestigial Jewish practices in matters of family habits and cuisine, residual Jewish culture in vocabulary, kinship links between Jews and conversos. These remnants were identifiably Jewish.”⁶⁰ Many commentators maintain such cultural behavior did not constitute “evidence of judaizing.” The same commentators argue the

converso danger ... was invented to justify spoliation of conversos. The harvest of heretics reaped by the early Inquisition owed its success to deliberate falsification or to the completely indiscriminate way in which residual Jewish customs were interpreted as being heretical. Though it can certainly be identified in the period after the forced conversions of 1492, there was no systematic “converso religion” in the 1480s to justify the creation of an Inquisition. Much of the evidence for judaizing was thin, if not false.⁶¹

On the other hand, the reaction to the arrival of the Inquisition in Seville, indicates that more than dietary issues were at stake. Diego de Susan, a Seville rabbi who had amassed a fortune, delivered a fiery speech urging Jews and conversos to “recruit faithful men, collect a store of arms, and that the first arrest by the Inquisitors should be the signal of a rising in which the inquisitors should be slain and thus an emphatic warning be given to deter others from renewing the attempt.”⁶² Susan’s daughter, “whose loveliness had won for her the name of *Fermosa Fembra*,”⁶³ revealed the details of the intrigue to her lover, who informed the Inquisition the plot was afoot. When Susan was arrested, panic seized the conversos and many fled, some to Rome.

When the first *auto da fe* was celebrated in Seville, on February 6, 1481, Diego de Susan was one of six burned at the stake. Bernaldez, who was in Seville then, claimed the rabbi died as a Christian. Seven hundred conversos accused by the

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Inquisition of heresy in Seville in 1481 abjured and were reconciled to the church. "There was no longer any doubt in the minds of the secret Jews that the Queen was as earnest about this affair as she had been about the murders and lootings she had punished."⁶⁴ As a result, panic spread through Spain and resistance to government authority ceased. The Inquisition claimed the lives of three of the wealthiest and most important citizens of Seville, including Susan. Fray Alonso de Hojeda preached the sermon at the ceremony; he too died a few days later, from the plague, which claimed 15,000 people in Seville.

The Inquisition began with an Edict of Grace, during which those suspected of Judaizing had time to come forward, confess their sins, be absolved, and then reconcile to the Church after performing suitable penance. The Inquisition insisted on capital punishment only if the heretic refused to recant or if he were caught at least three times in backsliding, an indication of bad faith and duplicity. Walsh insists "never in its entire history" did the Holy Office

proceed against the Jews, either on racial grounds as Jews, or on religious grounds as members of the synagogue. Far from attacking the Law of Moses, it defended that revelation against certain sects of heretics, as an essential part of Catholic truth. Over the Jew as Jew it claimed no jurisdiction. It was a Christian tribunal, which concerned itself with Jews only when they were Christians, or when they went out of their way to commit offenses against Christians, either by deriding Christian beliefs or ceremonies, or by persuading Christians to give up the Faith.⁶⁵

Walsh claims the Jews actively sought to bring conversos back to Judaism, and the fact that Jews

scattered throughout Christendom carried on a continuous and effective propaganda which, while it persisted, was bound to make impossible the complete Christianizing of society, is freely admitted by Jewish scholars, as I have taken note elsewhere. "As a whole," says I. Abrahams, "heresy was a reversion to Old Testament and even Jewish ideals. It is indubitable that the heretical doctrines of the southern French Albigenses in the beginning of the Thirteenth Century, as of the Hussites in the Fifteenth, were largely the result of friendly intercourse between Christians and Jews."⁶⁶

The Jews, as the disputations over the Talmud showed, were no longer following the law of Moses. The Talmud had absorbed the Torah and turned the Jews into a permanent fifth column in Christian culture, agitating for revolution when they were powerful enough or for subversion when they were not. "If the Jews had confined their activities to the synagogue and their allegiance to the Law of Moses," Walsh says, "a great deal of conflict and even bloodshed might have been avoided. Unfortunately, during their dispersion, under all the incredible sufferings and affronts they endured in country after country, they supplemented the revealed teachings of the Torah with others which, judging by their fruits, had a source quite other than the tables of Mount Sinai."⁶⁷ If Judaism could not survive without the Talmud, as the Jews maintained in France when it was taken away

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by Louis IX, then the Jews were involved in perpetual war against Christendom, because “the Jews included in the Talmud and Talmudic books many obscene and blasphemous anecdotes concerning Christ and His Church, together with curses and imprecations against Christians, and bits of practical advice for outwitting and exploiting them.”⁶⁸ Jewish denial only made their stance seem more subversive.

Once the true nature of Judaism became clear in the 13th Century, both Church and State had a duty to make war on it, in some way. The only question was what kind of war. Saints like Vincent Ferrer, who felt that the only legitimate way to destroy an enemy was by making him into a friend, answered that question. Jews were subjected to persuasion as the prelude to conversion. Once the Jewish penchant for subversion and revolution became bound up with Spain’s struggle with the Moors and its very existence as a nation, the spiritual program was politicized and physical force took the place of spiritual suasion. That paved the way for the ascendancy of another type of Jew, the opportunist, who was “compelled, at the sword’s point, or under the sickening fear of social and economic ostracization, to accept baptism” and who would wreak havoc for centuries to come.⁶⁹ Wicked Christians wrongly forced Jews to the baptismal font, but it was also wrong of the Jews to convert under duress to a religion they believed false. Their acceptance of forced conversion deepened the Jewish commitment to subversion and revolution when the self-loathing became common and psychologically intolerable. Unlike the rabbis, the Catholic Church told its faithful to die as martyrs rather than accept Islam or any other false religion. The command was so absolute that when a Jew accepted the Catholic faith, he was presumed to have done so of his own free will. Any backsliding would be punished as heresy, especially since Judaizing was one of the most common and recurrent heresies. Worse was promoting backsliding in others. If it was a capital crime to deprive a man of his life, was not deprivation of a man’s spiritual life equally grave? The logic was extended to justify torture in the bull *Ad Extirpanda*: just “as thieves and robbers of temporal goods are forced to accuse their accomplices and to tell what crimes they have committed; for these are truly robbers and homicides of souls, and thieves of the sacraments of God, and of the Christian Faith.”⁷⁰

The logic of force eventually turned Vincent Ferrer’s conversion campaign upside down. The Inquisition, especially in its more severe later stages, forced Jews and conversos to rethink their position. If the wave of conversions under Ferrer drove the Jews apart, the Inquisition drove them back together. If laws had given too much incentive for conversion, promoting opportunism for social and economic gain, the Inquisition, which punished only conversos, and which punished them more and more severely, provided incentives for reversion, for the Inquisition had no jurisdiction over Jews. “While the object of the Inquisition was to secure the unity of faith,” Lea tells us, “its founding destroyed the hope that ultimately the Jews would be gathered into the fold of Christ.... the awful spectacle of

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the autos de fe and the miseries attendant on wholesale confiscations led the Jew to cherish more resolutely than ever the ancestral faith which served him as a shield from the terrors of the Holy Office and the dreadful fate even impending over the Conversos.⁷¹ Kamen comments:

The reign of terror had an inevitable consequence. Conversos ceased to come forward to admit their errors. Instead, they were forced to take refuge in the very beliefs and practices that they and their parents had turned their backs on. Active Judaism, which existed among some conversos, seems to have been caused primarily by the awakening of their consciousness under persecution. Under pressure, they reverted to the faith of their ancestors. A Jewish lady living in Sigüenza was surprised in 1488 to encounter a man whom she had known previously in Valladolid as a Christian. He now professed to be a Jew, and was begging for charity among the Jews. "What are you doing over here?" she asked him. "The Inquisition is around and will burn you." He answered: "I want to go to Portugal." After no doubt equivocating for many years, he had made his decision and was going to risk all for it.⁷²

In May 1482, the Edict of Grace was announced in Valencia. All who wished to confess their sins would be received in private. According to the Andalusian priest-historian Andres Bernaldez, "most of those who 'repented' and were 'reconciled' with the Church did so as a means of being able to practice the Jewish rites in secret, as they had previously done." According to Bernaldez "the confessions made by the conversos of Seville show that all of them were Jews; and from their statements a similar inference can be drawn in regard to the conversos of Cordova, Toledo, Burgos, Segovia, and all the rest of Spain."⁷³ All, continues Bernaldez, "were Jews and clung to their hope, like the Israelites in Egypt, who suffered many blows at the hands of the Egyptians and yet believed that God would lead them out from the midst of them as He did with a mighty hand and an outstretched arm. So, too, the conversos looked upon the Christians as Egyptians or worse."⁷⁴

As the Inquisition spread through Spain, the severity of the punishments increased, while legal safeguards fell by the wayside. When many conversos escaped to Rome, the pope heard their story first hand. Sixtus IV concluded their complaints were well-founded and that his intervention was necessary. In early 1482, the pope informed the royal couple that the Inquisition had gone "far beyond what he had authorized."⁷⁵ In August 1483, he sent letters of absolution to the accused conversos.

In May, Ferdinand rebuked Rome, warning the pope not to interfere in what had become a state operation. The outcome would be satisfactory only if the king, who understood the situation in Spain much better than the pope, appointed the inquisitors. The king reminded the pope that the Inquisition had been ineffective in eradicating heresy when under papal control. The Inquisition could only exist with power delegated from the pope, but once on Spanish soil, it became a function of the state. Ferdinand and Isabella jealously guarded their control over it, telling the pope to mind his own business.

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In 1483, the conflict intensified. Despite the pope's letters of absolution, Seville expelled all Jews. "There can be no question," Baer tells us, "that the Inquisitors had the last word in deciding on the expulsion of the Jews from Andalusia."⁷⁶ At the end of that year, Tomas de Torquemada, the Dominican prior and confessor to the queen, was appointed grand inquisitor for all of Spain. The record of the Inquisition would prove erratic: "In some instances the tribunal proceeded in an orderly and moderate manner, while in others the methods employed were more like brutal assaults by soldiers than the conduct of a court of justice" with the latter approach becoming more prevalent over time. "Large commercial centers like Seville and Barcelona," Baer says, "were totally ruined by the Inquisition."⁷⁷

Toward the end of 1483, the Inquisition arrived in Ciudad Real. Following the traditional Edict of Grace, the first *auto da fe* took place on November 16, 1483; many abjured, and no one was burned. However, in February 1484, 34 persons were burned at the stake, among them Maria Gonzales, who "at first denied that she was a Jewess at heart,"⁷⁸ but then confessed. Baer supports the judgment of the Inquisition: "Had she been allowed to live, she would certainly have been steadfast in her Jewish faith. This was true of most of the conversos of Ciudad Real."⁷⁹ In Guadalupe, a woman confessed she had eaten meat in her home on Good Friday. She also confessed "when her husband brought home a crucifix she trampled on it and threw it down the privy."⁸⁰ This woman admitted her guilt after her own daughter testified against her. Threatened with torture, she implicated others. The same Inquisition at Guadalupe revealed "conversos had been entering monasteries so as to be able to practice the Jewish Religion with greater safety."⁸¹

When the Inquisition arrived in Toledo in May 1485, the local conversos organized a revolt. The conspirators planned to assassinate the inquisitors "and the whole Christian population"⁸² during the Corpus Christi processions, but the plot was discovered. The mayor of Toledo then had several conversos arrested and hanged. The Inquisition also brought out the worst in Jews, who used the trials to settle old scores. Many Jews were accused of bearing false witness against the conversos and sentenced to death by stoning. The first *auto da fe* in Toledo took place in February 1486, when 750 men and women from seven parishes were led through the streets and sentenced to various penances. In August, 27 conversos were burned at the stake. Between 1486 and 1490, 4,850 conversos were reconciled to the Church and 112 were burned at the stake. Baer says the number absolved far exceeded the number condemned because "the Christians of Toledo who demanded the utmost possible toleration of the conversos were very influential... the clemency shown them can have been dictated only by political considerations. The conversos wielded very considerable influence; they were an essential element of the population, and the confiscated part of their fortunes could be used without annihilating the conversos themselves."⁸³ According to Baer, "The conversos of Teruel doubtless deserved their 'ill repute' as Jews-in-fact. 'It is obvious, that

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alongside the Jewish community of Teruel, there was a community of conversos who assembled for public worship, Bible readings, and the like. Most of them were descendants of Jews converted during the years 1391-1415.⁸⁴

In 1485, the Inquisition came to Saragossa, and, as in Seville and Toledo, the Judaizers and their supporters conspired to kill the Inquisitors and terrorize their potential successors into inactivity. The plot included a plan to drown the Inquisition's assessor as he walked beside the Ebro River, but the assessor never walked alone, so the plotters focused next on Peter Arbues. The government knew something was afoot as early as January, but did nothing. Late in the evening of September 15, the conspirators attacked Arbues as he prayed in the cathedral. Arbues was aware of the threat to his life: he was wearing chain mail and a steel helmet; his spear was leaning against a nearby pillar. The mortally wounded Arbues prayed for 24 hours before dying on September 17. Miracles soon followed. The holy bell of Vilella tolled of its own accord; the crowds mopped up his blood and worked wonders with it.

The consequences for the conversos were disastrous. The miracles attested to Arbues' sanctity, and the reaction to the murder broke the opposition to the Inquisition. In the revulsion to the murder, legal niceties were discarded, and the punishment and tortures knew no restraint. This murder turned the tide, which hitherto had been markedly hostile to the Inquisition. The news of the assassination spread through the city with marvelous rapidity and before dawn the streets were filled with excited crowds shouting, "Burn the Conversos who have slain the Inquisitor." It was probably in consequence of the murder that Ferdinand and Isabella succeeded in obtaining from Innocent VIII papal letters of April 3, 1487, ordering all princes and rulers and magistrates to seize and deliver to the Inquisition of Spain all fugitives who should be designated to them, thus extending its arms everywhere throughout Christendom and practically outlawing all refugees.⁸⁵

The murder of Peter Arbues "annihilated all opposition to the Inquisition for the next hundred years"⁸⁶ so effectively that some historians speculate the murder may have been arranged by the crown, although there is no evidence of this. No matter, the murder played into Ferdinand's hand in his attempt to end the chaos and defeat the Moors. In 1488 he issued instructions reforming the procedure of the Inquisitors. "Thus," Baer concludes, "the last and most daring attempt by the conversos to resist the Inquisition by force ended in failure."⁸⁷ Most of the murder suspects were conversos and or others whose Jewish leanings were publicly known. In August 1487, the main conspirator, Jaime de Montesa, was executed after he confessed. He was a typical free-thinking Marrano skeptic, reported to have repeatedly quoted the saying, "In this world you will not see me in trouble, and in another world you will not see me in torment."⁸⁸ After Montesa's death, more and more conversos were implicated in Judaizing, including advisors to the royal couple. "In essence," Baer concludes, "the Inquisition was correct in its reading of the conversos' attitudes." Baer cites the *Coplas de Mingo Revulgo* of Diego

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Arias de Avila, in which conversos are portrayed as a group which “trample the Christians underfoot, and plunge them into debt and enslave them in all manner of servitude so that the Christians groan under so much robbery and spoliation.” Torture played a role in these confessions.

The inquisitors usually proceeded with some respect for rules of law and justice, demonstrating facts that were unquestionably correct and refraining from malicious libels. In the fury following the murder of Peter Arbues, legal niceties fell by the wayside and the classical slanders—the Jews caused the plague, engaged in ritual sacrifice, etc.—made their way into the Inquisition’s proceedings. In December, 1490, Yuce Franco was tried for attempting to bring conversos back to Judaism and for crucifying a Christian child on Good Friday. The conspirators allegedly were going to use the child’s heart and a consecrated host in a magic spell to kill Christians by infecting them with rabies. Franco denied the charges. Torquemada removed him from the jurisdiction of the Inquisition and appointed special judges, leading Baer to conclude his goal was “the complete extermination of Spanish Jewry.”⁸⁹

When the victorious Spanish army marched into Malaga after the successful campaign to drive the Moors from Spain, they found 400 Jews living there. Virtually all were Judaized Christians who had fled the Inquisition from Spain to Granada, where they had reverted to Judaism. The apostates were ordered to decide whether they wanted to live completely as Christians or leave the country. Shortly after the royal couple entered Granada, they extended that option to all of Spain’s Jews. On March 31, 1492, while still in Grenada, Ferdinand and Isabella signed the edict expelling the Jews from the kingdoms of Castile and Aragon. As before, Jews could convert and remain, but the Inquisition had removed much of the incentive to convert. Large numbers chose to leave. Their experience in Granada convinced the monarchs that a total separation was the only solution to the Jewish problem they identified. By exporting a problem they could not solve, Ferdinand and Isabella saved Spain from the fate of Poland. Northern Europe, though, inherited Spain’s problem, and cities like Antwerp became hotbeds of revolutionary activity.

The expulsion of the Jews and rabbinical justification for false conversion established the cultural matrix from which the revolutionary Jew emerged. If a Talmudic Jew could profess an idolatrous false religion in public and remain a Jew in good standing, then he simply could not be trusted, and the anti-Semites were right to view him as a dangerous subversive who threatened Church and State. Forced conversion was wrong, but the acceptance of it was also wrong. Worse still, acceptance of insincere conversion enshrined the principle of deception and subversion as part of Jewish life. The Jew, according to the principles of the Old Testament from Moses to the Maccabees, had a duty to resist idolatry and incorporation into idolatrous religions to the point of death. The Talmudic teaching that condoned false conversion broke radically from Moses’ teaching. The insincere Jewish converts to Christianity made subversion and deceit a way of life.

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Converso behavior and worldview were similar to that of other disaffected European Catholics. The German monks who violated their vows of celibacy with impunity led double lives too; living a lie created animosity toward the institution to which they had made vows they would not fulfill. The first Lutherans and the first Calvinists were virtually indistinguishable from each other and from the conversos in theology and practice. Both movements drew their leadership from the sexually corrupt lower Catholic clergy. Calvin's lieutenant, the erstwhile Catholic, Theodore Beza was, says Walsh,

a glaring example of the too-common corruption. Though not even a priest, he enjoys the incomes of two benefices, through political influence, lavishes the Church's money on his concubine, and generally leads a vicious and dissolute life. When the Church is under attack, he hastens to join the enemy. As Calvin's lieutenant, this righteous man thunders against the [corruption of the] Old Church, of which he was partly the cause.⁹⁰

Beza's example was not uncommon. The monasteries of Europe were full of monks leading double lives. Spain was no exception:

There is no doubt about the laxity of the monasteries of Seville and Valladolid, whose members embraced Protestantism; nor of the degeneracy of the Augustinians in Saxony, who broke away from the Church almost en masse in 1521. In England it was the reformed Observantine Franciscans who withstood Henry VIII even to death, while the relaxed Conventuals and other badly disciplined monks and priests formed the nucleus of the Church of England. The first Protestants, as a rule, were bad Catholics.⁹¹

The Spanish expulsions began in May, 1492. The Jews had to sell their property for a song, even though "instructions were issued to all the localities to pay the Jews all that was owed to them, and to enable them to pay their own debts and to dispose of their possessions on fair and equitable terms."⁹² Torquemada forbade Christians from aiding the departing Jews after August 9. No Christian was allowed to communicate with the Jews or give them food or shelter. The Jews were not allowed to sell their synagogues; the property that they could sell was devalued because so many were selling to meet the expulsion deadline imposed by the crown. Bernaldez chronicled the sufferings of the Jews; he also cites a converso woman from Almazan, who claimed years later "those who remained behind did so in order not to lose their property."⁹³

In the fateful year 1492, Rodrigo Borgia ascended the papal throne and took the name Alexander VI. Pope Alexander contravened papal tradition by banning conversos from the Dominican order in Spain. In Rome he amended the proceedings of the Roman Carnival by extending the traditional footrace of the Roman Jews. But Jews could always expect a friendly reception in Rome and throughout the Papal States, and many Jews went there after the expulsion. Alexander did his part by hiring Jewish physicians.

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The Inquisition and the expulsion undid the work of St. Vincent Ferrer. Jews were convinced conversion was or would be a mistake. After the Edict of Expulsion was announced, the clergy launched a conversion campaign, but the incentives were gone. There were few conversions, and most Jews left. Most went to Portugal, from whence they were expelled a few years later. Many went to Turkey, which received them with open arms. It was out of the Ladino community in Ismir that the false Messiah Shabbetai Zevi would arise 150 years later, buoyed by the writings of the Lurianic Kabbalah, whose school had been established in Gaza as a result of the expulsions.

On July 31, 1492, the last Jew left Spain. In 1494, Alexander VI granted Ferdinand and Isabella the title of Catholic Kings, listing the expulsion of the Jews as one of their accomplishments. Gian Pico della Mirandola praised them for it too. Guicciardini, the Florentine historian and statesman, praised them as well. The expulsion of the Jews along with the defeat of the Moors had united Spain and "raised it to the rank of a great power." When Spain was in the hands of Jews and heretics it had been in anarchy. Guicciardini concluded "had the situation not been corrected, Spain would in a few years have forsaken the Catholic religion."⁹⁴

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It is a well-known fact that the Jewish people have a long and distinguished history of revolutionary activity. From the time of the Babylonian Exile to the present day, the Jewish people have been at the forefront of the struggle for the liberation of their people and the establishment of a Jewish state. This revolutionary spirit is rooted in the Jewish faith and the Jewish people's sense of responsibility to their people and to the world.

The Jewish revolutionary spirit is a product of the Jewish people's long and distinguished history. It is a spirit of courage and sacrifice, of faith and hope, of love and compassion. It is a spirit that has led the Jewish people to the forefront of the struggle for the liberation of their people and the establishment of a Jewish state. This spirit is a source of strength and inspiration for the Jewish people and for all who share their values and their vision of a better world.

Chapter Seven

Reuchlin v. Pfefferkorn

Roughly 270 years after Nicholas Donin persuaded Pope Gregory IX to allow him to proceed against the Talmud, another Jew converted to Christianity and had the same idea. In 1504, Josef Pfefferkorn, a Moravian Jew, converted to Christianity, along with his wife and child. After changing his name to Johannes at his baptism, Pfefferkorn spent his first years as a Christian wandering through southern German-speaking lands preaching the conversion of the Jews. In 1509 he settled in Cologne, where he made contact with the Dominicans, who had promoted Donin's efforts to convert the Jews three centuries earlier. Pfefferkorn's enthusiasm for the Christian faith was undeniable, but the results of his preaching were meager. In 1516, at the height of his fame, he claimed he had converted 14 Jews after years of effort. He claimed another five would have entered the Church if the Jews hadn't blackened his name. Pfefferkorn would become famous as a publicist, not as a preacher. The printing press was transforming the movement of information in Europe, and he made good use of this new technology.

In one of his earliest writings, *Der Juden Spiegel* (Mirror of the Jews) Pfefferkorn candidly describes his conversion. "I was born in the Jewish faith and am now, by the grace of God, a Christian," he wrote.¹ He lived by usury before converting, but gave it up as a Christian because usury is immoral. "If I continued to associate with Jews," he continued, "and continued to take usury, what would you say other than that I was in serious sin and that I never really became a Christian, and everyone would condemn me by saying that the blood and suffering of Christ had been lost on me. What help would the holy sacrament of baptism have been to me?"²

Pfefferkorn's admission he was a usurer is significant in light of later slanders. He was accused of criminal activity (and even of being hanged for it), but Pfefferkorn denied the charges, saying "two Jews wanted to sully my reputation with charges of theft."³ Pfefferkorn filed suit against his accusers before the imperial court, and "they were obliged to pay 30 florins to cover my expenses and had to retract the accusations in public."⁴ Most charges against Pfefferkorn are traceable to a document originating from the Jews of Regensburg. Among its milder statements was the claim he was an illiterate butcher. He was neither illiterate nor was he a butcher, an occupation morally less reprehensible than that of moneylender.

In his groundbreaking *History of the Jews*, Heinrich Graetz recites the slanders faithfully and uncritically and adds a few of his own, calling Pfefferkorn "an ignorant, thoroughly vile creature," as well as "the scum of the Jewish people," and a "noisome insect"⁵ who was a tool of the "ignorant and fanatical Dominicans" of Cologne, a city known to be "an owls' nest of light-shunning swaggerers, who

endeavored to obscure the dawn of a bright day with the dark clouds of superstition hostile to knowledge.⁷⁶ The vehemence of Graetz's attack is not, it seems, a function of historical sources, but of the very specific damning charges Pfefferkorn leveled against the Jews about their rites and, more importantly, their covert attacks on Christians.

Graetz claims Pfefferkorn did not write the famous series of tracts that began with *Juden Spiegel* but instead "lent his name to a new anti-Jewish publication, written in Latin by Ortuinus Gratius," one of the light-shunning Dominican swaggerers.⁷⁷ The leader of the Cologne Dominicans was Jacob Hochstraten (or Hoogstraten, in honor of his native town). Graetz refers to him as "an inquisitor or heretic hunter ... who literally longed for the smell of burning heretics and in Spain would have been a useful Torquemada."⁷⁸ Graetz's slanders are simply not true. Pfefferkorn, as his inimitable style and intimate knowledge of Jewish ritual indicate, wrote his own tracts. Hans-Martin Kirn says he "can in no way be seen as 'tool' of the Cologne Dominicans."⁷⁹

Ludwig Geiger, Graetz's contemporary, noted Pfefferkorn "was later accused of scandalous activity by his enemies," including the scurrilous charge that "his wife ... had illicit intercourse with the Dominicans," but Geiger concluded "there is no proof for this allegation or the others," and wonders "how did they come into existence?"⁸⁰ The answer is simple. Stung by Pfefferkorn's criticism, the Jews invented slanders to blacken his name and dissuade others from taking him seriously. Geiger, like Graetz, was a German Jew, but, unlike Graetz, not so enraged by Pfefferkorn's conversion as to accept unfounded slanders.

The times had changed since Nicholas Donin's conversion in the 13th Century; the odium of being Jewish stuck with Pfefferkorn in spite of his baptism. The Dominicans and the Franciscans faithfully supported him in his efforts to convert the Jews, but the mendicants no longer were the cutting edge of European thought. Something had happened to the European mind; it was Pfefferkorn's lot to discover what.

Pfefferkorn characterized himself as a wandering preacher to the Jews immediately following his conversion. *Der Juden Spiegel* was supposed to show Jews their errors and prove the truth of Christianity. His second book, *Judenbeichte*, ridiculed Jewish penitential practices. In 1513, Pfefferkorn received a permanent position in charge of the Hospital of St. Ursula and St. Revillen in Cologne, a position he held until the end of his life. While traveling through Mainz, Oppenheim, Heidelberg, Ulm and Munich he made contact with the Franciscans who suggested in the confessional that he take up the battle against Jewish books, Jewish usury, and for Jewish conversion.

Pfefferkorn, like Donin, knew Judaism from the inside. That familiarity precipitated Graetz's rage. Pfefferkorn had studied Jewish writings with his uncle, a rabbi. Countering the claim that he was illiterate, a butcher, and a thief was a document emanating from Dachau in 1504, in which Pfefferkorn portrayed the Jews

as engaging in covert warfare against Christians through usury and the subversion of religious vows. The Jews, according to Pfefferkorn, subverted the monks' vow of poverty by bribery, their vow of chastity by sexual seduction, and their vow of obedience by undermining all authority. Pfefferkorn pointed to more than 40 Christians who had abandoned the faith as a result of Jewish subversion, almost three times the number of Jews he had brought to Christianity by his preaching.

Pfefferkorn "spoke with the air of a man who was giving away secrets."¹¹ Because of his insider's knowledge, his claims were a threat to the Jews. In his pamphlet, *Ich bin ain Buchlinn der Juden veindt ist mein namen*, or *The Enemy of the Jews* (1509), Pfefferkorn reiterated Donin's claims, documenting Jewish blasphemies against Jesus, Mary, and the apostles, and the curses against Christians the Jews incorporated into their daily prayers. The Jews, said Pfefferkorn, utter "various insults and shameless words ... every day against God, Mary, his most worthy mother, and the whole heavenly host."¹² The Jews call Jesus "*mamser ben hanido*," which is to say, "one born from an unclean union."¹³ Although Pfefferkorn doesn't say so, "*mamser*" is traditionally translated "bastard." The Jews are similarly vehement in denouncing Christ's mother, calling her a "*sono*," which Pfefferkorn translates as "a notorious sinner." Again Pfefferkorn is discrete; the word means "whore." Pfefferkorn says the Jews call Christian churches "*mosschoff*" or "*beskisse*," "that is [latrines or] shithouses."¹⁴ Additionally, the Jews "hate the sign of the holy cross and find it quite unbearable. If they see pieces of wood or straw on the ground that are by chance arranged roughly in the shape of a cross, they push it apart with their feet that they may no longer have to look at it."¹⁵ If a Jew "knowingly crosses a churchyard or listens to an organ," he "believes that his prayers will not be heard by God for 30 days."¹⁶

Pfefferkorn also claimed Jews were revolutionaries who "pray for vengeance against the whole Christian church and especially the Roman Empire, that it may be broken up and destroyed."¹⁷ The prayer for revolution is so significant that the Jews "are not allowed to say this prayer sitting down; rather, they must stand. Nor are they permitted to talk among themselves until the prayer is ended."¹⁸ Whenever "war or rebellion breaks out among us Christians," Pfefferkorn says, the Jews "are heartily pleased, hoping that the time is near when the Empire will be destroyed." Pfefferkorn wrote *Juden veindt* to "prevent the damage which the mangy dogs [i.e., the Jews] do to Christian power in both the spiritual and worldly sphere."¹⁹ The humanists and the reformers, who saw Pfefferkorn as a tool of the powers of darkness, would ignore his warning. But within three years of his death, German peasants had driven more than one prince from his throne in Southern Germany, and it looked as if the revolutionary spirit was going to spread to France and the low countries too.

In part two of *Juden veindt*, "How the Jews ruin land and people," Pfefferkorn describes how Jews get money through usury; he also "explain[s] the harm and damage the Jews cause to the country and the people through usury" by explain-

ing how debt accumulates when interest is compounded.²⁰ After 30 years, “the debt amounts to an unfathomable 106 tons of gold, 14,810 Gulden, 28 Wiesspfennig and 11 Heller!” “Thus the poor Christian, when he has nothing further to pawn, must run away and live out his life in poverty, which happens often and many times.”²¹

In part three, Pfefferkorn explains how Jews use money to corrupt the morals of Christians. Jews use “their ill-gotten wealth” to “cause Christians to commit great sins.”²² Jews usually prevail in court because of bribery. “The only reason for this is their ill-gotten money, which Christians accept from them in exchange for helping to muddle and cover up their case and make it appear just.”²³ Jews use their wealth “to lead astray not only the common people but even educated men”²⁴ by corrupting the morals of Christians and by undermining their faith. The Jews, Pfefferkorn writes,

cause many Christians, learned and unlearned, to doubt their faith, as I have shown in other books of mine. Thus there is much heresy where Jews live; also one finds that Christians commit unchaste acts with Jews and have children by them. These children remain Jews, which is no doubt a great, notable, and shameful evil. Christian blood is subjected to eternal damnation, and, as I have mentioned at the beginning of my booklet, there is in the whole city no sect or nation that hates the Christians more than the Jews.²⁵

The Jews also live in a world of political illusions, generated by the “central hope of the Jews” that “a Messiah ... will deliver them.” This Messiah “will come as a secular ruler, a king with great power and wealth to rule and subdue the world.” Pfefferkorn reveals the secrets of the Jews at great personal risk because “I know well, if I fell among Jews, they would devour me as the wolf devours sheep, for this was reported to me.” Jews from several countries, he continues, “have made a pact to kill and murder” him. Pfefferkorn warns, “if I should disappear, have no other thoughts than that I was killed by the Jews as they killed others before me.”²⁶

Pfefferkorn concludes his pamphlet by urging Christian rulers to regulate the lives of Jews more closely. They should be forced to give up usury and to take on lowly occupations like sweeping dung in the streets. As his final point, he makes a recommendation that would generate conflict for the next decade. Indeed, if Graetz is right in seeing the battle of the books as the spark that set off the Reformation, it would generate conflict for centuries to come. Pfefferkorn recommended confiscating Jewish books, specifically the Talmud, because, deprived of their books, the Jews would abandon their false beliefs and embrace Christianity. Like Donin, Pfefferkorn felt Jewish heresy was a function of the Talmud. Deprived of the books that were blinding their minds and poisoning their souls, the Jews would embrace the Christian faith.

Instead of going to the pope, as had Donin, Pfefferkorn approached the emperor. In 1509 he applied to the imperial court for the right to confiscate Jewish books. Kunigunde von Bayern, the devout sister of Emperor Maximilian I, provided a letter of introduction to the emperor, who endorsed Pfefferkorn’s pro-

posals and authorized him to confiscate Jewish books and to “examine Hebrew writings anywhere in the German empire, and to destroy all whose contents were hostile to the Bible and the Christian faith.”²⁷ In September, Pfefferkorn arrived in Frankfurt, home of the richest and most powerful Jewish community in the German empire. At his command, the city senate ordered the Jews to assemble in the synagogue, where they were told to hand over their books. One thousand five hundred manuscripts were taken from the Jews and deposited in the town hall. One letter from the archives of the Jewish community in Frankfurt recites

On Friday [28 September 1509] the butcher [i.e., Pfefferkorn] came to us here in Frankfurt, together with three priests and two friends from the city council, and they seized the books in the synagogue—the Tefilot, Machzorim and Slechot—everything they could find, and forbade us in the name of the emperor to continue praying in the synagogue.²⁸

The Jews did not sit idle. Humanistic studies of the sort promoted by Erasmus of Rotterdam had suggested that a new day of Enlightened tolerance was about to dawn after the long night of scholastic obscurantism, and so the Jews were emboldened to act. The Jews sent Rabbi Gumprecht Weissenan to the archbishop of Mainz, who was persuaded that Pfefferkorn’s activities infringed on his Episcopal jurisdiction. It was unusual for an individual of no official rank to receive such a mandate, and the emperor’s action drew immediate protests both from Jewish representatives and from the archbishop of Mainz, who informed Pfefferkorn that the mandate was legally defective. Rabbi Weissenan, notes the same archival letter, was “successful with his request, and, praise be to God, obtained help and salvation for the Jews.”²⁹

After warning German Jews that “should any community ... refuse to send money and participate in our efforts... they will no longer be regarded as members of the Association of the Remainder of Israel,” the Jews sent another delegation, led by Jonathan Levi Zion, to the imperial court to negotiate withdrawal of Pfefferkorn’s mandate.³⁰ Levi Zion was frank in his reports to the Jews in Frankfurt. “I shall not be able to achieve anything until you send a man who is prepared for three things—you know what I mean.”³¹ Levi Zion’s letter referred to Raschi’s commentary on Gen 32:8 which mention prayer, combat, and bribery as three ways to defeat an enemy. Levi Zion and the Jews at Frankfurt settled on the last alternative as the best course. After pleading for money, “as soon as possible so that I shall not be forced to borrow money here at 100 percent,”³² Levi Zion announced by letter that he had bribed the Margrave of Baden, whom the emperor had assigned to handle Pfefferkorn’s case. “For this,” Levi Zion wrote, “I gave him [the Margrave of Baden] something, and should we obtain what we are asking for in the petition, I shall give him an additional one hundred Gulden for his efforts. And so he acted on our behalf and made a great personal effort” to annul Pfefferkorn’s mandate.³³ Even so, Levi Zion still felt “Everything is upside down. The apostate and his courtiers have persuaded the emperor to write to the archbishop

that [Pfefferkorn] should be the commissioner in this business, together with the apostate Viktor [von Karben] in Cologne, another doctor from Cologne, a doctor from Heidelberg and Dr. Reuchlin from Stuttgart.”³⁴

This is the first time Reuchlin’s name appears in the controversy surrounding the confiscation of the Talmud, and the context is significant. Johannes Reuchlin is mentioned in the same letter in which Levi Zion admits bribing the Margrave of Baden. Levi Zion then asks for more money, presumably for more bribes. Since “it is very likely that the apostate [i.e., Pfefferkorn] will be commissioned to proceed,” the Jews “must immediately send wise and prudent men from our communities to the emperor. They must of course be well supplied with gold and silver, and must beseech the emperor to be merciful and spare us ... for I fear things that I do not want to write down.”³⁵

The Jews reacted to the threat of losing their books by bribing court officials and slandering Pfefferkorn at the Imperial court during the winter of 1509-10. In the spring, their efforts paid off. Emperor Maximilian I ordered the Frankfurt senate to return the books. To play down the injury to Pfefferkorn and the Dominicans and “to avoid any complaints on the part of the Jews that his had been undertaken lightly and without diligent consideration,”³⁶ the emperor created a commission to examine the Jews’ books. Maximilian authorized the archbishop of Mainz to solicit reports from four universities as well as from qualified individuals. Johannes Reuchlin was one of those qualified individuals.

As a result, Johannes Reuchlin was appointed to the commission. “It was fortunate for the Jews,” Graetz writes, “that the honest, truthful Reuchlin, so enthusiastically prepossessed for Hebrew and Cabalistic literature, was asked to give his opinion of Jewish literature.”³⁷ Johannes Reuchlin was, next to Erasmus of Rotterdam, the most prominent scholar of his day. Like Erasmus and the humanists, Reuchlin saw scholarship as the study of language rather than dialectic in the Scholastic mode. Unlike Erasmus, who confined himself to Latin and Greek texts, Reuchlin immersed himself in Hebrew as early as the mid-1480s. Reuchlin’s interest in Hebrew blossomed while he was on an embassy to the papal court in 1490.

Reuchlin traveled to Italy as the crisis over the newly translated hermetic texts and their connection to magic reached its climax. There Reuchlin met the recently reborn Platonic academy in Florence under the direction of Lorenzo de Medici. In 1463, Lorenzo’s father had commissioned Marsilio Ficino to translate “*Corpus Hereticum*,” which a monk had brought from Macedonia. Ficino then steeped himself in the neoplatonic mysteries Julian the Apostate found so seductive a millennium earlier. Ficino aided in the translation of the “*Hermitica*” and “*Orphica*,” which constituted the neoplatonic teachings, including the “*Chaldean Oracles*,” ascribed to the followers of Zarathustra, as well as the teaching of Pythagoras, which included many magic spells, esoteric teachings, and customs.

At a certain point, Pope Innocent VIII began to suspect that the neoplatonic academy was involved in more than simple antiquarian pursuits. In 1490, one

year before Reuchlin met Count Giovanni Pico dell Mirandola, Garsias alleged at Pope Innocent's urging that Pico, Ficino's pupil, was promoting magic. For two years, the sword of Damacles dangled over Pico's head. Then Innocent VIII died in 1492, and Alexander VI succeeded him. In his *46 Sentences*, Pico defended himself against the accusations of his opponents, and after his presentation, on June 18, 1493, Pope Alexander VI cleared him of the charges laid against him. The way was then clear for the resurgence of Christian interest in magic. In her book on Giordano Bruno, Frances Yates laid the responsibility for that resurgence at the feet of Alexander VI, whom she claims had a special relationship to the Egyptian mysteries, astrology, and magic, as evidenced in the Pintarucchio frescoes in the Borgia apartments. Zika is more pointed. He claims the attitude of the papal court changed when Alexander VI became pope because Alexander was intent on putting "occult magic to his own use."³⁸

One year after Pico's acquittal, Reuchlin published *De verbo mirifico*, The Wonder-Working Word, his attempt to revive philosophy, lately fallen into the slumber of Scholasticism, by linking it to the Hebrew language, Caballah, and magic. In it, Baruchia, a Jew, Sidonius, a philosopher once an Epicurean but now knowledgeable in many different systems, and Reuchlin, under the name Capnion (the Greek word for smoke is *Kapnos* or *Rauch* in German. Reuchlin is the diminutive of *Rauch*), conduct a dialogue. The three are not divided by their religions; like the Masons at a later date, they are united by esoteric wisdom derived from the Caballah. Socrates was a wise man, but the wisest was Moses, who was wise not through his own intellectual powers but rather through the spirit of God in him. Only this spirit, transmitted from one race to another and now known as Caballah, makes one capable of penetrating the secrets of nature through the wonderworking word. The most wonderworking of all words is the unspeakable Tetragrammaton JHVH (the four consonants comprising the name Yahweh), which is similar to the Tetrakys of Pythagoras. Each letter has its own secret meaning. Ihsvh is the most secret name, because it adds the letter signifying Jesus.

Like Karl Marx three centuries later, Reuchlin claimed philosophy would "work wonders." It would change the world by unleashing the power of the magic words which God himself uttered to Moses and Adam. To begin the study of magic, the adept needed to learn Hebrew to use "practical Caballah," another word for magic. Like Messianic politics, magic was a way of bringing about heaven on earth and was intimately bound up with the rise of the new scientific worldview. Magic was associated in the popular mind with Jews. Jews knew how to cast the spells that would bring about this-worldly riches and power. Both magic and applied science involved a turning away from the Cross, which is to say, the God-ordained necessity of suffering in this life if one wants to attain salvation. In the place of the Cross, the adept of practical Caballah proposes the techniques refined by Jews that enable one to get what one wants. Four centuries after the publication of *De verbo mirifico*, C.S. Lewis noticed

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There is something which unites magic and applied science while separating both from the "wisdom" of earlier ages. For the wise men of old the cardinal problem had been how to conform the soul to reality, and the solution had been knowledge, self-discipline and virtue. For magic and applied science alike the problem is how to subdue reality to the wishes of men: the solution is a technique, and both, in the practice of this technique, are ready to do things hitherto regarded as disgusting and impious—such as digging up and mutilating the dead.³⁹

The seeds planted at the Platonic Academy of Florence under the patronage of the Medicis bore fruit at the turn of the century. In 1501, Giovanni Mercurio showed up in Lyon wearing flowing white robes and a chain around his neck, announcing he was omniscient and could change lead into gold and bring happiness to the depressed. The chain derived from the same Pythagorean chain of love and friendship whose symbology would exert its influence over Reuchlin.

Reuchlin's *De verbo mirifico* introduced the idea of neoplatonic magic to the lands north of the Alps. In it, Reuchlin tried to break down the barriers separating religion, philosophy, and magic through recourse to the Hebrew language in general and in particular through the rehabilitation of Caballah, which he saw as the oral esoteric tradition that had come from Adam himself. Caballah, of course, had no ancient pedigree. It apparently arose in the 12th Century in Provence; it was the Jewish equivalent of the Albigensian heresy, a resurgence of neoplatonic gnosticism. None of the proponents of Caballah, however, saw it that way. Instead they viewed it as the original theology, the *prisca theologia*, at least as old as Christianity and probably much older than that. Pico had already established a necessary connection between Caballah and magic in his writings. Reuchlin took his ideas one step further by claiming that natural magic was impossible without the Caballah. Reuchlin separated himself from the magic manuals of the Middle Ages. In place of these magic spells, which were either meaningless mumbo-jumbo or, worse, appeals to evil spirits, Reuchlin proposed the magic of the Hebrews found in the Caballah and intimately bound up with their language, the language of God Himself. Reuchlin claimed because God spoke in Hebrew, Hebrew words uttered in the proper way had an immediate physical effect. They could not bring about creation *ex nihilo*, but they might very well influence the angels put in charge of that creation by God. In learning Hebrew, as Reuchlin did at the feet of rabbis, the adept learned the language God Himself had used to speak to Moses. Men could now use that same language in speaking to the angels who ran the universe and create wonders by their very words. Zoroaster, the first theologian, according to their view, recognized the unique nature of Hebrew words and so forbade any alteration of their form because the divine power of the word was only effective in its original Hebrew form. During the dialogue between the three learned men in *De verbo mirifico*, Reuchlin expands his praise of Hebrew into an attack on Greek, which, in the words of Baruchias, the learned Jew, possesses "no words that have come down to us from heaven and no names which can be characterized as having divinely ordained syllables."⁴⁰ Moses, because he spoke Hebrew, had priority

over the Egyptians as well because the Hebrew language is more ancient. "Divine names come to us from the Jews and not the Egyptians. Hebrew names are more ancient and holier than any other names."⁴¹

Taking his cue from Alexander VI's approval of Pico, Reuchlin defends the connection Pico established between Caballah and magic. In his "*Conclusiones*," Pico claimed that immediate access to divine mysteries and powers was available through the Caballah. Part of the Cabballah was also the highest part of *magia naturalis*. Reuchlin claimed the Caballah demonstrated the validity of the Christian faith and also corresponded to the esoteric wisdom of Orpheus, Pythagoras, and Zoroaster. By locating the magical power of his system in the Hebrew language, Reuchlin hoped to evade the dichotomy the Church, following the classical tradition, had established. According to that dichotomy, a man either asked for power over nature, in which case his action was known as prayer and dependent on the permissive will of the deity; or he forced the issue by invoking evil spirits. Caballah seemed to indicate another possibility. The possibility of a middle ground between science and prayer based on the magical effects of angelic names in Hebrew seemed theologically unlikely, but that is the course Reuchlin pursued, hoping to evade the censure of those who claimed he was involved in black magic.

The Hebrew language saved Reuchlin, at least in his own mind, from becoming a proponent of black magic, which involved contact with demons and was practiced under the name of Solomon, Adam, or Enoch. Hebrew was the key to making contact with the good spirits whose silent help enabled the practice of *magia naturalis*. The true philosopher should not invoke demons, but if the philosopher is unable to perform wonders, he is no better than the garrulous Schoolmen who, like spiders, spin words but produce no effects. Sidonius says, "we would therefore be hardly distinguishable from the vulgar, if our miraculous vocation was not accompanied by miraculous actions."⁴² Reuchlin's idea of a "wonder working" philosophy had much in common with Thomas Muentzer's view of scripture. To be truly alive, the word of God had to create signs and wonders. The same was true of Reuchlin's Caballistic Philosophy: Philosophy had no value if it couldn't work wonders beyond the power of man to explain. The Caballah would rehabilitate philosophy by its miracles, which were bound up not with evil spirits but with the power of Hebrew.

Reuchlin's fatal attraction to Caballah took root on his journey to Italy when he studied with Obadaiah Sforza, a Jewish physician, philosopher, and more importantly, collector of rare Hebrew manuscripts and books. Two years later, Reuchlin was back in Italy, this time on an embassy to the imperial court in Padua. On this journey he received instruction from the emperor's court physician, Iacob ben Iehiel Loans. Reuchlin and Loans remained in contact for the next decade, and Reuchlin repeatedly expressed his admiration for his Jewish teacher. Fully aware of Reuchlin's intercourse with the rabbis, Pfefferkorn exclaimed later, "if I had said these things I would have been burned" at the stake.⁴³

Studying the Caballah required a sort of hermetic initiation. The Caballah, Rummel says, "was taught hermetically, that is, reserved for the elect, and was often associated with magic, a connection deplored even by Jewish teachers of stature such as Moses Maimonides."⁴⁴ It would not have been taught to someone who was either skeptical or disinterested. It would only have been taught to someone avid to receive initiation into its mysteries. The Jewish masters who taught Reuchlin, therefore, must have seen in him a potential adept. "Christians," Rummel continues,

began to take an interest in the Caballah during the fifteenth Century. The Italian humanist Pico della Mirandola ... connected the Caballah with "natural magic," that is, the study of celestial bodies, but rejected its counterpart, black magic, "which is rightly excised by the church and has no foundation, no truth and no basis." ... Nevertheless it remained a controversial subject. It continued to attract the attention of inquisitorial courts and was therefore pursued by Reuchlin at some personal risk.⁴⁵

After Reuchlin met Pico and learned about the Caballah, Graetz says, he "thirsted for Hebrew literature, but could not quench his thirst."⁴⁶ More accurately, Reuchlin desired to learn Hebrew to slake his thirst for esoteric and arcane knowledge. In *De verbo mirifico*, Reuchlin wrote "The language of the Hebrews is simple, uncorrupted, holy, terse and vigorous; God conversed in it direct with men, and men with angels, without interpreters face to face ... as one friend converses with another."⁴⁷

In 1506, Reuchlin issued *De rudimentis Hebraicis*, the first Hebrew grammar ever written by a non-Jew. Four years later, when Reuchlin was at the height of his powers and reputation, Pfefferkorn approached him after he heard Reuchlin had been appointed an expert witness for the commission then deliberating Pfefferkorn's plan to seize the books of the Jews. Pfefferkorn came away from the meeting pleased, claiming Reuchlin had been cordial and had even graciously instructed him on the fine points of etiquette and protocol at the Imperial court.

Reuchlin completed his evaluation on October 6, 1510 and sent it to the emperor in a sealed envelope. He recommended that two books, *Nizzachon and Toldoth Jeschu*, should be confiscated and destroyed; the Jews should be allowed to keep their other works. This meant that Reuchlin did not include the Talmud among the "books which ridicule, slander and insult our Great Lord and God Jesus and his mother, and the apostles and saints."⁴⁸ He said "I have read only two such books: one called *Nizzachon*, the other *Tolduth Jeschu ha nozri*." Reuchlin gives the impression that these books had no standing in the Jewish community: "Even the Jews themselves regard them as apocryphal."⁴⁹ While at the court of Frederick III, Reuchlin "heard the Jews themselves saying in the frequent conversations I had with them that they have removed and destroyed such books and forbidden that people should in future write such books or speak thus."⁵⁰

At this point in his report, Reuchlin's testimony becomes problematical if not erroneous and self-contradictory: "If the Talmud were deserving of such condemnation, our ancestors of many hundred years ago, whose zeal for Christianity was much greater than ours, would have burnt it."⁵¹ Reuchlin says no pope ever burned the Talmud, but Geiger corrects the historical record by reminding the reader that both Gregory IX and Innocent IV had consigned copies of the Talmud to the flames. Reuchlin might have been an expert in Hebrew philology and grammar (Graetz disputes this), but he was abysmally ignorant of the history of the Talmud, which had been burned more than once by his "ancestors." Reuchlin claimed "The baptized Jews Peter Schwarz and Pfefferkorn, the only persons who insist on its being burnt, probably wish it for private reasons."⁵² Yet Reuchlin made these claims after admitting that he, unlike Pfefferkorn, had neither read the Talmud nor understood it! "No one," Reuchlin continued, "can say in truth that the Talmud, in which the four higher faculties are described, is completely evil and that one cannot learn anything good from it. For it contains many good medical prescriptions and information about plants and roots as well as legal verdicts collected from all over the world by experienced Jews."⁵³

Reuchlin then characterized the Talmud as "a work which is difficult to understand."⁵⁴ He also said that there were many strange ideas in the Talmud, but that did not justify its destruction. Of the Jews, Reuchlin said, "whether they are inimically disposed toward us in their hearts, only God can say."⁵⁵ Defense of the Caballah was unnecessary, because the pope had already recognized its value, and Pico had shown Christians could use its teachings to strengthen the Christian faith. Jews could not be called heretics because they had never fallen away from the Christian faith. The Jews had the right to retain their property, including the Talmud, because they were citizens—a then unusual term—of the German empire.

Despite stating that it needed no defense, Reuchlin then defended the Caballah, which he referred to as "the most secret speech and words of God."⁵⁶ Reuchlin claimed theologians who did not know Hebrew had made serious theological errors, an assertion that undermined theology, according to the Dominicans, by making it a function of scripture scholarship, which is to say, language studies, not dialectics. He concluded "No Christian should pass verdict on [the Jews], except in a secular case transacted in a secular court. For they are not members of the Christian church, and their faith is none of our business."⁵⁷ The claim "their faith is none of our business" combined with the equally daring claim Jews had rights as citizens, did not endear Reuchlin to the Dominicans, whose mission since Penaforte had been the papally mandated conversion of the Jews.

In his report, Reuchlin denounced Pfefferkorn's writings as the work of an ignorant hater, thus establishing the debate's parameters: the refined man of letters vs. the ignorant "*tauf iud*," a racist slur picked up by Reuchlin's supporters,

including Erasmus of Rotterdam. Pfefferkorn called Reuchlin a Judaizer, a term then in the process of losing its opprobrium among educated humanists. Reuchlin's claim that knowledge of Hebrew was necessary for the correct interpretation of the bible was guaranteed to offend theologians, no matter how much it pleased humanists. Those theologians, under the direction of the Cologne Dominicans, still wielded considerable political power, although not as much as in previous centuries. The conflict settled into the Humanist vs. Scholastic mode, even though (or perhaps, according to Rummel, because) it obscured the central contention of Pfefferkorn and the Dominicans, namely, that Reuchlin was a Judaizer. Indeed, Judaizing was a virtue to those who made theology a function of Hebrew grammar; it would soon become equally esteemed by the Reformers who believed that theology must be based on "Scripture alone." The most significant part of the report is Reuchlin's praise of the Caballah:

I have read it myself. One could argue about the pros and cons for a long time in this report. But one may see from the book entitled *Apologia* by the earlier mentioned Count of Mirandola, which has been approved by Pope Alexander, that the books of the Cabala are not only harmless, but of great use to the Christian faith, and Pope Sixtus IV had them translated into Latin for the use of us Christians. There are sufficient grounds therefore to conclude that such books as the Cabala should not and cannot be legally suppressed and burned.... Jewish commentaries should not and cannot be abandoned by the Christian church, for they keep the special characteristics of the Hebrew language before our eyes. The bible cannot be interpreted without them, especially the Old Testament, just as we cannot do without the Greek language and Greek grammars and commentaries for the New Testament, as is confirmed and indicated in canon law.⁵⁸

Since "the Jews are our archivists, librarians and antiquarians, who preserve books that can serve as witnesses to our faith," Christians should "take care of the existing books, protect and respect them, rather than burn them, for from them flows the true meaning of the language and our understanding of Sacred Scripture."⁵⁹

One needn't be a learned theologian to see that Reuchlin was turning the Talmud into a meta-Scripture that would serve as the criterion of what was valid in the Bible. The hermetic texts had become the real Scriptures, and they were to be interpreted not by the Catholic Church, but by the nascent academic establishment, which had taken instruction at the feet of the rabbis in an atmosphere of quasi-Masonic hermeticism. Even Reuchlin's caveat against books promoting magic was qualified to the point of meaninglessness:

If there are, however, Hebrew books that teach or instruct readers in the forbidden arts, such as sorcery, magic and witchcraft, if they may be used to harm people, they should be destroyed, torn up and burned because they are against nature. But if such books of magic are designed only to help and benefit human life and serve no harmful purpose, one should not burn or destroy them, except books about buried treasures.⁶⁰

And who was to decide whether a particular Hebrew text was blasphemous or instead a "buried treasure"? The implication seems clear: only those who knew Hebrew were qualified to decide. The ultimate authority in the Church devolved upon those who had taken hermetic instruction from the rabbis, as had Reuchlin. Otherwise, "the Jews ought to be left in peace in their synagogues, and in the exercise of ceremonies, rites, customs, habits and devotions, especially when they do not go against what is right and do not manifestly insult our Christian church" because "the Christian church has nothing to do with them ... as long as the Jews keep the peace, they ought to be left in peace. And all this must be observed so that they cannot say that they are being forced and compelled to convert to our faith."⁶¹ In an especially self-serving passage, Reuchlin recommended that the German universities should "hire for the next ten years two lecturers each, who would be capable and have the task of teaching students Hebrew and instructing them in this language.... If this is done, I doubt not that in a few years our students will be so well versed in the Hebrew language that they will be able to bring the Jews over to our side with reasonable and friendly words and gentle means."⁶²

Pfefferkorn gained access to Reuchlin's report and was outraged. Every scholar appointed to the commission had written in favor of Pfefferkorn's proposal, except Reuchlin. Pfefferkorn gave his interpretation of what had happened in *Handt Spiegel*, published in Spring, 1511. Pfefferkorn claimed "a fat Jew sat on his book,"⁶³ which is to say, Reuchlin had been suborned by the Jews. "All," Pfefferkorn continued, "with the exception of Johannes Reuchlin, unanimously declared and wrote for Christ, inspired by the Holy Spirit. His report alone ... supported the perfidy of the Jews rather than the Apostolic See and the most holy cause of our faith."⁶⁴ Pfefferkorn denounced Reuchlin as a "half-Jew" and a "Judas."⁶⁵ As a result of Reuchlin's recommendation, the emperor did not renew the mandate to confiscate the Jewish books. Reuchlin had killed the project, and Pfefferkorn was furious.

Pfefferkorn correctly claimed "the Jews bribed Christians in high places ... and they filled the ears of the good Emperor with false advice, so that His imperial Majesty gave orders to restore the books to the Jews."⁶⁶ Pfefferkorn knew about the bribe Levi Zion gave the Margrave of Baden; he claimed that Reuchlin had been bribed also because the Jews had told him, "Reuchlin knows how to deal with you and oppose you.... They told me that they were in close contact with Reuchlin and very well informed about this matter." Pfefferkorn recalled the German proverb, "*Die Gelehrten, Die Verkehrten*," which is to say, "The learned are easily corrupted."⁶⁷

Pfefferkorn felt doubly betrayed because, on the basis of his private consultation with Reuchlin in 1510, felt he had nothing to fear from Reuchlin. "He treated me most cordially," he reported, "and expressed pleasure at my coming, and what is more he instructed me in what to do in the presence of the Emperor, of which I have proof in his own handwriting. Then when he had cleverly found out everything about the matter from me, he falsely reassured me and devoutly promised

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to write to me. He did no such thing, but instead traduced me in his report to His Royal Majesty, contrary to his promise and acting, most impiously And so he betrayed me, as Judas betrayed Christ.”⁶⁸

Reuchlin was furious when he learned Pfefferkorn was privy to what he considered a confidential evaluation, meant only for the emperor’s eyes. He accused Pfefferkorn of breaking the seal on his report and gaining illicit access. Reuchlin claimed Pfefferkorn was a pawn of the Cologne Dominicans. In 1518, Ortwin Gratius, a leader of the Cologne Dominicans, denied they bore any responsibility for the publication of the *Handt Spiegel*. Pfefferkorn was in Mainz when *Handt Spiegel* appeared at the Frankfurt book convention in April 1511. Taking Reuchlin’s part in the controversy, Graetz also claimed Pfefferkorn was a pawn of the Dominicans, who concocted the scheme to confiscate the Talmud so they could extort money from the Jews. Since the Jews “could not do without the Talmud,” they “would pour their wealth into Dominican coffers to have the confiscation annulled.”⁶⁹ Graetz also claimed Pfefferkorn lured Reuchlin into “a cunningly devised trap,”⁷⁰ but gives no evidence to support his claim.

The Dominicans accused Reuchlin of disingenuousness. The Jews’ hatred for Christians was universally known; every Jew who had left Judaism could tell stories about it. Only a few Christians, “especially Johannes Reuchlin from Stuckarten” denied this hatred and would not admit that Jews prayed against Christians. Anyone who denied this knew nothing of Jewish scriptures; Reuchlin’s admitted ignorance of the Talmud meant he had not written the document that appeared under his name. Reuchlin was handicapped in responding because he was caught in a contradiction. He claimed the Talmud was not pernicious, and yet he admitted he had never read it. The Dominicans pressed the issue, reminding Reuchlin that there weren’t just two pernicious Jewish books, and that the Jews did not proscribe the two he mentioned. Quite to the contrary, the Jews read from *Toledoth Jeschu* every year at Christmastime in the hope that God would punish Jesus because of his false teaching.

After Pfefferkorn published *Handt Spiegel*, Reuchlin took his case to the emperor. Not content to wait for a legal verdict, Reuchlin joined battle in the realm of political publishing, newly created by the invention of the printing press. In late August or early September of 1511, Reuchlin issued his pamphlet *Augenspiegel* (Eye Mirror or Spectacles—an image of a pair of glasses was on the title page), which defended both Jewish books and his own integrity as a disinterested scholar. But, according to Graetz, Reuchlin was an avowed enemy of the circumcised. Reuchlin’s writings were suffused with racism, including routine reference to Pfefferkorn as a “*taufft jud*,” what the Spaniards would term a *marrano* or *converso*. Reuchlin wanted to rescue the Jewish scriptures for the cabalists. Neither he nor his colleagues were fond of Jews. Indeed, their dislike of Jews did not stop even after the Jew became baptized. In this, they were less like their forbears of the crusades and more like their descendants of the Third Reich, who felt, as Edith Stein was

to learn, that baptism did not erase Jewishness, because Jewishness was a racial phenomenon, not religious. Pfefferkorn complained bitterly and often about the racist remarks of professors and preachers, who, as fellow Christians, should have accepted him as a brother, but instead made remarks like “To trust a Jew is like putting a snake to your bosom, a burning coal in your lap, and a mouse in your pocket.”⁷¹ Pfefferkorn thought that way about Jews, too, but was offended that his fellow Christians thought that way about him after his baptism.

In November 1510, the theology faculty at the university of Cologne issued two reports responding to Reuchlin’s letter to the emperor. The theologians reminded Reuchlin that the Talmud contained “not only errors and false statements, but also blasphemies and heresies against their own law.”⁷² For this reason, Popes Gregory and Innocent had “ordered the said book to be burned.” The Talmud and the Caballah were “corrupt;” they were fundamentally different from and therefore did not “convey the intention of Moses’ books and those of other [Hebrew] prophets and wise men.”⁷³ Unlike Reuchlin, who sought to preserve the books to derive esoteric knowledge from them, the faculty at Cologne decreed that Pfefferkorn and the Dominicans were acting for the common good. That meant “it would be impious and irreligious to allow them the use of such books which they, who are mockers and blasphemers of the Lord Christ, might use to teach their children.”⁷⁴ Proceeding against the Talmud was “in the interest of the Christian faith as well as of the Jews’ salvation,”⁷⁵ an idea that Reuchlin subverted when he said what Jews believed was none of their business. The Dominicans then reiterated the concerns articulated at the Fourth Lateran Council 300 years earlier:

it seems expedient to prevent the Jews from practicing usury and to allow them to take up honest work for a living, but let them be distinguished from Christians by a badge, and let them be taught in their own language by experienced converts about the true law and the prophets for the glory of God, their own salvation and the increase of the Christian faith.⁷⁶

The emperor was unmoved. He refused to order re-confiscation of the books. Reuchlin was wrong when he claimed the Talmud had never been burned, but he was right in claiming that the piety of his ancestors’ generation exceeded that of his own. As we have seen, a new spirit was abroad, one which condoned blasphemy in the name of scholarship and disapproved of burning books as something that educated people did not do.

The Jews were overjoyed by the emperor’s verdict. Like their ancestors at the foot of Mount Sinai, the Jews made two images, “one of Johann Reuchlin in angelic form, like a prophet; the other, of Pfefferkorn, in the shape of a devil.”⁷⁷ They danced around the images like pagans around a sacrifice, genuflecting to Reuchlin’s image and sticking knives into Pfefferkorn’s. Pfefferkorn and Hoogstraten were outraged by Jewish effrontery. “If the Jews are permitted to retain the books that have been taken from them by imperial mandate,” Hoogstraten wrote, “they will be confirmed in their perfidy; they will insult Christians and cast in their

The Jewish Revolutionary Spirit

teeth that the books would not have been restored to them by imperial edict if they were not true and holy.”⁷⁸

Hoogstraten did not claim the Jews had bribed Reuchlin, but others did. Gregor Reisch, a Carthusian prior, made the claim, which is reported by Geiger.⁷⁹ Graetz said bribery was the charge that bothered Reuchlin the most, and he rejected it forcefully. Reuchlin admitted he had had dealings with Jews, but he was infuriated over the claim he had been bribed by the Jews: “I say therefore, by the highest faith, that in my entire life from the days of my childhood up to this hour that I have not received one nickel, not one penny, from the Jews, neither have I received gold or silver nor have I hope to.”⁸⁰ “No Jew,” he continued, “offered me rent, services or any kind of reward. And anyone who writes otherwise injures my honor and is a liar and a base villain.”⁸¹

Reuchlin’s *Augenspiegel* caused an immediate sensation. Within a few weeks, it was read all over the Germanies. Pfefferkorn claimed the Jews rushed out to buy Reuchlin’s book as soon as they heard it dealt with them favorably. But Geiger claims that once the Jews got their books back in 1510, they lost interest in the controversy. Graetz claims the Jews naturally saw Reuchlin as their champion and just as naturally promoted his book. They were pleased and dumbfounded “to find that so distinguished a man as Reuchlin would set an accuser of the Jews in the pillory as a calumniator and liar.”⁸² Having one of the most distinguished Christian scholars in Europe defend the Talmud left Jews rubbing their eyes in amazement. The Jews rushed out to buy Reuchlin’s book, and, using their commercial connections, made it an instant bestseller, perhaps the first in history. “The Jews,” according to Graetz, “greedily bought a book in which for the first time a man of honor entered the lists on their behalf.... They rejoiced at having found a champion ... Who would find fault with them for laboring in the promulgation of Reuchlin’s pamphlet?”⁸³

In September 1511, Peter Meyer, a pastor in Frankfurt, allowed Pfefferkorn to preach a counter-attack on Reuchlin’s pamphlet, something which outraged Reuchlin even more since Pfefferkorn was a married layman. The Dominicans were furious because Reuchlin had ruined their centuries-old campaign to convert the Jews; they demanded confiscation and destruction of any remaining copies of the *Augenspiegel*. Arnold von Tungern, a leader of the Cologne faction, wrote to the emperor complaining that the *Augenspiegel* was full of assertions promoting Judaism that would strengthen the Jews in their defiance of the Christian faith. Since Reuchlin boldly refused to retract his errors and countered with threats of his own, von Tungern concluded correctly that he knew that he had many supporters ready to protect him. Virtually the entire Humanist community had united behind Reuchlin, and out of that group would come many “Reformers,” including Martin Luther and Ulrich von Hutten, who later wrote to Reuchlin pledging his support.

By this point, the controversy had gone well beyond its initial impetus. Geiger says the affair began as a crusade against Jews, but the confrontation between humanists and scholastics soon eclipsed the original issue. By 1511, he said, "the business of the [Jewish] books was over," and the intellectual battle began ... its character changed for this and assumed an essentially different form. There were barely any references to the books from that point on, and none at all to the Jews. At issue was the right to express one's opinion freely, to counter the inquisitorial fixation on heresy."⁸⁴ But the focus of the debate also shifted because Reuchlin, with images of the Spanish Inquisition fresh in his mind, felt that the charges of judaizing were serious to the point of being life-threatening. As a result he wanted to guide the uproar into safer channels.

In September 1513, Jacob Hoogstraten summonsed Reuchlin to appear before the Inquisition in Mainz to defend himself against charges of heresy and Judaizing. If the issue, as Geiger claimed, was no longer the Jews, Hoogstraten was unaware of the change. "You," the Dominican wrote to Reuchlin

appeared before Christian readers as a champion of the perfidious Jews. And you made this impression also on the Jews themselves, who are hostile toward the Cross and the blood through which we have been purified and redeemed. As we hear, they read your tract, which has been written and published in our vernacular language, and disseminated it. Thus you have given them an opportunity to deride us more than ever, for they found that among Christians and especially Christians who had a reputation for great learning, you were the only one who spoke on their behalf and maintained and defended their cause.⁸⁵

The Dominicans got an order from the emperor allowing them to confiscate copies of the *Augenspiegel* and to burn them in public. The students at the university protested, but the confiscation continued, and all were to be burned on October 12, when an order halting the burning arrived. Pfefferkorn countered by publishing *Brandspiegel* (Burning Mirror), which Geiger calls "poisonous," demanding the Jews be expelled from Worms, Frankfurt, and Regensburg "forever."⁸⁶ Undeterred, Reuchlin appealed to the emperor, claiming that his opponents weren't theologians; they were theologists. The Cologne crowd were all slanderers. According to Geiger, Reuchlin gave as good as he got. Reuchlin's bitterness drove him to repeat the scurrilous stories about Mrs. Pfefferkorn's reputed sexual relations with the Cologne Dominicans. In June 1513 the emperor imposed silence on all parties.

In July, the theology faculty at the University of Louvain rendered its verdict. Cologne and Louvain would later become centers of the anti-Lutheran movement, and both considered themselves defenders of the faith. The theologians of Louvain concluded that Reuchlin's *Augenspiegel* had numerous errors, casting into question the orthodoxy of its author and promoting the cause of the Jews; therefore, all remaining copies should be confiscated and burned. The Cologne Theol-

ogy faculty concurred in August. The theologians of Mainz followed suit shortly thereafter. The *Augenspiegel* was to be consigned to the flames. The theologians at Erfurt, a bastion of the new humanism and soon to go over to the Reformed camp, demurred. They found the pamphlet full of errors, but Reuchlin was not guilty because he never intended to publish it. The *Augenspiegel* was heretical, but its author was not a heretic, seemed to be their conclusion. In May 1514, a delegate from Cologne met with the theology faculty of the University of Paris to elicit their opinion. Louis XII, the French monarch, reminded the theologians there that St. Louis, his predecessor, had ordered the burning of the Talmud when he was king.

Recognizing the seriousness of the charges, Reuchlin employed a dual strategy to escape being burned at the stake. He engaged in a publicity campaign, enlisting the support of prominent writers like Erasmus and experienced publicists like Ulrich von Hutten, and he also waged a legal battle. He issued a public statement against "the Cologne slanderers" while pursuing a legal challenge to Mainz's jurisdiction over his case. He used the press to reformulate the issue from the dangerous charge of judaizing, redirecting it to the safer issue of academic freedom. Reuchlin portrayed himself as a learned preservationist who wanted to keep the obscurantists from consigning valuable historical documents to the flames. Reuchlin portrayed his battle with Pfefferkorn as a contest between "scholars, who respected books as cultural witnesses," against boors, who had no appreciation for them.⁸⁷ More specifically, "it pitted Reuchlin the humanist against Pfefferkorn and his supporters, the scholastic theologians of Cologne."⁸⁸ This implied that the study of ancient languages had priority over Aristotelian logic, which was a controversial assertion, but nowhere as controversial as the claim that Reuchlin was a Judaizer. Pfefferkorn and the Dominicans fought an uphill battle to portray themselves as the champions of orthodoxy fighting judaizing heretics because large segments of the intellectual establishment thought humanistic letters more palatable than scholasticism, which they disdained as moribund.

Reuchlin's strategy was apparent from the opening lines of his *Defensio Contra calumniatores suos Colonienses*: "their speech is rustic and barbarous; they are inexperienced in the Latin language and disgusted with humanistic studies."⁸⁹ Reuchlin launched an *ad hominem* attack on Pfefferkorn as someone "who is ignorant of theology and law, inexperienced in literature, and knowing no book written in the Latin language."⁹⁰ Although Pfefferkorn knew no Latin, his knowledge of Hebrew was superior to Reuchlin's, a charge Reuchlin attempted to deflect by saying Pfefferkorn, who was "equipped only with some childish, trite Jewish stuff undertook to write against me and published a slanderous book in German, full of invented charges."⁹¹ That "trite Jewish stuff," though, was not insignificant: the discussion began as a dispute over the content of books written in Hebrew, books Reuchlin had apparently not read. Pfefferkorn then raised the bigger question, which echoed unresolved throughout the Realist vs. Nominalist debate since

before Huss: "Learning," Pfefferkorn replied, "is no defense against the charge of depravity. All the heretics are proof of this, for they were always the most learned men."⁹²

As an integral part of his *ad hominem* attack on Pfefferkorn, Reuchlin rolled out one racial slur after another, referring to Pfefferkorn as "that Jew sprinkled with water."⁹³ Reuchlin and his humanist allies routinely referred to Pfefferkorn as the "*tauf iud*," a slur that simultaneously maligned Jews and the sacrament of baptism. The frequency of this slur indicated that the rise of racism in Europe and the decline of the Catholic faith, specifically skepticism about the efficacy of the sacraments, were one and the same thing. Gone were the days when the howling mob would chase the Jew to the baptismal font and then let him walk away unharmed through the very same mob, like Moses dry-shod through the Red Sea, after becoming a Christian.

Willibald Pirckheimer came to Reuchlin's defense in 1517, about the time Luther nailed his theses to the door in Wittenberg. An initial supporter of the Reformed cause, Pirckheimer became quickly disillusioned with Luther's ruthless politics and the pillaging of the monasteries for political gain; he returned to the Catholic faith. In defending Reuchlin, Pirckheimer mounted an attack on Pfefferkorn by casting doubt on the efficacy of his baptism, and by extension the sacrament itself, which was suddenly powerless when faced with racial characteristics deeply ingrained in Jews. To strengthen his case, Pirckheimer referred to recent events in Spain, which

will serve as a warning to us not to trust in extemporized and feigned conversions. It would have been much better for the so-called marranos to stay with their native perfidy than to simulate true religion and be Judaizers in secret. For we had several examples of what we can expect from these inveterate sinners who have been badly converted. The emperor ... wanted to indicate that converted Jews have as much in common with pious Christians as mice with cats.⁹⁴

The humanists cheerfully joined forces to promote similar racial views. Pirckheimer is outraged that Pfefferkorn referred to Reuchlin as a "semi-Jew," but his outrage is purely racial. To Pirckheimer, the Jew is a function of his biology; and in this he agrees with the Jews who reminded Christ they were "*sperma Abraamu*." Pfefferkorn, though, innocently represented the traditional Catholic position by claiming that biology was irrelevant. The real issue, which the humanists tried to obfuscate and ignore, is that Reuchlin was a "demi-Jew" because of his judaizing positions, not because of his DNA. The humanists, prey to the racism that had just reared its ugly head, chose not to see things that way.

"Reuchlin's numerous friends," Graetz writes, referring indirectly to Pirckheimer, "were indignant at the insolence of a baptized Jew, who pretended to be more sound in faith than a born Christian in good standing."⁹⁵ Graetz's refusal to see the term "baptized Jew" as something of a contradiction in terms demonstrates that he shared the racial prejudices of the humanist establishment. Erasmus said

of Pfefferkorn that “he could not have done a greater service to his fellow believers [*sic*, i.e., the Jews], than by making use of the hypocritical ruse of becoming a Christian in order to betray Christianity.”⁹⁶ “This half Jew,” Erasmus continued, “has done more damage to Christianity, than the whole pack of Jews together.”⁹⁷ Pfefferkorn was theologically correct to refer to Reuchlin as a “half-Jew” because of Reuchlin’s judaizing, but Erasmus was guilty of nothing but racism when he leveled the same accusation against Pfefferkorn. He too was casting aspersions on the efficacy of the sacrament of baptism. “Now that he has put on the mask of the Christian, he truly plays the Jew. Now at last he is true to his race. They have slandered Christ, but Christ [*sic*, not] only. He raves against many upright men of proven virtue and learning.”⁹⁸ This muddled racist thinking indicated a precipitous decline in the faith of the sort that would become manifest when the Reformation broke out a few years later.

In a letter to Pirckheimer, Erasmus said Pfefferkorn’s actions show he is “a Jew and a half whom no kind of misdeed could make worse than he already is.”⁹⁹ Erasmus then adds rash judgment to his offenses against Pfefferkorn, intimating Pfefferkorn “chose to be baptized for no other reason than to be in a better position to destroy Christianity, and by mixing with us, infect the whole people with his Jewish poison. For what harm could he have inflicted, if he had remained a Jew? But now that he has put on the mask of the Christian, he truly plays the Jew. Now at last he is true to his race.”¹⁰⁰ The irony of intellectual lights like Erasmus supporting anti-Semitic Christian Judaizers was not lost on Pfefferkorn, the orthodox Jewish convert, and it saddened him.

Reuchlin continued his racial attack on Pfefferkorn throughout *Augenspiegel*, feigning outrage at how “that Jew, baptized with water, rose up in the church, a married layman before the congregation of faithful, that is, before the assembled church and preached about the word of God and the Christian faith in an authoritative manner, he—a butcher and an ignoramus—blessed the people with the sign of the Cross.”¹⁰¹ Reuchlin’s reference to Pfefferkorn as a “butcher” shows his familiarity with the slanders the Regensburg Jews had promoted against Pfefferkorn. The reference also shows that he was not averse to stooping to their level.

One commentator noticed “the irony inherent in the fact that [the Cologne Dominicans] supported Pfefferkorn, an ethnic Jew, while manifesting paranoid fear of all things Jewish.”¹⁰² But the irony is illusory: there is no contradiction. The Dominicans believed in the sincerity of Pfefferkorn’s conversion, and as a result did not consider him a Jew. The humanists, though, had no qualms about casting aspersions on the efficacy of the sacrament of baptism, engaging in racial slurs, and throwing their lot wholeheartedly in with a Judaizer.

After Hoogstraten demanded that Reuchlin appear before the Tribunal in Mainz, Reuchlin panicked and tried to get the trial moved to the more sympathetic papal court at Speyer. He wrote in Hebrew to Bonet de Lates, the pope’s Jewish physician, asking him, who “moves daily in the private chambers of the

pope and whose body is in his care,"¹⁰³ to influence the pontiff to remove the case from the jurisdiction of the Dominicans at Mainz. Both Geiger and Graetz consider the letter conclusive evidence that proves Reuchlin conspired with the Jews. "Had the Cologne contingent read the letter," writes Geiger, the milder and less ideological of the two Jewish historians, "then they would have had fresh ammunition added to their charge that Reuchlin was a Judaizer, because Reuchlin was even more fawning toward Bonet de Lates than the usual Hebrew epistolary style demanded. No German Christian had ever written to a Jew in terms like this before."¹⁰⁴ Reuchlin added that he had defended the usefulness of the Jews' books and so had drawn the hatred of the Cologne crowd. Reuchlin ended by saying that he did not fear a papal verdict, only being dragged into a court under the influence of the Dominicans.

Graetz confirms that Reuchlin had "secret intercourse with the rabbis."¹⁰⁵ He cites Reuchlin's letter in Hebrew to Bonet de Lates as an attempt "to win over Leo X so that the trial might not take place in Cologne or its vicinity, where his cause would be lost."¹⁰⁶ Reuchlin told Bonet de Lates in great detail "how only his extraordinary efforts had saved the Talmud from destruction" in a particularly damning fashion, even to someone like Graetz, who was heavily prejudiced in his favor. "Had the Dominicans been able to get a hold of and read this letter," Graetz says, "they could have brought forward incontestable proof of Reuchlin's friendliness towards the Jews, *for in it he wrote much that he had publicly denied*."¹⁰⁷ Reuchlin, in other words, used his position on the commission to advance the cause of the Jews, and now he was citing this service in his letter to the pope's Jewish physician, and asking for payment—if not in money, then certainly in services. Given this frank demand for *quid pro quo*, Graetz finds it "natural that Bonet de Lates brought all his influence to bear in favor of Reuchlin."¹⁰⁸

Bonet de Lates must have been especially effective. Reuchlin's case was transferred to the Bishop of Speyer in November 1513, and there Hoogstraten lost his case the following April. All charges of heresy against Reuchlin were dismissed; Hoogstraten was found guilty of slander and ordered to pay a fine or face excommunication. The Dominicans raged when the judgment was announced. When the verdict was announced in Cologne, Pfefferkorn ripped it from the wall and tore it into pieces.

Shortly after the verdict, Pfefferkorn responded with another pamphlet, *Sturm Glock* or Storm Warning or Storm Bell. In it, Pfefferkorn referred with retrospective satisfaction to the condemnation of *Augenspiegel* issued by the theology department of the University of Paris. He also left no doubt about the magnitude of the danger for the entire church that Reuchlin represented as the head of a new heretical movement. Pfefferkorn claimed Reuchlin was a new Huss, encouraged and paid for by the Jews, whose followers could do more harm to the church than any external enemy. Reuchlin was the real demi-Jew. Reuchlin, the Judaizer, should be feared because from his movement would spill disorders that would make the Hussite wars of the 15th Century look like a picnic by comparison.¹⁰⁹

In response to *Sturm Glock*, Reuchlin published a self-serving anthology of letters of support he had received entitled *Clarorum virorum epistolae, Letters of Famous Men*, in which he predicted that when the scholastic theologians were done with him, they would “gag all poets, one after another.”¹¹⁰ Other humanists embraced Reuchlin’s interpretation and began a letter-writing campaign to mobilize public opinion against the Dominican theologians.

If the humanists had left it at that, Reuchlin would have gone down in history as one more pompous, self-serving academic, but the humanists felt the cause too important to be left in the hands of an academic plodder. In 1515, Reuchlin’s supporters brought out one of the most successful satires in the history of European letters, the *Epistolae obscurorum virorum*, a 16th Century version of the *Screwtape Letters*, written in the pidgin Latin which the humanists loved to ascribe to their Scholastic opponents. Erasmus of Rotterdam, we are told, laughed so hard while reading the *Letters of Obscure Men* that an abscess of the throat that had plagued him burst, and he was cured of his ailment. The *Letters of Obscure Men* did for Reuchlin what the pompous plodder could not do for himself: the letters made him the victor in the first major publicity campaign since the invention of the printing press. *The Letters of Obscure Men* also marked the beginning of the transition from the Humanist/Scholastic controversy to the Reformation.

Some claimed “the Jewish question” was not central to the *Letters of Obscure Men* and that its main purpose was to lampoon Scholastic dialectics as an outmoded relic of the dark ages, but the book’s opening shot was directed at the Church’s directives against Jews, in particular the Fourth Lateran Council measures to segregate Jews from Christians. “By the love of God!” Rubeanus wrote under the name Ortwin Gratius, the Cologne Dominican who was one of Pfefferkorn’s most stalwart defenders. “What are you doing? Those fellows are Jews, and you have taken off your cap to them!”¹¹¹ Pseudo-Gratius grapples with whether he sinned by greeting Jews as if they were Christians. “For if I had known that they were Jews and had nevertheless taken off my cap, then I would deserve to be burned at the stake for heresy. But, heaven knows, I had no idea from anything they said or did that they were Jews. I thought they were Doctors.”¹¹² To calm his conscience, Gratius confesses, “But when I went to confession in the Dominican monastery, the confessor told me that the sin was mortal because we must always be on guard, and he told me he could not have absolved me, if he did not have an episcopal license, for it was a case for the bishop.”¹¹³ Gratius is finally absolved when he finds a confessor with “an episcopal license.”

Pseudo-Gratius then moves on to the weightier theological issue of whether “when a Jew becomes a Christian, his foreskin, the part of his member that is cut off at birth according to the Jewish law, grows back.”¹¹⁴ He can’t ask his fellow Dominicans because “they themselves are sometimes defective in that part,” and so Gratius resolves “to establish the truth of this matter once and for all by asking Herr Pfefferkorn’s wife.”¹¹⁵ Gratius made the mistake of responding to this

fraternity house humor with a book of his own, *Lamentations of Obscure Men* (1518), but it had few readers and little impact other than to ensure that the book he attacked would remain in print for the next four centuries. A second edition of the *Letters of Obscure Men* appeared in 1516 with an appendix of seven new letters. The primary author of the additional material was Ulrich von Hutten, a talented poet and satirist. Emperor Maximilian crowned him poet laureate in 1517. An early supporter of Luther, he was prepared to use violence to assure the success of the Reformation. Hutten persuaded the equally volatile Franz von Sickingen to take part in the Pfaffenkrieg (the war against the priests), where the latter died in battle. Hutten then fled to the area around Basel and Zuerich, where he died of syphilis in 1523, just as the Peasant Revolt was getting underway. Graetz refers to Ulrich von Hutten, in spite of his syphilis, as “the most energetic and virile character of the time” because he “was most eager to bring about the downfall of ecclesiastical domination in Germany.”¹¹⁶

Graetz says the humanists had become “virtually a society” united behind the cause of Reuchlin in Western Europe “which silently worked for one another and Reuchlin.”¹¹⁷ It was “a struggle of the dark Middle Ages with the dawn of the better time” whose goal was “to destroy the Dominicans, priests and bigots and establish the kingdom of intellect and free thought, to deliver Germany from the nightmare of ecclesiastical superstition and barbarism, raise it from its abjectness and make it the arbiter of Europe.”¹¹⁸ With this goal in mind, the Reuchlin faction “involuntarily ... became friends of the Jews and sought grounds on which to defend them.” “Prominent Jews,” likewise, “were working in Rome for Reuchlin, but, like the German Jews, they had the good sense to keep in the background so as not to imperil the cause by stamping it as Jewish.”¹¹⁹

In July 1516 the majority of the commissioners confirmed the Speyer judgment acquitting Reuchlin. Formally, however, the decision was in the pope’s hands. In a diplomatic move, he suspended proceedings, depriving Reuchlin of a clear victory but also frustrating Hoogstraten, who remained in Rome for another year before returning to Cologne in the spring of 1517. The situation was generally interpreted as a moral victory for Reuchlin, but by the time Hoogstraten returned from Rome, the Germanies had other things to think about. Luther had posted his 97 theses in Wittenberg and within seven years the empire’s southern German speaking lands would witness a revolution so modern in form that the Communists of the 20th Century claimed it as their own.

Graetz thinks the Catholic Church was fatally undermined by the ridicule in the *Letters of Obscure Men*. The Church could not defend itself because “the whole tyranny of the hierarchy and the church” had been “laid bare. For, were not the Dominicans, with their insolent ignorance and shameless vices, the product and natural effect of the Catholic order and institution? So the satire worked like a corroding acid, entirely destroying the already rotting body of the Catholic Church.”¹²⁰

Graetz agrees with Erasmus that the legitimacy of the Church was also undermined by the rehabilitation of the Talmud. According to Graetz, "The discussion aroused by the Talmud created an intellectual medium favorable to the germination and growth of Luther's reform movement."²¹ Erasmus supported the study of languages, including Hebrew, as a salutary antidote to Scholastic nit-picking, but he feared, nonetheless, that enthusiasm for language studies would create neopagan and Judaizing movements in the Church.

Graetz best explains Reuchlin's ambivalent attitude toward the Jews and things Jewish when he says that Reuchlin spared the Talmud because of "his foolish fondness for the secret doctrine" it contained.²² Graetz is referring specifically to Reuchlin's "love for the secret doctrine" of the Caballah, which he derived from "the most confused source of information," what Graetz refers to as "the foolish writings of the Kabbalist, Joseph Jikatilla, of Castile, which the convert Paul Recio had lately translated into Latin": "Out of love for this secret doctrine, supposed to offer the key to the deepest knowledge of philosophy and Christianity, Reuchlin had wished to spare the Talmud because in his opinion it contained mystical elements."²³ Graetz can't quite bring himself to say it, but Reuchlin, the forerunner of the Enlightenment, spared the Jewish books because he wanted to learn magic from them. Graetz, who usually scorns the mumbo-jumbo of the Caballah, defends it in the case of Reuchlin because of the damage that Reuchlin and his "fondness for secret doctrine" did to the Church.

Willibald Pirckheimer, who spent time among the Reformed party before returning to the faith, identified himself as a friend of both Erasmus and Reuchlin. In 1517, he wrote a letter defending Reuchlin against the charge of bribery. "They," Pirckheimer writes, referring to Reuchlin's detractors, "are saying that he extorted gold from the Jews and was not ashamed to write many perverted things to do them a favor."²⁴ Pirckheimer defends Reuchlin in a series of rhetorical questions:

What would have impelled such a Christian man to commit so great a crime, deigning to prefer the friendship of the Jews to faith and truth? Love for the Jews? Then he would indeed deserve to be hated.... What could have motivated him then to prefer the friendship of the Jews to the truth? They rightly ask what advantage, what wealth might have served as inducements that he should be so blinded by cupidity. After all, he is a man of advanced years, who has already enjoyed positions of honor, who was born from Christian parents—why then would he venture on such a shameful deed?²⁵

Pirckheimer dismisses the possibility of a bribe because "the Jews in their innate avarice would not part with a great deal of money, and little would do him no good."²⁶ Pirckheimer might have changed his argument had he known that Jonathan Levi Zion was willing to spend 100 Gulden, in addition to an unspecified down payment, to bribe the Margrave of Baden. "Innate avarice" and bribery are not mutually exclusive. Jonathan Levi Zion mentioned Reuchlin's appointment to the commission in the same letter in which he brags about bribing the Mar-

grave of Baden, but that is as far as the documentation takes us. Even if he took money from the Jews, the real reason for Reuchlin's defense of Jewish books was not money but Gnosis. Reuchlin wanted to become a magus, and the only way to that end was through the Caballah.

Reuchlin was a Judaizer, but he was certainly not a philo-Semite, which Graetz brings out in spite of his praise for Reuchlin. Reuchlin, according to Graetz,

looked on the Jewish people as utterly barbarous, devoid of all artistic taste, superstitious, mean and depraved. He solemnly declared that he was far from favoring the Jews. Like his patron, Jerome, he testified to his thoroughgoing hatred of them.... Reuchlin no less than Pfefferkorn, charged the Jews with blasphemy against Jesus, Mary, the apostles and Christians in general; but a time came when he regretted the indiscreet lucubrations of his youth. For his heart did not share the prejudices of his head.¹²⁷

The source of Reuchlin's ambivalence was his infatuation with the Caballah. Reuchlin, according to Geiger, was drawn willy nilly into a relationship with the Jewish people, "because of the time he had spent studying the Hebrew language." Reuchlin was soon "beset on all sides with the accusation that the Jewish scriptures had taken root in his heart and turned him into a Judaizer."¹²⁸ Geiger feels that charge unfounded because of Reuchlin's antipathy to the Jews. But Reuchlin also respected the Jews because they had preserved the Bible. The fact that his opponent was a baptized Jew only confirmed Reuchlin in his racial animus against Pfefferkorn's heritage. He wasn't unprejudiced enough to attribute the errors of his enemy to one man; he had to ascribe them to the entire race from whence he came.

Geiger's confusion is easily resolved. Reuchlin was both a Judaizer and an anti-Semite. Rummel feels Reuchlin reshaped the conflict into the humanist vs. scholastic debate as a kind of plea bargaining because he recognized, with the Dominican inquisitor at his heels and recent Spanish history fresh in his mind, that Judaizing was a charge that needed to be taken seriously and quashed quickly by shifting the debate. Reuchlin had reason to be fearful because

the researches that had made him a paragon in the eyes of humanists also made him vulnerable to the charges of Judaism. His *Rudiments of Hebrew* (1506), a combination of grammar and lexicon, contained criticism of the traditional Vulgate text which was bound to raise the hackles of scholastic theologians. He had noticed discrepancies between the Hebrew text and the Vulgate translation, declaring that the translation was inferior, the translator "dreaming" or "blathering." In many cases he suggested improvements that were not merely idiomatic but changed the meaning.... By engaging in scriptural studies, Reuchlin was therefore entering dangerous territory.¹²⁹

Part of Geiger's confusion stems from his refusal to look squarely at Reuchlin's rehabilitation of magic. Geiger, like Graetz, was a German Jew and devotee of the Enlightenment. Both men wanted to portray Reuchlin as a forerunner of

the Enlightenment rather than what he was, namely, an enthusiastic supporter of Jewish magic. When Geiger said Reuchlin knew nothing about magic, he meant to say that he himself apparently wanted Reuchlin to know nothing about it because it ruined his portrayal of Reuchlin as the disinterested Enlightenment scholar. Reuchlin's ideas, Zika says, "can only be adequately understood as part of the occult tradition of the Renaissance.... This system promised new sources of knowledge and power, not through reason, but rather through magic, astrology, hermetic and gnostic thought, Caballah and Alchemy."³⁰

Geiger claims Pico was interested in the writings of Plato, but what really fascinated Pico were the later neoplatonic texts, and what neoplatonism and Caballah had in common was gnosticism and magic. There is no Greek-Hebrew dichotomy. Pico was as avid to learn from the Hebrews as Reuchlin. He was not afraid to avail himself of Jewish teachers like Eliah del Medigo (a.k.a. Eliah Cretensis), Jehuda or Leo Abarbanel, and Jochanan Aleman, who taught him Hebrew and Caballah. Pico claimed he could derive from the Caballah proof for Christian teachings like the Incarnation of the Word, the arrival of the Messiah, and original sin. But his main interest was magic. Pico could start by studying the Chaldean and Pythagorean writers, but in the cases of Pythagoras and Moses, the written text wasn't sufficient. To get to the meat of the magic tradition, one needed the oral tradition through the Caballah and the Hebrew language. Pico claimed he used Caballah as an apologetic tool: "No science gives us more certainty about the divinity of Christ than Caballah and magic."³¹ But this claim was most likely intended to placate the still dangerous and ever wary Inquisition. Reuchlin put the lessons he learned from Pico to good use in dealing with the Cologne Dominicans, assuring his critics that by magic he meant "the knowledge of the properties of the heavenly bodies."³² The magic Reuchlin proposed was not the "forbidden art" found repugnant in others. It was, as Pico had indicated, a tool for Christian apologetics: "Caballah provides the weapon of choice against the Jews, who of course in their own way honor the Caballah but without having real insight into it."³³

Pico convinced Reuchlin of the congruence between Pythagoras and the Caballah. What was the goal of each school? Nothing less than raising the human spirit to the level of God, to promote in him complete happiness.³⁴ "The cabalist adept can enjoy the happiness of the blessed *in this life*."³⁵ Unlike Zeligsky and the Hussites, who sought heaven on earth with the sword, Reuchlin sought it through esoteric knowledge or practical Caballah, *i.e.*, magic. Whatever the means, the end was the same. The attraction which caballistic judaizing exerted over Reuchlin was the desire for heaven on earth.

The best defense being a good offense, Reuchlin published a book affirming his love of the Caballah in 1517 at the height of his controversy with Pfefferkorn and the Dominicans. Reuchlin's *De arte caballistica* was dedicated to Pope Leo X. Reuchlin tried to establish the intellectual *bona fides* of caballistic studies by associating them with Lorenzo de Medici, father of Leo X and patron of Ficino and

Pico. "Your father," Reuchlin wrote in his dedication, "sowed the seeds of universal ancient philosophy which are now growing to maturity under your reign."¹³⁶ Reuchlin planned to build on the work of Lorenzo, Ficino, and Pico to "exhibit to the Germans a reborn Pythagoras, dedicated to your name."¹³⁷ However, he can only begin this monumental task by making use of Caballah, "for the Pythagorean philosophy has its origin in it, and with the memory of the roots being lost, it entered the books of the cabalists again via Greater Greece.... I have therefore written of the symbolic philosophy of the art of the Caballah to make Pythagorean teaching better known to scholars. But in all this I myself make no assertions; I merely recount the opinions of a third party. They are non-Christians; the Jew Simon, an experienced cabalist, who is on his way to Frankfurt, meets at an inn on the way a Pythagorean by the name of Philolaus the Younger and a Muslim by the name of Marranus."¹³⁸

In his "*Teutsch missive*," Reuchlin claimed "only the learned Jew, who was practiced and experienced in the holy art known as Caballah," could understand sacred mysteries.¹³⁹ As a result of Reuchlin's book, Pope Leo X encouraged the publication of the same book that his predecessor Gregory IX had ordered burned. Times had indeed changed since Penaforte introduced the Jewish convert Donin to Pope Gregory IX. The Dominicans of Cologne remained true to their traditions and gave unwavering support to Pfefferkorn, but the Medici popes no longer held the position of Innocent III and Gregory IX.

De verbo mirifico marked Reuchlin's immersion in the depths of the Caballah, but his Hebrew studies were only the means to a greater end. When he published *De arte caballistica* in 1517, the controversy was winding down, and getting subsumed into the tumult of the Reformation. *De arte caballistica* is another dialogue between three men: a Jew, Simon, a Muslim, Marranus, and the Pythagorean Philolaus. The participants meet at the house of the Jew, who compares the discovery of the Caballah with the discovery of the magic herb Moly. Both can accomplish wonders; both are like a Jacob's ladder that unites heaven and earth, or creates a heaven on earth. "If you have found it," Simon says referring to Moly, "you seem to be freed from all misery." This magic herb is, next to the Caballah, "the Jacob's ladder, the golden chain or cord. This ladder stretches from the superheavenly world down to earth, and on it man ascends step by step from one level to another, just like the golden chain of Homer."¹⁴⁰ The key linking heaven and earth is the Hebrew names of the angels. Since the angels move the heavenly bodies, they can be ordered or beseeched to create wonders on earth. Magic is the word of God, but not in the sense that the Gospel is the word of God. We are talking about something more primitive. The word of God is literally the Hebrew tongue. Reuchlin quotes Pico: "each voice which has the power of magic in it, has it only insofar as it is formed by the word of God, only insofar as it has within it the power to exert original natural magical effects which come from the voice of God."¹⁴¹ Simon the Jew informs his interlocutors "those who have mastered the Caballah give great

honor to the 72 angels' names, and through them bring about wonderful things, more wonderful than I am permitted to describe."⁴² The circular movement of the stars and planets is attributable to angels who move them, not to natural causes. Unusual motions in the heavens are attributable to the angels' free will.

Reuchlin is thus trying to use the Caballah as a bridge between God and man. Once he created this system, a new concept of religion would arise concentrated on becoming one with God through attainment of divine wisdom, which resembled Gnosis, activated through incantation and ritual. With the recovery of the Pythagorean-Cabalistic tradition, man has spectacular new powers that can work wonders and create a heaven on earth. In Reuchlin's system, man is no longer the pathetic suffering creature who finds in the Cross the best symbol of his life on earth; he now has the power to order angels, through the medium of theurgic Hebrew spells, to work wonders for him. Gnosis and magic give man the coercive power God exerts over nature. In studying the Caballah, and especially by learning the names of the angels who run the universe, Reuchlin attempts to achieve that gnostic mastery without falling into the trap of trafficking in fallen spirits. His system was an early conflation of magic and science that was doomed to failure. But it was a failure he could not see because the Hebrew scripture and the judaizing promises of heaven on earth that went with it blinded him.

De arte caballistica confirmed the suspicions of Pfefferkorn and the Dominicans. Everything the *viri obscuri* had been saying about Reuchlin's judaizing was now confirmed in his own words. In 1519, Hoogstraten published "Destructio Cabalae," the counter-attack that exposed the agenda behind Reuchlin's actions. *The Destruction of the Caballah* stressed the scholastic method, which, Hoogstraten said, "was the principal tool in the search for doctrinal truth.... Aspects of the faith which were not explicit in scripture or the apostolic tradition depended on deductive reasoning, that is, on the use of the logical argumentation characteristic of scholastic theology."⁴³ Hoogstraten effectively rebutted Humanists like Pirckheimer, who claimed the "true theologian ... must understand Hebrew ... because all the mysteries of the Old and New Testament are hidden in it."⁴⁴

In *De verbo mirifico*, Reuchlin's first attempt to rehabilitate Cabalistic magic, Reuchlin had spoken as Capnion, the Greek form of his own name. In *De arte cabalistica* he speaks under a name that Hoogstraten finds especially telling. He calls himself Marranus, a play on the word Marrano, "the name of a man who on the surface proclaims his allegiance to one set of behavior, ceremony and teaching, but who inwardly practices something else."⁴⁵ Under the name Marranus, Reuchlin could praise Jewish perfidy and subvert Christian teaching, something hard to justify if he were a true Christian. By making Marranus his mouthpiece, Hoogstraten argued, Reuchlin was admitting publicly, albeit cryptically, his role as a judaizing subversive. By describing the Caballah as the "first revelation," which "Adam received after the Fall," Reuchlin undermined authentic scripture, and by making knowledge of the Caballah the *sine qua non* of theology, Reuchlin undermined both sacred and secular science.

Hoogstraten wasn't the only one who accused Reuchlin of using the Jewish Caballah to promote blasphemy and magic. The Jesuit Martin del Rio leveled precisely those charges, following the lead of Pedro Ciruello. Thomas Erastus condemned the book's advocacy of "repugnant magic."¹⁴⁶ Reuchlin lent credence to their charges by promoting a talisman, which he described in his book. On one side of the medal, Reuchlin prescribed the wonder-working Tetragrammaton IH-SUH along with the seven astrological signs, and on the other side a star of David and various Hebrew signs. Reuchlin's recommendation of a standard instrument of Jewish magic was proof of his intention and his inspiration.

But by 1519, Germany had other things on its mind. Luther's actions and the rise of the Reformation destroyed whatever unity the "humanist" anti-Pfefferkorn/Dominican forces possessed. Luther was outspoken in his denunciation of cabalistic foolishness. Even though he was a friend of and avid correspondent with Reuchlin, Erasmus was of the same opinion when it came to Caballah.

Although Reuchlin thwarted Pfefferkorn's plans to burn the Talmud, Pfefferkorn and the Dominicans thwarted Reuchlin's plan to spread the Caballah. Reuchlin's cover was blown when he was placed on the commission and had to defend the Jewish books he found repugnant (as well as the repugnant Jews) to prevent destruction of the newly emerging esoteric science that was mankind's new hope. As we have seen, Jakob Hoogstraten wrote *Destructio Cabalae* in 1519 as a warning to others, once he recognized the true magnitude of what Reuchlin was proposing. In his attack on the Caballah, Hoogstraten portrayed Reuchlin as a man who had acquired fame but brought forth only abuse and heresy, a man who falsified scripture, as well as Aristotle, Jerome and Dionysius, in the service of his occult theories.

Reuchlin was no philo-Semite, but he was a Judaizer. He was interested in Hebrew for the access that it gave him to occult science. Reuchlin restated Pico's thesis in the *Augenspiegel*: No art gave more certainty about divine things than Magic and Caballah.¹⁴⁷ Christianity enabled Reuchlin to derive from the Caballah a universal esoteric science which incorporated pagan, Jewish, and Christian elements, but once that esoteric science was derived it threatened to replace Christianity as the true religion. Reuchlin had proposed just this sort of syncretistic secret wisdom in *De verbo mirifico*.

Within a year of the appearance of Reuchlin's second book on the Caballah, Daniel Bomberg brought out the first complete edition of the Babylonian Talmud. Graetz describes a French pantomime in which a doctor with the name Capnion, Reuchlin's nickname, written on his back drops a bundle of sticks on the stage and departs. Another figure with the name Erasmus appears, tries in vain to ignite the sticks, and then departs. Luther succeeds, but after him the pope arrives and pours oil on the fire, making it bigger than ever. "Pfefferkorn and the Talmud," Graetz concludes, "should not have been missing in this dumb show, for they were the fuse that started the conflagration" that came to be known as the Reformation.¹⁴⁸

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Catholic writers like John Eck concurred, holding Reuchlin indirectly responsible for the *Letters of Obscure Men* as well as for Luther, thus establishing a connection between Reuchlin and the beginning of the Reformation. They also claimed that without the Jews, Martin Luther never would have come to the fore. The idea of Luther as the father of the Jews made its debut long before John Eck coined the term “Judenvater Luther.”⁷⁴⁹

After 1519, most Reuchlinists became Lutherans. Erasmus, though, wrote to Reuchlin saying he regretted the Lutheran tragedy and had always tried to separate Reuchlin’s cause from Luther’s, an admission that shows how closely they were related in everyone’s mind. Unlike Erasmus, who would become his opponent in a dispute over free will, Luther tried to link Reuchlin’s cause to his own. Luther’s supporters did likewise. Ulrich von Hutten wrote to Erasmus, pleading with him not to attack Luther in public thereby jeopardizing the cause of anti-Scholasticism. The Reformers should keep a united front in public, no matter what they thought privately. Hutten also wrote to Reuchlin reminding him “Even if your stated disapproval of Luther could rescue you from them, you cannot regard it as honest to oppose his party, when you see that men who belong to it whom you must always support in a respectable cause, unless you want to be the most ungrateful man of all.”⁷⁵⁰

Maximillian I, who gave Pfefferkorn the mandate to seize Jewish books, died in 1519. In May 1520, the papal court rendered the final verdict in the Reuchlin case: the acquittal was overturned, and Reuchlin was obliged to pay the court costs. In June 1520 Leo X signed the bull *Exsurge Domine* threatening Luther with excommunication. Reuchlin’s scholarly reputation remained unimpaired, however. He accepted a position at the University of Tuebingen, where he taught Greek and Hebrew until his death in 1522. It is unknown whether Reuchlin paid the fine before he died. Maximillian’s successor was Charles V, during whose reign the flame that Reuchlin kindled and Luther fanned to grew into a raging inferno in which “the Talmud and the Reformation, were merged into each other.”⁷⁵¹

Pfefferkorn passed from the scene in 1521, one year before Reuchlin. In his unofficial last will and testament, *Ein mitleidliche Clag*, he held Reuchlin responsible for the revolutionary disorder sweeping Germany. Like the Jews, Reuchlin was a threat to the inner peace of the Germanies; the disorders which followed his judaizing could be construed as divine punishment, because “you have stolen God’s honor and his good name, to cover up what you were doing with the Jews and the devil. Because of that you are not worthy to eat bread with dogs, much less consider yourself a member of the body of Christ. Instead you should take up your abode under the naked sky. Drawn and quartered on four stakes hammered into the ground; that would be your just deserts.”⁷⁵²

Yet, even though another revolutionary movement took its place on the main stage of history, the occult tradition continued on the foundation Pico and Re-

uchlin had established. Cornelius Agrippa of Nettesheim published his ruminations on magic in 1533 as *De occulta philosophia*, inspired by Reuchlin's *De verbo mirifico*. Agrippa abandoned Reuchlin's professions of orthodoxy, returning instead to the medieval tradition of magic Reuchlin abhorred and repudiated. When Agrippa's book appeared, Reuchlin had been dead for 11 years. Gradually, people like Erasmus pulled back from their erstwhile allies in the fight against the *virī obscuri*, largely because they feared that magic, the occult, and its rituals threatened to "judaize" Christianity.¹⁵³ Ultimately, Reuchlin was no humanist, but by the time Erasmus recognized that fact, it was too late to stop what Erasmus had unwittingly promoted.

John Dee, Elizabeth's astrologer, helped spread the Caballah and its occult practices to England, but it was only in the 17th Century that Caballah studies were pursued with zeal. In England the enthusiasm for Caballah re-emerged on the other side of the Reformation as Freemasonry. Albert Pike traces Freemasonry to 1717. William Thomas Walsh claims it existed at the time of Elizabeth, who stumbled upon the first lodges and made a deal with the Masons: if they would initiate her into their secrets, she would allow their secret society to continue. By tracing Freemasonry to the Cecils and Elizabeth, Walsh links it with the judaizing anti-Catholic conspiracy that swept Germany in the wake of the Reuchlin/Pfefferkorn controversy.

Caballah and Freemasonry tend "toward spiritual perfection, and the fusion of the creeds and Nationalities of Mankind."¹⁵⁴ Freemasonry was linked with the Caballah, and Reuchlin had a place of honor in its annals. In his exoteric history of Freemasonry, *Morals and Dogma*, Albert Pike claims "All truly dogmatic religions have issued from the Kabalah and return to it; everything scientific and grand in the religious dreams of all the illuminati, Jacob Boehme, Swedenborg, Saint-Martin, and others, is borrowed from the Kabalah; all the Masonic associations owe to it their Secrets and their Symbols."¹⁵⁵ Pike echoes Reuchlin on the magical words of the Hebrew languages. Once the adept, presumably the higher degree Mason, penetrates "into the sanctuary of the Kabalah," he discovers

The necessary union of ideas and signs, the consecration of the most fundamental realities by the primitive characters; the Trinity of Words, Letters, and Numbers; a philosophy simple as the alphabet, profound and infinite as the Word; theorems more complete and luminous than those of Pythagoras; a theology summed up by counting on one's fingers; an Infinite which can be held in the hollow of an infant's hand; ten ciphers, and twenty-two letters, a triangle, a square, and a circle,—these are all the elements of the Kabalah. These are the elementary principles of the written Word, reflection of that spoken Word that created the world!¹⁵⁶

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Chapter Eight

Thomas Muentzer and the Peasant Revolt

On October 31, 1517, Martin Luther sent 95 objections to the Catholic Church's doctrine on indulgences to Archbishop Albrecht of Mainz. According to legend, he also nailed the theses to the door of the Schlosskirche in Wittenberg. If so, the act must have attracted considerable notice among students at the University of Wittenberg, one of whom was Thomas Muentzer. Muentzer, whose name was sometimes Latinized to Monetarius, probably came from a family of coin makers or mint masters. His academic career shows his family valued education and had the means to support him. Muentzer probably studied at the University of Leipzig in 1506, enrolled at the University at Frankfurt in 1512, and then arrived in Wittenberg in 1517, just as the drama known as the Reformation began to unfold.

Muentzer was ordained a priest in Halberstadt before 1514. In Wittenberg, he immediately became a member of the reformed party, made up largely of disaffected clergy who would soon rip half of Germany away from the Catholic Church. When he finally got around to condemning his former disciple in his letter to the princes of Saxony, Luther claimed that he had sat across a table from Muentzer in Luther's room in the Augustinian cloister and punched him in the nose.¹ Muentzer denied the claim,² but he certainly made contact with Luther, his ideas, and his followers in the tumultuous semesters of 1517-18.

In Wittenberg, Muentzer met Andreas Bodenstein, later known as Karlstadt, Luther's colleague on the theology faculty, who urged Muentzer to steep himself in the writings of St. Augustine. He also met Luther's superior, Schwarzerd, who like Erasmus, classicized his name by rendering it into Greek, Philipp Melancthon, the name by whom he became known as Luther's right-hand man. Muentzer corresponded extensively with Melancthon on topics ranging from infant baptism to marriage for priests long after the choleric Luther refused to have anything to do with him. More importantly, Muentzer met Franz Guenther, to whom Luther had given the task of leading the attack on scholastic theology in his theological baccalaureate thesis *Contra scholasticam theologiam*. A fiery preacher, Guenther confronted Tetzl when he came to Wittenberg to sell indulgences. Soon the attack on indulgences was swept up into an attack on the Catholic faith with Guenther preaching "that we need not confess, because this is not commanded anywhere in the Scriptures ... that we do not need to fast, because Christ fasted for us ... that we should not call on the saints." The most brazen of Guenther's claims was, "the Bohemians are better Christians than we are."³

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Guenther's praise for Hussite heretics was too much for the Franciscan Bernard Dappen, who informed the bishop of Brandenburg in his *Contra Lutheranos* that Guenther, who was "shamelessly preaching the repudiation of indulgences, advised the women who had brought these indulgences to use them to fasten flax to their distaffs—as spinners usually do—so that they had not spent the money all in vain."⁵ The Franciscans claimed the focus on abuses surrounding the sale of indulgences was a pretext for rebellion against Rome and a desire to overthrow Roman Catholicism.

When Guenther tried the same sort of preaching in the neighboring town of Jueterborg, he got himself in trouble with the authorities there. After personally insulting the abbess of the Convent of St. Mary from the pulpit, Guenther was reprimanded by the bishop. Rather than defy the bishop, Guenther withdrew from the pulpit, and Muentzer took his place, probably at the recommendation of Martin Luther himself, arriving at the cloister church of St. Mary's during Easter week of 1519. Instead of toning down his rhetoric, Muentzer picked up where Guenther left off. Like Jan Zelivsky one hundred years earlier, Muentzer had an uncanny ability to rile people up and then mobilize them politically.

Muentzer's sermons soon plunged Jueterborg into even greater turmoil. Muentzer attacked the pope and said that a council should be convened every five years. Muentzer also attacked the scholastics, bragging in a way that would prove uncannily prophetic that if anyone could prove him wrong, he "deserved to have his head chopped off."⁶ Scholastic arguments about the rational underpinnings of faith and grace were, according to Muentzer, "of the devil."⁶ He also attacked bishops and monks, calling the latter "misleaders of the people."⁷ In Jueterborg, Muentzer was known as the first officially designated Lutheran. Muentzer also preached that sacramental confession was unscriptural, that fasting and veneration of the saints were unnecessary, and that previous Church councils were meaningless. Dappen was especially alarmed because the population of Saxony and Thuringia had already been infected by the Hussite virus and were therefore especially susceptible to revolutionary incitement. "I am completely certain," Dappen wrote to his bishop, "that if a Waldensian or a teacher of the Bohemian heresy were to come to this place and promote his errors and claim that they were the gospel of Christ, that many would prick up their ears and listen eagerly."⁸

Given the reckless vehemence of his sermons, it is not surprising that Muentzer was banned from the pulpit, nor is it surprising that he was driven from Jueterborg in May 1519. Thereafter, he was driven from every town where he was assigned as a preacher until his death six years later. Because the revolutionaries had the apparatus of the Church at their disposal, Muentzer spent little time unemployed. After Jueterborg, he was appointed curate of the parsonage in Orlamuenda, a sinecure that allowed him to study in depth the mysticism of the German Johan Tauler, a 14th Century Dominican, and Heinrich Seuse. Kaspar Glatz, Muentzer's successor as pastor at Orlamuenda, would later say Muentzer was "corrupted"⁹ by Tauler's teaching on the soul "which he never really understood."¹⁰

Muentzer had a profound understanding of the German mystical tradition because he had a profound understanding of the role suffering plays in the spiritual life. Commenting on Seuse's description of the angel with three pairs of wings in Ezekiel, Muentzer describes each as a representation of suffering that allows man to rise spiritually above his earthly condition. Suffering is to men what wings are to angels: "The three pairs of wings represent the following: "written on the first pair is 'accept suffering willingly.' On the second pair is written, 'Bear suffering patiently,' and on the third pair is written, "Learn to let suffering form you like Christ."¹

Unfortunately, Muentzer was never able to integrate his spirituality with his increasingly violent revolutionary politics. Muentzer's thought was a curious mixture of the Cross and the sword until spring 1525, when he abandoned the Cross for the "sword of Gideon," his term for judaizing and the Hussite penchant for armed revolution. "Bohemia," he said in a sermon on Easter Sunday 1519, "is the land in which John Huss was active."² Reform would come from Bohemia again because "the Bohemians are better Christians than we are."³ According to Ebert, the link between Guenther, Muentzer, and Bohemia, was "the utopian and millennialist expectations of the Taborites, including their forms of community and production and even their military strategy."⁴

Many Reformers idolized Huss. When Luther disputed with Johannes Eck in June 1519, he was reproached for believing "John Huss and the Bohemians are genuine evangelical Christians, which the Church cannot condemn."⁵ Knowing that support for Huss would get him in trouble, Luther nevertheless could only dispute the claim half-heartedly. Later, when Luther was more open about what he believed, he regularly referred to Huss as a saint. When Muentzer later made his pilgrimage to Prague, he referred to Huss as "beloved and holy fighter."⁶

Shortly after the defeat of the Hussite army at the Battle of Lipany, Friedrich Reiser returned to Germany and became the leader of the Hussite communities there. He was consecrated a Hussite bishop and created a secret society, the League of the Faithful, to get the German Hussites and Waldensians to rise in armed revolution. Reiser was burnt at the stake in Strasbourg in 1458, but the communities he founded continued their revolutionary work throughout the 15th Century. Hussite propaganda, according to one commentator was "a disturbing factor in the rather unstable political and social structure ... of southern Germany."⁷ Macek claims "Hussitism struck roots in many places" in Germany⁸ and "remained alive right up to the time of Luther and the German Peasant war."⁹ In 1476, the shepherd and musician Hans Boheim (probably a variation on "Boehmen," which is to say, John the Bohemian) claimed the Blessed Mother appeared to him to announce that only in Niklashausen could one obtain full remission of sins. The Blessed Mother reputedly also told John the Bohemian, who was now known as the Whistler of Niklashausen, that the greed of the clergy was greater than that of the Jews and that the pope was a villain. The Blessed Mother told him all men were

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equal and no man should have more than any other. The message resonated with the peasants, presumably already corrupted by Taborite communism. Within months, thousands of peasants traveled to hear more of what the Blessed Mother was telling Boheim. Since no peasant could assemble without the permission of his lord, Boheim eventually was arrested. When Boheim's unarmed peasant supporters confronted the authorities over his arrest, the bishop's soldiers slaughtered them. Boheim was burned at the stake, singing Marian hymns in German until the flames suffocated him. For many historians, 1476 is considered the beginning of the Peasant Revolution.²⁰

During the winter of 1519-20, Muentzer became confessor to the nuns at the convent at Beudiz, where his nominal duties again allowed ample time for study. In addition to reading the German mystics, Muentzer also purchased the *Chronicles of Eusebius* and the *Jewish Wars* by Josephus and the acts of the Council of Constance. His interest in the Council of Constance was understandable: Muentzer wanted to know more about the Church's condemnation of Huss. What he learned probably filled him with indignation. What Muentzer gleaned from reading about the Jews, in particular about their revolutionary activities in the classical world, is not as clear. Did he take the stories of Simon bar Kokhba and the Jewish revolutionaries at Masada as cautionary tales, a warning that those who lived by the sword would die by the sword? Probably not, for Muentzer lived and died by the sword. One of Muentzer's biographers says he pored over the acts of the Council of Constance to uncover the historical cause for the decline of the Church. More probably, Muentzer's promiscuous readings simply exacerbated his "existential bewilderment."²¹ One biographer claims Muentzer "had not yet matured into the reformer who, in Manfred Bensing's opinion, began to see the Reformation as 'the fundamental remodeling of earthly life and hence as a revolution.'"²²

Reading German mystics and classical accounts of Jewish revolutionaries could lead to no synthesis because they represented two poles of an irresolvable spiritual dichotomy represented by the sword on the one hand and the Cross on the other. The Cross symbolized the passive expiatory suffering of Christ that inaugurated the New Covenant and the thousand year reign of Christ on earth, whereby Christians conquered the Roman Empire by turning the other cheek, which is to say, by patient endurance in uniting their suffering with that of Christ. The sword symbolized the Jewish rejection of the suffering Christ and the choice of revolution instead. By taking up the sword, Jewish revolutionaries, and their judaizing Christian imitators, hoped to establish heaven on earth. The sword thus, one way or another, symbolized abandonment of the freedom of the gospel and return to the bondage of the law. Muentzer may have hoped to create a synthesis between German mystics and Jewish revolutionaries, but in doing this he ignored the scriptural admonition about sewing new patches on old garments. There was no way to reconcile the sword and the Cross.

After months of filling his mind with dangerous ideas, Muentzer complained to Franz Guenther about the isolation inherent in his position as confessor to a group of nuns in an out of the way convent. Muentzer longed to get back into the political disputes, and before long he got his wish. In May 1520, he became a substitute preacher at St. Mary's, the most important church in Zwickau, when its pastor, Johannes Sylvius Egranus, took a leave of absence to study with Erasmus in Rotterdam.

Astride the road connecting Leipzig with Augsburg and Nuremberg, Zwickau had grown famous for its cloth and beer, and prosperity soon followed bringing with it all the conflicts that would tear apart Christendom at the crucial divide between the late middle ages and the early modern era. The serious money in Zwickau, however, came from mining in the nearby Erzgebirge. When the Schneeberg silver mine went into production in the latter part of the 15th Century, the families who invested in it became fabulously wealthy. The metal-working artisans did well too, and the population of Zwickau doubled to 7,500, making it, behind Leipzig, the second largest town in the region. Frederick the Wise referred to Zwickau as the pearl of his realm. Having more silver than they knew what to do with—it often lay around in boxes waiting to be coined or worked into plate—brought problems. The families who grew rich through silver mining invested in the cloth business, stockpiling stores, and undermining the cloth producing guilds. Nikolaus Storch, a weaver, was one of the economic losers; he used his newfound time as an unemployed weaver to study the reformed gospel while becoming a leader of the town's disgruntled weavers. The miners were similarly unhappy. Soon both groups, falling under the influence of the nearby Bohemian Taborites, were spouting communist theories and engaging in riots and public disturbances.

There was no lack of Catholic social welfare agencies in the town, staffed by nuns, priests, brothers, and laymen who contributed to the town's vibrant social life. But the Church's social welfare apparatus could not keep up with increasing economic division between rich and poor, which fueled envy and resentment among those left behind. The increase in the money supply drove up prices, but wages did not keep pace. Once-prosperous weavers were out in the cold when the cloth industry was taken over by middle-men who warehoused the cloth and manipulated prices. The monasteries and convents that had accumulated land over the centuries remained wealthy while the weavers' fortunes declined. This caused envy and class conflict; it also induced people to join the monasteries for other than spiritual motives.

If the situation was the social equivalent of dry tinder, then Muentzer's nascent revolutionary theology and preaching was the match that set off the conflagration. He began his preaching in Zwickau with an inflammatory attack on the Franciscans. The monks, he said, had such fat mouths that you could cut a pound of meat from them and still have plenty left.²³ Egranus' return from Rotterdam

did little to calm the situation; he was soon drawn into the conflict. Muentzer criticized Egranus as a humanist dilettante. Luther sided with Muentzer, calling Egranus a theological illiterate.²⁴

Luther was having troubles of his own. In June 1520, Pope Leo X issued the bull *Exsurge domine* excommunicating Luther. At around the same time, Reuchlin's acquittal was overturned in Rome, handing victory to Pfefferkorn and the Dominicans. The tide was turning against the Reformers, whose leader, Luther, had grown a beard and gone into hiding under the name Junker Joerg.

Two months after his fat mouth sermon, Muentzer was still fighting with the Franciscans, which he dutifully reported in a letter to Luther. When not insulting monks, Muentzer kept insisting on a more "spiritual" Christianity, as opposed to the external rituals that were the cultural lifeblood of the town. Muentzer had the annoying habit of ascribing to God the effects of his intemperate sermons and reckless behavior: "It is not my work," he said repeatedly, "that I am doing, but that of the Lord."²⁵ His inflammatory words soon led to violence. The cloth-workers were emboldened by his preaching and took their demands to the town council. Local artisans attacked followers of the anti-Reformation pastor Nikolaus Hofer, pelting them with mud and animal dung, driving them from town. Evidently gratified by the results, Muentzer redoubled his attacks on "the godless clergy," *i.e.*, the mendicants and those who supported Rome and its liturgical system.

By October 1520, the situation had become intolerable. The secular and ecclesial authorities sought to remove Muentzer from the pulpit at St. Mary's. The move backfired when Muentzer took up residence at the working class parish of St. Catherine's, where he made alliance with the town's weavers, the backbone of the revolutionary movement in Zwickau. Clothmaking and dyeing was Europe's first industry, and, fittingly enough, the clothmakers' guilds constituted Europe's first revolutionary proletarian *avant garde*, beginning in the low countries in the high middle ages, through the Peasant Revolt and the Anabaptist commune in Muenster, and continuing to the essentially Puritan theocracy in England. When Muentzer made contact with the weavers, his revolutionary fervor increased. Crucial to Muentzer's formation as a revolutionary was the *déclassé* weaver Nicholas Storch, who led a group, the Zwickau Prophets, at the revolutionary heart of the weavers' guild. It is impossible to say who had greater influence on whom. Muentzer was never an avid proponent of Luther's *sola scriptura*, which he later derided as relying too greatly on the dead letter of the law. Unlike Luther, Storch was the prime example of the living word of God because he had direct revelations from God in dreams and visions. Some claim Muentzer was seduced by Storch's enthusiasm. If so, Muentzer was avid for seduction. Muentzer craved revelations and spiritual experiences that vindicated his position, and in Storch he found vindication in abundance. Storch, who "boasted of secret divine revelations and had caused considerable disturbance"²⁶ with his enthusiasm, was the antithesis of the scholastic theologians. The simple, unlettered, uneducated layman relied not on

philosophy or human reason but on direct instruction from God. The minute he opened Holy Scripture, the Holy Ghost spoke through him.

Luther was unimpressed with the Zwickau Prophets. Storch had approached Melanchthon with questions about infant baptism; Melanchthon then met with Junker Joerg only to find Luther considered Storch "driven by a thoughtless spirit."²⁷ It was a mild rebuke given Luther's penchant for verbal aggression, but Luther was clearly troubled by the direction his "allies" were taking. The Zwickau Prophets were talking about abolishing all social differences: "Wouldn't it be a wonderful thing," they wrote, "if every man were equal and all belonged to the same class, and everything was put to common use, and no one had to be subject anymore to the Rat King? Who needs those horny, phony clerics? Those fat stallions need to be done away with."²⁸ The Zwickau Prophets were also talking about abolishing marriage, which "contradicts the nature of man and God's plan for nature as well."²⁹ It was as if the Taborites had come back to life one hundred years later in Zwickau. Luther was less than happy, no doubt partly because he needed the princes to protect himself and his Reformation from the pope and emperor. The Anabaptist theology that poked its head above ground in Zwickau would reach full bloom in 1534 when the weavers took over Muenster, but Luther saw trouble on the horizon already. After Zwickau, Muentzer saw himself no longer as a Roman Catholic priest, but, like Storch, an Old Testament prophet answerable to God alone. He would to destroy the existing corrupt Church and replace it with a purified assembly of the elect, who would wield the sword as their dreams and visions dictated, just as Joshua and Gideon had in Israel.

Muentzer again forced the hand of the town council, which expelled him from Zwickau on April 16, 1521, the same day Luther arrived in Worms to defend himself before the Imperial Diet against charges of heresy. Muentzer's contemporary Joachim Zimmerman made invidious comparisons between him and Luther, claiming that on the same day that Muentzer set off a riot in Zwickau and then slipped out of town in the middle of the night, Luther, "well-aware of Huss's death by fire," rode into Worms to be greeted reverently by a thousand-strong crowd, to defend his belief before the Emperor and the estates for "the sake of his soul's salvation."³⁰ The implication is that the Wittenberg Reformer was a hero and the Zwickau preacher a coward.

Zimmerman's sermon was an indication that the Reformation had already split into two factions: Muentzer whose views led to revolution, anarchy, communism, and the belief that the governed had a right to say who governed them, on the one hand, and Lutheran authoritarianism on the other. Luther needed the military might of the princes to move his program forward and was willing to buy them off with Church property to get it. If Luther had not defied the Emperor with his famous *mot*, "*Hier stehe ich, ich kann nicht anders*," the princes, who were his protectors and whom Luther represented, would have murdered him on the spot. His interpretation of Romans 13 proposed tyranny as the alternative to

Muentzer's anarchy; once the defeat of the peasants had been accomplished, that tyranny established the groveling German attitude toward authority that found its culmination in the Third Reich.

After his expulsion from Zwickau, Muentzer traveled through the secret Hussite communities of southern Germany, eventually penetrating to the dark heart of heretical and revolutionary thought when he arrived in Prague in June 1521. At the gates of the city, Muentzer was greeted by a torchlight parade; it was the custom "to escort renowned preachers and scholars with anticipation and festivity."³¹ Muentzer was received with honors because he was viewed as a representative of Luther, whom the Praguers viewed as the latest avatar of the Bohemian martyr John Huss. Even though in the coming months he would become Luther's bitter enemy and must have already desecrated clouds on the horizon of their relationship, Muentzer did nothing to discourage the impression he was "*emulus Martini*,"³² as the inscription on the back of Melancthon's theses described him, because the Utraquists had already placed the mantle of Huss on Luther's shoulders. Luther would disappoint them, but, for the present, they put the town's pulpits at the disposal of the man they considered Luther's disciple.

Muentzer preached at the Teyn Church, the Corpus Christi chapel, and, predictably, at the Bethlehem Chapel where Huss had preached. He preached in German to the town's largest foreign language majority, in Latin at the university, and in Czech with the help of translators to the average man. Even though he issued no overt call to arms, the reaction to Muentzer's preaching in Prague was not unlike the reaction in Jueterborg, Orlamuenda, and Zwickau. Two weeks after his arrival, after a memorial service for Huss, an enraged mob stormed and looted a local monastery.

The Prague Manifesto is a summation of what Muentzer told the Hussites. Published in 1521, probably after he was expelled from Bohemia, the Manifesto explained he went to Prague because it was "the city of the precious and holy fighter Jan Hus," and because he hoped "the loud and moving trumpets [that once sounded in this city]" would sound throughout the whole church and remove the corruption, about which he "lamentingly complain[ed]."³³ Suffering is necessary to purify the elect, who are synonymous with the Church, which they will purify. But Muentzer was not promoting suffering as the surest means to sanctity; he was promoting an experiential religion that denied the necessity of faith. "The word of God," he wrote, "penetrates the heart, brain, skin, hair, bones, limbs, marrow, [and] fluids, [with] force and power," and "he who has once received the holy spirit as he should, can no longer be damned."³⁴ In other words, once a man has the right experiences he is saved: "an experienced faith is one that is certain of salvation."³⁵

That formulation must have given Luther pause because it undermined *Sola Fide*, one of the three pillars of the Reformation. Once Luther broke with the apostolic Catholic Church and its sacraments and made faith the foundation of religion, it was a very short time before those who accepted the principle asked, "How

do we know we have faith?" In Muentzer's view, the only possible answer was "because we have experienced faith." This transformed Christianity into a religion of experience. In typically judaizing fashion, Muentzer based his idea that Christians "should all have revelations"³⁶ on the Old Testament, but he did so while attacking "the Jewish, heretical parsons," who "say that such a strong thing is not necessary for salvation," prompting Baylor to explain, "in describing the clergy as Jews, Muentzer intended to call attention to the scriptural literalism and legalism, which he equated with the practices of Jewish scribes."³⁷

Meditating on John Huss led Muentzer to additional conclusions. Muentzer pored over the Book of Daniel and concluded the papacy was the "fourth Beast." Conflating Rome and the Roman Church, Muentzer concluded the end of the old world was nigh; Muentzer, the New Daniel, as he would deem himself three years later, would bring about the thousand year reign of Christ on earth by reforming a terminally corrupt Roman Catholic Church. Only the Elect would be members of the reformed Church, and they would know they were the elect because of their experience of being saved. German mysticism now took a turn toward the eschatological; eschatological thinking, when widespread throughout the southern German speaking lands, would have revolutionary political consequences. The clergy who opposed the New Daniel's vision of the Church were dismissed as "thin-shitters" and "whore-mongers."³⁸

Muentzer was preaching a different gospel than his reputed mentor Luther. Muentzer's Prague Manifesto not only undermined *Sola Fide*, it also undermined *Sola Scriptura*. "All true parsons," Muentzer wrote, "must have revelations so that they are certain of their cause."³⁹ Muentzer attacked the scholastic notion that reason provided a prolegomena to faith and that faith perfected reason. "It is not reason," Muentzer wrote, "which explains to man the meaning and purpose of history, but rather a theology, which orients itself on the living word of God, whose witness he discerns in the heart."⁴⁰ Even this subversive thought is not enough for the man Luther would deride as a "*Schwaermer*," or enthusiast. "The sheep," Muentzer continues, "should be led to revelations."⁴¹ If the preacher does not have revelations, the gospel ceases to be the living word of God and becomes a dead letter. Luther, to his credit, realized breaking from the objective word of God was a recipe for social anarchy. Muentzer was leading the newly reformed faithful into a world where preachers, led by their own phantasms, would inspire each member of the flock to follow his own phantasms, creating a world where every man is his own visionary.

Luther did not understand, though, that he got this ball rolling when he broke with the Church, undermining its authority as guarantor and interpreter of Scripture. Luther's Catholic contemporaries were more clear-sighted. Johannes Cochlaeus held Luther responsible for the Peasant's Revolt, even though Luther urged the princes to crush it, because Luther prepared the way by eliminating the Church as the guarantor of the Scripture and the legitimate basis for social order.

Luther, "the seducer of the people,"⁴² was horrified by Muentzer's actions because in them he saw his own principles carried to their logical conclusion. But Luther "was much more pernicious than Muentzer," because the latter only spread revolution in Thuringia, whereas Luther "spread it through every land of the German nation."⁴³

Luther was a philo-Semite, who in a few years would become a violent anti-Semite, but he was also a Judaizer *malgré lui*. Luther did for Christianity what Jochanan ben Zakkai did for Judaism: he turned the evangelical Church into a debating society, in which the evangelical rabbis would offer competing interpretations of scripture with no way of adjudicating differences other than splitting off from whomever one disagreed with. Luther would ultimately solve the problem of competing interpretation and competing authority in the same way Jan Zizka did earlier in Bohemia and Oliver Cromwell and Stalin did later, which is to say, by *force majeure*. Like Zizka, Luther used military might to end the debate over doctrine. Two and a half centuries later, Friedrich Nietzsche, the son of a Lutheran pastor, would distill the lessons of Protestantism and Revolution into one distinct phrase: will to power.

But all of that was in the future, and Muentzer most certainly did not see the future clearly when he said of the Bohemians, "I do not doubt the people." He clearly hoped that revolution would once again rise up "in your land and afterward everywhere," i.e., in Bohemia and then spread to the German speaking lands to the north and west.⁴⁴ The people, if by that phrase we mean the Bohemians, soon had their doubts about Muentzer and expressed them in an unambiguous fashion when they placed him under house arrest and then deported him back to Thuringia at then end of 1521.

When he left Prague, Muentzer believed the world was coming to an end, especially the world that began with what might be called the thousand year reign of Christ inaugurated in Europe by the Rule of St. Benedict. Carlstadt led the mob in Wittenberg to an orgy of image breaking in December 1521, forcing Luther to abandon the safety of the Wartburg to confront a disciple who was taking matters into his own hands. In 1522, Reuchlin died; Erasmus wrote his "Apotheosis of Reuchlin," describing the caballist's entry into heaven and defending him against those he called "pseudoapostles plotting ... to obscure his glory."⁴⁵ By the 1520s, the term "pseudoapostles" was part of the polemical rhetoric of the Lutherans, "whose movement was now threatening the unity of the church." Erasmus thus found himself in a dispute neither to his liking nor of his own making. During the 1520s, many humanists who had defended Reuchlin became Lutherans, and Erasmus was caught in the same riptide, as the popular witticism, "Erasmus laid the egg, and Luther hatched it," made clear.⁴⁶

Luther had supported Reuchlin early in his struggle against Pfefferkorn and the Mendicants. Luther's attitude toward Reuchlin was dictated not so much by principle as by opportunity. Luther did not share Reuchlin's enthusiasm for Jew-

ish literature or Caballah. In fact, he passionately condemned what he referred to as caballistic foolishness, but defended Reuchlin because of similarities between Reuchlin's case and his own. In letters to Erasmus, Luther urged a common front among humanists, even though he was not one, as Luther's champion Ulrich von Hutten also urged in his letters to Erasmus. Both men knew the times had changed since Nicholas Donin. The Humanists were partially responsible for that change, and Luther allied himself with them to benefit from the change. Luther was committed neither to the humanist's promotion of Latin and Greek nor to Reuchlin's promotion of Hebrew; he was, however, a devout follower of the principle that the enemy of my enemy is my friend.

By siding with Reuchlin, Luther became a friend of the Jews. The alliance was based more on opportunism than principle. In his tract "Jesus Christ was born a Jew" (1523), Luther defended Jewish liberties to effectuate his larger goal of undermining the Catholic Church. Like the Puritans after him, Luther thought once the gospel was preached correctly, free of papist distortions, the Jews would convert in droves. "Those fools, the papists, bishops, sophists, and monks," Luther wrote, "have hitherto so dealt with the Jews. If I had been a Jew and received such treatment ... I'd rather have been a pig than a Christian."⁴⁷ When it was apparent 20 years later that the Jews were not going to convert to Luther's version of Christianity, Luther wrote "On the Jews and their Lies," in which he urged German princes to destroy their synagogues and burn their books, a far harsher regimen than Pfefferkorn had promoted and against which Luther had expressed much indignation. Luther also recommended that all young able-bodied Jews be impressed into forced labor gangs to perform menial tasks like removing manure from the streets. In his disappointment, Luther went far beyond the measures the Catholic Church proposed to deal with the Jews.

Graetz studiously ignores all this when he deals with the Reformation in his *History of the Jews*. He apparently shared Luther's view that the enemy of his enemy was his friend. Graetz supports the Reformation because he sees it as bringing Enlightenment to North Germany, Denmark, Sweden, Prussia, Poland, France and "even Spain, the country of the darkest and most bigoted ecclesiasticism and the home of persecution."⁴⁸ Walsh and Graetz mention Elias Levita, "another Jew who did valiant spade work for Luther's sowing."⁴⁹ When Luther translated the Bible into German, he, of necessity, relied on Jewish scholars. "For his purpose," Graetz writes, "Luther had to learn Hebrew, and seek information from Jews."⁵⁰ Rabbi Solomon, later known as Raschi, became the conduit for his father, Isaac of Troyes, who exerted influence on the reformers through a Franciscan monk of Jewish descent by the name of Nicholas of Lyra. Luther, Calvin, and Zwingli acknowledged Nicholas's influence. Add to that Sforino's influence on Reuchlin, and it becomes understandable how one Jewish writer would claim the Reformation "drew its life blood from rational Hebraism."⁵¹

The Jewish Revolutionary Spirit

In making *Sola Scriptura* a pillar of the Reformed Faith, Luther also continued what Reuchlin began, by demoting scholasticism and promoting the study of language in general and Hebrew in particular. The Jews later promoted the Reformed cause by printing Protestant Bibles based on unapproved and erroneous translations and arranging for their clandestine transport throughout Europe. The Jews became spies and propagandists for the Reformers, trafficking in corrupted translations of the Bible taken from Jewish scriptures:

The most active intelligencers, liaison officers and propagandists of this international army were Jews. Only four years after Luther's first outburst, Cardinal Alexander, papal nuncio, reported that Jews were printing and circulating the German monk's books in Flanders. From the Netherlands they sent bibles even to Spain, concealed in double-bottomed wine-casks. In Ferrara, a great Jewish financial center, they printed heretical bibles for distribution in Italy and elsewhere. No less a person than Carranza, now languishing in the prisons of the Inquisition in Spain, said that this was the reason why the Church had to discourage the reading of the Bible in the vernacular, saving in approved versions. Even Jewish physicians and men of business were spies and propaganda agents. In the very year after Philip returned to Spain to stamp out Protestantism there, the Jewish Doctor Rodrigo Lopez, who was to find so unhappy an end in England, was passing over from Antwerp to London as a good Protestant.⁵²

Although Graetz and Walsh agree on the role Jews played in the Reformation, they disagree in evaluating that role. Graetz sees the Reformation as the precursor of Enlightenment. Walsh views it as "one long retrogression toward the moribund Judaism of the Pharisees of the time of Christ."⁵³ The Reformation was not a movement from darkness to light but rather disaffected clerics, oftentimes practicing the very abuses they decried in others, returning like dogs to the vomit of Judaism. Calvin declared the prohibition against usury outdated, not because it was no longer a source of social pathology, but rather, to cite Graetz, because "the interest of the marketplace had driven the interest of the church into the background."⁵⁴ Walsh describes the Reformation as "the great betrayal" that allowed the moneychangers back into the Temple, after "they had been ousted by the medieval Church when she was most free and vigorous."⁵⁵ Unsurprisingly "most of the heresiarchs and heretics of this present Century," according to Cabrera, were seen as Jews. "It is beyond question," Walsh continues, citing a Jewish historian, "that the first leaders of the Protestant sects were called semi-Judaei, or half-Jews, in all parts of Europe, and that men of Jewish descent were as conspicuous among them as they had been among the Gnostics and would later be among the Communists."⁵⁶

Luther hitched his fortunes to Reuchlin, who had promoted the Talmud. "We," Graetz writes, "can boldly assert that the war for and against the Talmud aroused German consciousness and created a public opinion without which the Reformation, like many other efforts would have died in the hour of birth, or perhaps would never have been born at all."⁵⁷ Graetz similarly portrays the Reforma-

Thomas Muenzer and the Peasant Revolt

tion as "the triumph of Judaism,"⁵⁸ a claim that many Catholics made in Luther's day. Graetz applauds Luther's early defense of the Jews, especially when Luther urges Christians to "show them a friendly spirit, permit them to live and to work, so that they may have cause and means to be with us and amongst us,"⁵⁹ describing Luther's sentiments as words

which the Jews had not heard for a thousand years. They show unmistakable traces of Reuchlin's mild intercession in their favor. Many hot-headed Jews saw in Luther's opposition to the papacy the extinction of Christianity and the triumph of Judaism. Three learned Jews went to Luther and tried to convert him. Enthusiastic feelings were aroused among the Jews at this unexpected revulsion, especially at the blow dealt the papacy and the idolatrous worship of images and relics; the boldest hopes were entertained for the speedy downfall of Rome and the approaching redemption by the Messiah.⁶⁰

Walsh claims the "stormiest preachers" of the Reformation were "of Jewish descent."⁶¹ Michael Servetus, the first Unitarian, was influenced in his attack on the Trinity by Jews. Calvinism became a "convenient mask"⁶² for Jews in Antwerp after their expulsion from Spain, confirming that Protestants were half-Jews and adding to the suspicions of Catholic leaders. Dr. Lucien Wolf claims

Marranos in Antwerp had taken an active part in the Reformation movement and had given up their mask of Catholicism for a not less hollow pretense of Calvinism. The change will be readily understood. The simulation of Calvinism brought them new friends, who, like them were enemies of Rome, Spain and the Inquisition. It helped them in their fight against the Holy Office, and for that reason was very welcome to them. Moreover, it was a form of Christianity which came nearer to their own simple Judaism. The result was that they became zealous and valuable allies of the Calvinists.⁶³

In March 1523, Muentzer became pastor at the Church of St. John in the New Town section of Allstedt, where he would remain until he was again forced to leave his flock in the middle of the night in August 1524. In Allstedt, Muentzer created the first vernacular German liturgy. It was in Allstedt that he developed his revolutionary theology and an organization, the League of the Elect, to carry it out. It was in Allstedt that he made contact with the miners from Mansfeld, his most ardent supporters. And it was in Allstedt that he broke his vow of celibacy.

On March 22, 1522, Muentzer wrote to Melanchthon explaining why he did not plan to take a wife. He also explained he had no objection to other priest Reformers marrying, which they were doing with increasing frequency, often with nuns liberated from convents sacked by Iconoclasts. The most prominent defector from the vow of celibacy was Luther himself, who admitted to being a "famous lover,"⁶⁴ was accused of drunkenness and whore mongering, and was treated for syphilis before he eventually married a nun, Catherina von Bora, who had been "liberated" from her convent by a group of reformers on Holy Saturday of 1523.

Muentzer's letter to Melanchthon is ambivalent. He applauds the theology Melanchthon has apparently confected to justify breaking the solemn vow of celi-

bacy and getting married because "it has liberated many souls of the elect from the snares of the hunters."⁶⁵ He approves of "your priests taking wives, so that the Roman mask [of false piety] does not continue to oppress you,"⁶⁶ because he can find no scriptural basis for celibacy. An added benefit is that the children of the union of Reformed priests and nuns would "belong to the Elect from the moment of their birth."⁶⁷ Allowing priests to marry would thus provide the foundation of the church of the future. He bases this claim on Isaiah 65:20, which claims these children will see a new heaven and a new earth.

But after conceding all this, Muentzer does an abrupt about face and claims just as vehemently that marriage is not for him. He condemns in practice the very thing he just allowed in principle, telling Melanchthon that "with your counsel" the reformers are dragging "people to marriage, even though the marriage bed is no longer an immaculate one but a whorehouse of Satan, which damages the church as severely as the most damned oils of the priesthood."⁶⁸ Muentzer concludes that Melanchthon can't solve the celibacy problem because he can't comprehend the "living word of God." He also announced the end of the world, claiming that "the time of the third angel has already dawned."⁶⁹

Within a year, Muentzer changed his mind abruptly. On July 29, 1523, Muentzer ended a letter to Andreas Karlstadt, another priest professor from the university at Wittenberg, by conveying greetings to Karlstadt's wife. He added, "I am oriented to God in the original rigor,"⁷⁰ meaning he was still adhering to the vow of chastity. Yet by August, Muentzer married a liberated ex-nun of noble birth, Ottilie von Gerson. The marriage certainly caused scandal in Allstedt among those who were not of the Reformed party. One biographer says Muentzer "openly married"⁷¹ the runaway nun at the end of July. The interval between the marriage and the arrival of their first child indicates their relations began before the wedding. Like many of his priestly peers, Muentzer was caught in a web of conflicting vows. For Luther, this moral contradiction led to the doctrine of the enslaved will. For Muentzer, it led to revolution.

But not directly. During summer 1523, enough revolutionary monks and their runaway nun concubines arrived in Stolberg to generate a revolutionary situation, which Muentzer addressed in his Open Letter to the Brothers at Stolberg. Muentzer began by explaining the efficacy of patient suffering, but he concluded by giving tacit approval, couched in negative terms, to revolution. Since he warned the brothers to shun "unjustifiable" or "inappropriate" revolution,⁷² the perceptive reader saw Muentzer's letter as justifying "appropriate" revolution. The question became, "Is this particular revolution justifiable?" Unlike Martin Luther, Catholic theologians like Thomas Aquinas admitted the possibility of rebellion against tyrants, but only under carefully specified conditions based on the Augustinian theory of a just war, according to which the benefit of the doubt went to the legitimate ruler. Muentzer disconnected the possibility of removing a tyrannical prince from any objective criteria, thereby opening the door for revolution. One

commentator claimed Muentzer “transformed what was at first sight a warning against local rebellion into a proclamation of a universal revolution”⁷³ in his letter to the brothers at Stolberg.

Some claim Muentzer was naïve and unable to see that the principle he articulated would be implemented in ways that contravened his intentions. Others claim he was disingenuous and avid to promote revolution from the beginning. The suspicions are intensified by the way Muentzer ended his letter (“I also hear that when you have been drinking, you talk a lot about our case, but when you are sober, you are as fearful as sissies.”⁷⁴), warning the brothers not to talk in their cups, lest they spill the beans about what Muentzer was planning secretly. Baylor claims “it is uncertain whether in 1523 Muentzer was in contact with a secret organization in Stolberg, but there is little doubt that the ‘cause’ that he warned his associates against discussing when they had been drinking included more than purely personal piety.”⁷⁵ Muentzer probably felt revolution was appropriate, but before he could proclaim it in public, he needed to create the organization that would bring it about.

In a letter to Luther just four days before Muentzer wrote to the brothers at Stolberg, Muentzer denied any role in the revolution in Zwickau that led to his expulsion. “Everybody,” Muentzer wrote to Luther, “except for the blind city councilors, knows that at the time of the uprising [*tumultus*], I was taking a bath, with no knowledge of such matters. And if I had not intervened against it, the whole council would have been killed the following night.”⁷⁶ Disavowing responsibility for what happened in Zwickau, Muentzer then discussed the differences between his and Luther’s theological views. Muentzer placed heavy emphasis on “the living word of God,” Who revealed himself “not only in the Scriptures but also in dreams and visions.”⁷⁷ Muentzer still hoped for reconciliation with the Master, ending his letter by asking the Lord to “let our old love begin anew,” but Luther was disgusted and broke off the relationship with his former student, whom he felt was ensnared by enthusiasm. “I can’t stand this spirit, no matter what you want to call it,” Luther said about Muentzer, whom he would soon call “the Satan from Allstedt.”⁷⁸ “He praises my work ... and yet at the same time holds it in contempt and then goes off looking for greater things ... so that you have to conclude that he’s either drunk or crazy.”⁷⁹

In revolutionary terms, the conflict between Luther and Muentzer was the conflict between radicals and moderates. The same conflict had taken place when Zizka turned on the Taborites, and it would take place in every subsequent revolution. Parallels exist in Cromwell’s conflict with the Fifth Monarchy Men and in the Menshevik/Bolshevik split. Before long, Muentzer was fighting on two fronts, against both Wittenberg and Rome. Luther was doing the same, siding with the Princes against the peasants who threatened not only the social order but also the success of his rebellion against Rome.

The Jewish Revolutionary Spirit

Luther soon claimed "the person who has seen Muentzer may claim to have seen the devil incarnate in his very worst raging. Oh, Lord God, whenever such a spirit is abroad among the peasants, it is high time they were destroyed like mad dogs."⁸⁰ According to Muentzer, Allstedt was to be run, not by renegade university professors, but by the people themselves, who would create a religious community inspired by the Holy Spirit in dreams and visions. The Elect would rule, and if the princes didn't see it their way, the people would rise up and take the sword from their hands. Anything less was the "contrived faith" of political opportunists, whose chief agent was Luther.

Muentzer's road to revolution began not with a call to arms but rather with creation of the first German liturgy. Muentzer produced the first comprehensive liturgy in German when Luther was still reluctant to abandon Latin. In seeing the Latin liturgy, like infant baptism, as magic and idolatry, Muentzer was years ahead of Luther in implementing his master's own principles. By summer 1523, "foreigners" from all over southern Thuringia and Saxony were attending Muentzer's German liturgy. This movement of large populations was too dangerous to ignore, so Count Ernst of Mansfeld banned attendance at the liturgies, setting up a conflict between Church and State that would define Muentzer's revolutionary theology. Muentzer then abused the count from the pulpit, inviting him and the local bishop to Allstedt to "show before the whole world in what way my teaching or service is heretical."⁸¹ If the count did not come, Muentzer would consider him "an evil-doer, a rascal and a knave, a Turk and a pagan."⁸² When the people of Allstedt closed ranks behind him, Muentzer was emboldened to articulate his revolutionary theology. At the heart of that theology, which became the heart of his political theory too, was the sword. The sword, claimed Muentzer, must be used in the service of the gospel. If the princes hesitate in following Muentzer's instruction on how to wield the sword, the sword would be taken from them and given to "the people who burn with zeal" and then, alas, "peace will be in abeyance on earth."⁸³

"Here," Goertz writes, "the idea of the people's sovereignty surfaces for the first time and combines with mystical piety and apocalyptic expectation to form a threatening prospect for anyone opposed to the Allstedt Reformation."⁸⁴ In October 1523, Muentzer wrote to Frederick the Wise, reiterating his position. "Princes," he wrote, "do not frighten the pious. And if it turns out that [the princes do make the pious fear them], then the sword will be taken from them and given to the ardent masses in order to defeat the godless, Daniel 7:18. Then that noble treasure, peace, will be removed from the earth Rev. 6:2."⁸⁵ The references to Daniel and Revelations emphasized the apocalyptic nature of Muentzer's thought and increased the likelihood of revolutionary violence. If the world was coming to an end anyway, why refrain? Unlike "the scribes [who] imagine Christ to be the fulfiller of the law, so that they do not have to suffer the action of God by pointing out his cross,"⁸⁶ Muentzer was telling his flock, at the end of 1523, that in their suffering, they "should not murmur and growl like whining dogs" because "he

who does not die with Christ cannot be resurrected with him.”⁸⁷ Muentzer cited St. Paul, who “clearly says [Col. 1:24], ‘I fulfill that which the suffering of Christ still lacks.’ The church suffers as his body.”⁸⁸ But the suffering was ripped from the tradition of the Gospel and put in the service of revolution, by way of millennialist expectation. The Suffering of the Elect had become the birth pangs of a new revolutionary era.

In 1524, after years of holding his tongue in spite of growing reservations, Erasmus finally broke with the Lutherans when he wrote *De Libero Arbitrio*, his tract on free will. Despite Luther’s support of Reuchlin and the humanist cause, Erasmus realized he had a fundamentally different agenda, perhaps furthered by a conspiracy. “After all, Luther is not so far advanced in the knowledge of the tongues or of elegant scholarship to provide supporters of such studies with an interest in his case.”⁸⁹ Erasmus broke with his Lutheran allies because linking Reuchlin with Luther was “detrimental to the humanist cause.” Erasmus needed “to disentangle the two movements.” Rummel felt there was

some evidence for Erasmus’ conspiracy theory. Several leading reformers, Melancthon, Bucer, and Zwingli among them, were all at one stage under the impression that Erasmus was one of them and were hoping that he, as the leading humanist, would deliver that party to them. In 1519, for example, Melancthon spoke of Luther as “our foremost champion, second only to Erasmus”; similarly, Bucer wrote in 1518 that “Luther agrees in everything with Erasmus, the only difference that what Erasmus merely hints at, Luther teaches openly and freely.” Both men revised their opinion in the 1520s. Bucer saw the light in 1524 when Luther and Erasmus engaged in a published controversy over free will.⁹⁰

Luther wrote to Erasmus, begging “If you cannot or dare not be assertive in our cause, leave it alone and keep to your own business.”⁹¹ In a letter to Oecolampadius, Luther admitted “I feel Erasmus’s barbs occasionally, but since he pretends in public not to be my enemy, I, in turn, pretend that I do not understand his clever words.”⁹² Hutten pleaded with Erasmus to maintain a united front against the Catholics, at least in public, and “was quite candid about the strategic importance of such a move.”⁹³ In a letter to Erasmus, he noted that some regarded Erasmus as Luther’s inspirational source. “You were the forerunner,” Hutten wrote, “you taught us you are the man on whom the rest of us depend.”⁹⁴ Hutten claimed that the success of the Reformation would guarantee “liberal studies too will flourish and the humanities will be held in honor.”⁹⁵ But Erasmus not only doubted the intellectual foundations of the Reformation expressed in Luther’s notion of the will, he also thought humanistic studies would get dragged into a fight that would harm it more than the scholastic *viri obscuri* could.

Disaffected worshippers continued to pour into Allstedt to take part in Muentzer’s revolutionary services, in defiance of Count Ernst’s ban. By spring 1524, Muentzer’s chapel was full of hundreds of visiting worshippers, mostly peasants from the neighboring countryside and miners from Mansfeld. Muentzer capital-

ized on the crowds and created his own revolutionary organization. According to testimony gathered after the collapse of the Peasant Revolt, Muentzer assembled 30 followers in a dry moat outside town in March 1524, and initiated them into a secret organization known as the League of the Elect. Using his wife's experience in the convent, Muentzer had her organize and train the town's women, many of whom were runaway nuns. The organization would take up arms in defense of Allstedt, which, like Jerusalem under bar Kokhba and Prague under Huss and (ten years later) Muenster under Bokelzoon, would become the dwelling place of the Elect. All who were unwilling to go along with the Elect were driven from town. Members of the Elect declared their willingness to protect each other against persecutors of the Gospel and swore to back up their oath with force of arms. Martin Luther recognized the gravity of the situation; he immediately urged the princes of Saxony to retaliate, to "break and beat with the fist."⁹⁶

The purpose of the League of the Elect was "brotherly love," but it was a love with revolutionary intent. The Elect swore to refuse to pay tithes to local convents and monasteries. The Elect believed in fraternity and equality, claiming everything was to be held in common⁹⁷ and that each should receive according to his needs.⁹⁸ If there were any doubts about their revolutionary nature, the Elect concluded their oath by warning "in all seriousness ... any princes, dukes or lords" who objected to the program of "*Omnia sunt communia*" that they "would cut off the heads or hang" any rulers who stood in their way.⁹⁹ By mid-summer 1524, the League of the Elect had grown to over 500 members, all of whom had sworn their willingness to engage in illegal activity for the sake of the Gospel.

Emboldened by their oath, members of the reformed party in Allstedt increased their attacks on the Church. Resentment focused on a chapel in a wood near town which because of its miraculous image of the Blessed Virgin was a place of pilgrimage. The Mallerbach Chapel belonged to the nuns of Naundorf and was under the custodial care of a hermit who was soon driven off by violence and vandalism. In his confession, Muentzer referred to the chapel as a "*spelunke*" or den. Muentzer incited mob violence by railing against what he considered the idolatrous worship of images there. Muentzer referred to the chapel as a "standing provocation"¹⁰⁰ of the devil that needed to be destroyed by good-hearted, pious people. To buttress his arguments, Muentzer cited the Old Testament, wherein "Pious Moses" in Exodus 23, proclaimed that "you shall not defend the godless."¹⁰¹ If the civil authorities, Muentzer continued, do not follow this maxim, then they have lost their claim to legitimacy. Because of the violence that often followed Muentzer's sermons, the nuns removed whatever was valuable and placed it under lock and key; by the end of March, when events came to a head, the chapel stood empty and abandoned.

On Holy Thursday, March 24, 1524, a mob of the Elect marched from Allstedt to Mallerbach Chapel and burned it to the ground. Elliger says this was no spur of the moment "act of blind zealotry,"¹⁰² but rather a well planned act of arson and

iconoclasm intended, according to Muentzer's plan, to inaugurate the dawn of the Reformation in Allstedt. Muentzer claimed that only this act of symbolic arson could drive the devil's cult from Allstedt.

The Abbess of the convent at Naundorf complained bitterly to Hans Zeiss and the civil authorities, demanding the malefactors be brought to justice. The mayor and city council denied all responsibility and turned the tables on the nuns by claiming they had set the fire to incriminate the citizens of Allstedt. Sensing more than just a simple act of vandalism, Duke John of Saxony demanded a united front among the princes in dealing with Muentzer. Muentzer dealt directly with the issue by writing to Duke John on June 7, 1524, asserting that the League of the Elect was "without guilt" when they burned the chapel to the ground because everyone knew that "poor people"—even though their culpability was lessened "through lack of understanding"—"formerly honored and prayed to the devil at Mallerbach, under the name of Mary."¹⁰³ The Duke had no business punishing "good-hearted, pious people" who had destroyed this haunt of the devil. If Duke John ignored "what God our creator said through pious Moses"¹⁰⁴ in Exodus 23:1, "You shall not defend the godless," he was no better than the idolatrous monks and nuns. "But that we should continue to permit the devil at Mallerbach to be prayed to, so that our brothers are delivered up to him as a sacrifice, this we no more want that we wish to be subjects of the Turks."¹⁰⁵ The implication was clear. Princes who permitted idolatry in their realms were no better than Turks and deserved to be deposed.

On June 11, the local authorities arrested Ziliach Knaut, who was charged with arson and placed in stocks at the local castle. Muentzer was outraged; he wondered aloud how men who claimed to be pious Christian princes could defend monks and nuns, people "the whole world" agreed were "idolatrous people."¹⁰⁶ Not content to sermonize, Muentzer sounded the alarm on June 13 when the prince's men came to Allstedt to arrest Knaut's co-conspirators. The League of the Elect assembled immediately and, after showing their willingness to use force of arms, forced the prince's men to withdraw. Instead of apprehending the other arsonists, the administrator returned to Weimar and filed a report.

Luther's letter to the princes of Saxony concerning the revolutionary spirit in Saxony was published in August 1524, but it was written with the destruction of the Mallerbach Chapel in mind. Luther was in danger of losing control of his revolution to the more radical followers of Muentzer, who was willing to plunge Germany into anarchy in pursuit of his fantastic notion of the gospel. Muentzer, in Luther's view, was "full of babble about the holy spirit and revelations in visions, but incapable of producing miracles to prove himself. Above all his preaching bore no other fruit than that of inciting the rabble to violence."¹⁰⁷ If the reformers preached insurrection, "secular rulers had the right and duty to meet force with force."¹⁰⁸ To stop the "Satan of Allstedt," Luther drew a clear line between spiritual reform and political revolution by denouncing Muentzer as a Judaizer. Abandon-

ing the philo-Semitism he adopted in the Reuchlin/Pfefferkorn controversy, Luther claimed those who strike with their fists are behaving like Jews. Luther fought fire with fire by quoting from Daniel and Isaiah of the Old Testament to bolster his case. "Preaching and suffering are our vocation," Luther writes, "not striking out with the fist and battling in self defense. After all, neither Christ nor his apostles broke into churches and destroyed images; rather they won over hearts by appealing to God's word, and after that churches [i.e., temples] and graven images fell of their own accord. We should do likewise."¹⁰⁹

Although the Jews of Moses' time were commanded to destroy the altars and idols of the Canaanites, Luther continues, that doesn't mean the Reformed have received the same command. Nor would the Reformed be justified in sacrificing their children, as Abraham was commanded to do. If Christians are bound by Muentzer's cock-eyed interpretation of the Old Testament, then "we would all have to be circumcised and do the works of the Jews,"¹¹⁰ i.e., follow the old law in its entirety. The logical conclusion of Muentzer's revolutionary theology is that Christians should behave like Jews. "If it is right for Christians to break into churches and engage in acts of iconoclasm," Luther reasoned, "then it follows that we should also murder anyone who isn't a Christian, just as the Jews were ordered to exterminate the Canaanites and the Amorites." The spirit of Allstedt will bring about nothing but bloodshed, and anyone who disagrees with their heavenly voices will end up being strangled by them."¹¹¹

Muentzer responded in his "Highly Provoked Defense" in late summer 1524, calling Luther Doctor Luegner (Liar) and accusing him of misrepresentation. According to Muentzer, Luther is like Jews who "continually wanted to slander and discredit Christ, just as Luther now does me."¹¹² Muentzer protests that when Luther says "that I want to make a rebellion" Luther twists the sense of Muentzer's letter to the Mansfeld miners. But, Muentzer concedes Luther's point: "I proclaimed before the princes that the entire community had the power of the sword, just as it had the keys of remitting sin."¹¹³ As a result, "The lords themselves are responsible for making the poor people their enemy. They do not want to remove the cause of insurrection, so how, in the long run, can things improve? I say this openly, so Luther asserts I must be rebellious. So be it."¹¹⁴

Muentzer then uses *ad hominem* arguments against Luther, bringing up Luther's notorious reputation as a drunk, glutton, and whoremonger, the very allegations that led him to marry the nun, Catherina von Bora. Luther, according to Muentzer, is "totally incapable of shame, like the Jews who brought to Christ the woman taken in adultery."¹¹⁵ Muentzer finds it astonishing "this shameless monk can claim to be terribly persecuted, there [at Wittenberg] with this good Malvasian wine and his whore's banquets."¹¹⁶ Luther uses his "new logic" of faith alone, which he "deceptively called the word of God"¹¹⁷ to distract the faithful from his loose living and sinfulness.

Muentzer perceived what might be the personal issues at the heart of Luther's doctrine of the enslaved will. It was easy to extrapolate from Luther's behavior to a theological "principle," which wanted "to make God responsible for the fact that you are a poor sinner and a venomous little worm with your shitty humility. You have done this with your fantastic reasoning, which you have concocted out of your Augustine. It is truly a blasphemy to despise mankind impudently, which you do in your teaching concerning the freedom of the will."¹¹⁸ Luther's false faith had political consequences; Luther was forced to "flatter the princes," and offer them "Bohemian gifts" of "cloisters and foundations, which you now promise the princes" in exchange for protection.¹¹⁹ Muentzer has little good to say about Luther's appearance before the Imperial Diet at Worms, because "If you had wavered at Worms, you would have been stabbed by the nobility rather than set free."¹²⁰ Luther and his followers "preach what suits them, but what they really pursue is the belly.... The sole and only outcome of their teachings is the freedom of the flesh. Hence they poison the Bible for the Holy Spirit."¹²¹

Muentzer then claims Luther's views on insurrection are merely an attempt to curry favor with the princes by one who is morally compromised and without clear judgment.¹²² Luther "wants to be a new Christ who had gained much good for Christendom with his blood. And what is more, he did this for the sake of a fine thing—that priests might take wives."¹²³ Muentzer, though, was also compromised on celibacy, having bound himself by two contradictory vows. The same sexual stimulus, however, drove the two reformers in opposite directions. It drove Luther to curry favor with princes, but it drove Muentzer to rebel against them.

In July 1524 Duke John and his nephew the elector prince John Frederick arrived in Allstedt without having read Luther's analysis of the revolutionary spirit there. Their arrival may have been a routine visit to a city of their realm, but it was more likely an attempt to find out what Muentzer was up to. On July 13, the princes attended Muentzer's modified Mass at the castle chapel, during which Muentzer gave a detailed explanation of his theology of revolution. For his text, Muentzer chose the story of Nebuchadnezzar's dream in Daniel 2, the *locus classicus* for millennialism. The sermon is known as *Die Fuerstenpredigt*, or sermon to the princes.

Daniel 2 begins with King Nebuchadnezzar's dream. When Nebuchadnezzar's seers prove incapable of interpreting it, Daniel interprets it correctly. The orthodox interpretation of the dream, as we have seen, is that the stone, untouched by any hand, which destroyed the statue, is Christ, and that the fifth kingdom is the reign of Christ on earth, the Roman Catholic Church, the New Jerusalem, the City of God, the kingdom which will have no end. Muentzer modifies the traditional orthodox interpretation of Daniel 2 to suit himself. The fifth empire is, according to Muentzer, not the kingdom which will have no end, but rather "the one which we have before our own eyes," i.e., the Holy Roman Empire, which "would like to be coercive. But as we see before our very eyes, the iron is intermixed with

filth, vain schemes of flattery that slither and squirm over the face of the whole earth. For he who cannot be a cheat [in our empire] must be an idiot.”¹²⁴

The stone that shattered the colossus is “The poor laity and the peasants” who see that they are now shattering the Roman Church “much more clearly than you do.”¹²⁵ To help the princes understand the signs of the times, “a new Daniel must arise and interpret your revelation for you. And this same new Daniel must go forth, as Moses teaches, Deut 20:2, at the head of the troops. He must reconcile the anger of the princes and that of the enraged people.... For Christ says, in Matthew 10:34, ‘I have not come to bring peace but the sword.’”¹²⁶

Before long it must have become obvious to the princes listening to his sermon that the “new Daniel” was Muentzer. Unlike Luther and the Scriptural literalists from Wittenberg, men Muentzer compares to Nebuchadnezzar’s impotent seers, Muentzer has visions. Like Daniel, Muentzer could claim “the mystery was revealed to [him] in a night vision” (Dan. 2:19). True spiritual leaders have visions. Luther, who is neither conscious of nor receptive to this inner word, does “not know how to say anything essential about God, even though he may have devoured a hundred thousand Bibles.”¹²⁷

Before long, Muentzer uses visions as the validator of truth. Visions became Muentzer’s substitute for the Church as the final arbiter of doctrine, just as the Bible became the arbiter for Luther. Muentzer even appropriated words traditionally associated with the Church in professions of faith like the Apostles Creed and applied them to visions, preaching “it is a truly apostolic, patriarchal and prophetic spirit that awaits visions and attains them in painful tribulation.”¹²⁸

Luther, whom Muentzer describes as “Brother Fatted Swine” and “Brother Soft Life,”¹²⁹ is a false prophet because he rejects the crucial role of visions. It would be impossible to safeguard the new Christianity “securely against error on all sides and to act blamelessly, if [the leaders of the new Church] did not rely on revelations from God—As Aaron heard from Moses, Exodus 4:15 and David from Nathan and Gad 2 Chron 29:25.”¹³⁰

Just as Nebuchadnezzar elevated Daniel, so the German princes should elevate Muentzer over Luther. “You rulers,” Muentzer told the princes, “must act according to the conclusion of this chapter of Daniel [Dan 2:48]. That is why Nebuchadnezzar elevated holy Daniel to office so that the king might carry out God’s correct decision, inspired by the holy spirit.... For the godless have no right to life except that which the elect decide to grant them, as is written in the book of Exodus 23:29-33.... He to whom is given all power in heaven and on earth [Christ] wants to lead the government.”¹³¹ The princes should do this because Luther is an uninspired court prophet, whereas Muentzer is the reincarnation of Daniel.

By the time Muentzer gave his sermon to the princes, he had converted to what Cohn calls “bloodthirsty chiliasm.”¹³² Cohn attributes this conversion to the ideas of Nicholas Storch, who kept alive Taborite ideas spread by the Hussite armies one hundred years earlier. Once Muentzer turned from Luther’s version of

the reformed faith, he became, as Luther predicted, an ardent Judaizer. Muentzer "now thought and talked only of the Book of Revelation and of such incidents in the Old Testament as Elijah's slaughter of the priests of Baal, Jehu's slaying of the sons of Ahab, and Jael's assassination of the sleeping Sisera."³³ He got these ideas from Storch, who had been in Bohemia, and revived the Taborite teachings when he returned to Zwickau. Muentzer needed Storch's Hussite Judaizing to justify his path of revolution because political revolution and its justification by a heretical reading of Old Testament were two sides of the same coin. Neither could exist without the other; both were a function of the rejection of the Cross among clergy during the 16th Century. "The elect," wrote Cohn summarizing the political doctrine of all revolutionary Judaizers, "must prepare the way for the Millennium ... by force of arms."³⁴

In his sermon, Muentzer told the princes they must wield the sword in service of the Gospel. Muentzer refused to listen to "hackneyed posturings about the power of God achieving everything without resort to your sword."³⁵ If the princes failed to use the sword as Muentzer saw fit, "it may rust in its scabbard."³⁶ God fought on the side of the Israelites when they conquered the Promised Land, "but the sword was the means used, just as eating and drinking is a means for us to stay alive. Hence the sword too is necessary for us to eliminate the godless."³⁷ Since Christ warned those who lived by the sword would die by it, Muentzer gravitated toward Old Testament passages to justify his theology of revolution, citing Deut. 13: 6, "do not permit evildoers, who turn us away from God, to live longer," as well as Exodus 22:1 where God says, "You shall not permit the evildoer to live."³⁸ The Old Testament was ransacked to justify iconoclasm as well, for it was God Himself who "commanded through Moses in Deut 7: 5 ... 'You shall not have pity on the idolatrous. Break up their altars. Smash their images and burn them so that I am not angry with you.'"³⁹ "Christ," Muentzer claimed, ignoring what Jesus said to Peter in the Garden of Gethsemane, "has not abrogated these words. Rather, he will help us to fulfill them."⁴⁰ According to Muentzer, anyone who claims the antichrist will be destroyed without a sword-bearing hand being lifted

is already as fainthearted as the Canaanites were when the elect wanted to enter the promised land, as Joshua [5:1] writes. Joshua, nevertheless did not spare them from the sharpness of the sword. Look at Psalm 44:4 and Chronicles 14:11. There you will find the same solution: the elect did not win the promised land with the sword alone, but rather through the power of God. Nevertheless, the sword was the means, just as for us eating and drinking are the means for sustaining life. Thus the sword is also necessary as a means to destroy the godless, Romans 13 [1-4].⁴¹

Here, Muentzer touches on the same passage (Romans 13) that Luther used to proscribe all rebellion against princely authority, no matter how onerous or unjust. *Sola scriptura* obviously was not going to lead to unity of purpose even among committed reformers. Once an impasse was reached, naked physical power, not

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textual exegesis, would determine whose interpretation was correct. Muentzer and Luther were avid during the crucial summer of 1524 to get the princes on their respective sides. If Luther chose the carrot of "Bohemian gifts," i.e., bribing the princes with confiscated church property, Muentzer chose the stick of insurrection. If the princes will not wield the sword in the service of the gospel, "then the sword will be taken away from them, Daniel 7:27."¹⁴² Muentzer, "together with pious Daniel," urged the princes "not to oppose God's revelation." If they refused to heed Muentzer's advice, then "may they be strangled without any mercy"¹⁴³ "as Heseekiah (2 Kings 18-22), Josiah, Cyrus, Daniel and Elija (1 Kings 18) destroyed the priests of Baal."¹⁴⁴ There was no possibility of reform unless the Church "return[ed] to its source,"¹⁴⁵ namely, Muentzer's apocalyptic Old Testament fantasy of heaven on earth. The time of the harvest was upon them, and "the tares must be pulled out of Gods' vineyard at the time of harvest."¹⁴⁶ Since he had "the instruction of the whole of divine law" on his side, Muentzer could say without hesitation that all "godless rulers, especially the priests and monks, should be killed."¹⁴⁷

Before long it became clear that wielding the sword meant joining the revolution. If the princes didn't join the revolution, they would be swept away by it. Muentzer made Reformation and Revolution synonymous, but many of the reformers wanted no part of what he was proposing. Luther would soon send his letter to the Saxon princes condemning the revolutionary spirit. Karlstadt and the congregation at Orlamuenda followed Luther's lead, informing Muentzer they had no interest in armed insurrection. "We have not been commanded to act in this manner, for Christ told Peter to put down his sword.... If the time comes when we have to suffer for God's justice, let us be willing to do so, but in the meantime let's not run to take up knives and pikes."¹⁴⁸

Unsurprisingly, Muentzer's sermon left the princes unpersuaded. Surprisingly, they didn't have Muentzer arrested for treason on the spot. If Muentzer's goal was to convey as unambiguously as possible his newly concocted theology of revolution, then he succeeded. The princes left in silence, probably disposed to think of Muentzer as Luther described him, as a "*Schwaermer*" or dangerous religious enthusiast. Hans Zeiss, the prince's administrator, was told not to allow "the preacher" to engage in fomenting public disorders or creating "special alliances." But the town was filling with refugees, many of whom were renegade monks and nuns eager to put Muentzer's revolutionary theories into practice, a situation the princes could not ignore much longer.

Carried away by his own enthusiasm, Muentzer began writing letters informing his followers that the end times had commenced. "The Play is about to begin,"¹⁴⁹ Muentzer wrote "To the God fearing at Sangerhausen" just two days after he had harangued the princes. In his letter, Muentzer indicated that the League in Allstedt was only one part of a network of "more than 30" revolutionary organizations God was using against tyrants "to tear them out by the roots" just as "Joshua 11:20 has prophesied this for us."¹⁵⁰ One week later he wrote to Zeiss explaining that be-

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cause the princes “were violating not only the faith but also these people’s natural rights, they should be strangled like dogs.”¹⁵¹ Muentzer also told Zeiss “the terrible phenomenon of civil war” would soon “be unleashed” and he “must no longer hold to the custom of obeying other officials” than Muentzer because the princes had discredited themselves in Gods’ eyes: “Their power has an end, and it will soon be handed over to the common people. So act carefully.”¹⁵²

Muentzer also told Zeiss to resist with force anyone who came to Allstedt to apprehend “those responsible for Mallerbach.” If the authorities attempt arrests, “they should be strangled like mad dogs.” He advised Zeiss “the old guidelines no longer function at all, for they are vain mire.”¹⁵³ As a result, Muentzer made up his own rules, as when “I gave my honest advice about how Christendom should conduct itself as I expounded ... about Holy Joshua, where the priest Hilkias found the book of the law, which he sent to the elders in Judah and Jerusalem. And he went with all the people into the temple and made covenant with God, to which the whole community agreed, so that each of the elect was able to preserve and study the witness of God with his whole soul and heart.”¹⁵⁴

The new rules thus demanded a new social order, according to which the Elect would rule themselves without prince or priest lording it over them. Instead of the medieval society of social classes, Muentzer proposed “a modest league or covenant [which] should be made in such a form that the common man unites with pious officials for the sake of the gospel alone.”¹⁵⁵ In a curious aside to a letter written on the first anniversary of his marriage to the runaway nun Ottilie von Gerson, Muentzer admonished Zeiss “if he is inclined to unchastity, that he hurts his lust the very first time he sins by making a determined effort to observe both his lust and the thorns of this conscience. If he keeps his conscience active, then the filth of unchastity consumes itself in horror.”¹⁵⁶

Muentzer seemingly kept the filth of unchastity at bay by throwing himself into revolutionary activity. On July 24, after preaching on the covenant King Josiah and the Elders of Israel made with God, Muentzer called for a similar covenant among the Elect of Allstedt urging them to band together for mutual protection against tyrants. By that afternoon, the Elect of Allstedt, including women and girls trained by Muentzer’s wife, were armed and ready to resist efforts to subdue the new revolutionary covenant, which had chosen the rainbow for its flag, a symbol from the Old Testament based on God’s covenant with Noah after the flood.

When Duke John heard of Muentzer’s sermon and the revolutionary organization he formed, he summoned Muentzer to Weimar. After two days of interrogation, the duke’s officials informed Muentzer the League of the Elect must be dissolved and those responsible for the arson at the Mallerbach Chapel must be arrested and brought to trial. Muentzer must also shut down his newly purchased printing press, which would prevent him from responding to Luther’s attack.

By June 18, 1524, Luther was referring to Muentzer as the “Satan of Allstedt” in a letter to the Elector. Muentzer was nonetheless surprised by the vehemence

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of Luther's attack on the revolutionary spirit in Allstedt. If he gave up his printing press, he was unable to rebut. On August 3, Muentzer complained bitterly to Friedrich the Wise that Luther's letter contained "not a hint of brotherly exhortation in it; he just barges his way in like some pompous tyrant, full of ferocity and hate."⁵⁷ Muentzer knew "the Christian faith which I preach is not in accord with that of Luther."⁵⁸ This, of course, came as no surprise to Luther or the princes. Luther urged the princes to put an end to Muentzer's seditious ravings and prevent the impending revolution. "It is obvious," Luther wrote later, Muentzer was "totally rebellious. If it had lasted longer and come to the point, he would have set the people on the authorities, and it would have gone hard with them. Then, so I am reliably informed, he has written a ferocious letter to the Mansfeld miners and encouraged them to be bold; he intends them to wash their hands in the blood of tyrants. The common people have been thoroughly poisoned by his teachings."⁵⁹

Muentzer's alliance dissolved without contest, and the printing press shut down. Many people distanced themselves from their preacher. As a result, Muentzer did what he had become accustomed to doing for his entire adult ministry. During the night of August 7-8, 1524, Muentzer slipped "over the town's wall secretly,"⁶⁰ and, abandoning his wife and child, ran off with a goldsmith from Nordhausen. In an unsent open letter to the Allstedters, probably written more for his own benefit than theirs, Muentzer justified his flight by declaring "you would have abandoned me to the Cross."⁶¹

A week later, Muentzer arrived in Muehlhausen, his next base of operations. There, Muentzer met the runaway monk by the name of Heinrich Pfeiffer, who had been stirring up the town since his arrival with a group of his equally violent brethren in late 1522. He and his fellow runaways preached, without permission, in the homes of workers and artisans or in the public square. The court in Erfurt demanded that the city authorities end the practice, but the city council had difficulty executing the order because the monks had rallied many people to the reformed cause when they got them to vow to defend the vagabond preachers in the Church of St. Mary.

Muehlhausen was one of the largest cities in middle Germany, but it was on a downward economic slide when Muentzer arrived. The economic downturn meant the city was ripe for revolt. Riches, combined with a greedy oligarchy that controlled the city council, had created a great disparity in the distribution of wealth as well as widespread poverty. The city councilmen tried to deflect attention from their own greed by focusing unrest, with the help of Pfeiffer and other runaway monks, on the three monasteries in town. As became typical in Germany, the drunken dissolute renegade monks excoriated the monks who remained faithful to their vows for their dissolute lives and blamed the lot of the poor not on the policies of the oligarchy that ran the city council but on the exemption of the clergy from paying taxes.

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When the city council tried to restrain the runaway monks in July 1523, Pfeiffer's supporters rose in armed revolt, plundered the local monasteries, divided up the spoils among themselves, and forced the council to accept their demands. By August, the council had regained control and expelled Pfeiffer from town, but agents continued to agitate behind the scenes, and Pfeiffer returned in December after Duke John of Weimar, who would soon mull over Muentzer's fate, interceded. Pfeiffer took up his preaching post at the Church of St. Nicholas, and social unrest followed in the wake of his sermons. Pfeiffer's female followers, mostly runaway nuns, drove the priest from the Church of the Holy Blasius after threatening him with drawn knives. The priest at St. Kilian's Church had the chalice ripped from his hands during Mass, whereupon Pfeiffer's followers, demonstrating their connection to the Hussites, distributed communion under both species.

In June 1524, Pfeiffer's followers broke into a church run by Dominicans and engaged in iconoclasm. Two months later, Muentzer wrote to the city council of Nordhausen, justifying iconoclasm by appealing to the Old Testament. Those who promote the veneration of images, Muentzer wrote, "should be stoned" to death "according to the punishment of Mosaic Law."⁶² Those who used images to aid their devotion, "be it a cross or a circle," are guilty of "the greatest blasphemy against God." This blasphemy is like "the adultery and whoredom about which Hosea writes [Hos 4:2 and 4:10]. Just as one commits adultery outwardly against the spouse, using the sexual organs of the flesh so adultery also occurs inwardly in the spirit if a man delights in images or created things in order to mock him who is unlike all images or creatures."⁶³ The mob of apostate monks wrecking churches throughout Thuringia and Saxony should not be punished because "he who smashes an idol that blasphemes God does no injustice, for his zeal is the zeal of the Lord and his action praises God."⁶⁴ Muentzer concludes his letter "In God's name release the prisoners."⁶⁵

On August 21, Luther wrote to the city council at Muehlhausen warning of "the false prophet and wolf in sheep's clothing" heading their way and urging them not to allow Muentzer into their town, describing Muentzer as a tree "which bore no other fruit than murder, insurrection and bloodshed,"⁶⁶ but the council was powerless to resist the monks and their followers. Muentzer arrived in Muehlhausen about the time Muentzer wrote his letter justifying iconoclasm to the city council at Nordhausen. So, unsurprisingly, the apostate monks and their followers welcomed him with open arms.

Muentzer lost no time mobilizing Pfeiffer's followers by founding a chapter of the League of the Elect. Renaming his revolutionary organization Eternal Alliance, Muentzer incorporated the renegade monks and their followers under the image of the rainbow, which he affixed to a white flag along with the motto: "This is the sign of God's eternal covenant, and all who intend to support the Alliance should march under it."⁶⁷ The insistence on acceptance of suffering as the surest way to implement God's will faded from Muentzer's sermons and was replaced by

Old Testament proof texts that justified taking up the sword, along with the promise that “the people will go free and God alone will be their Lord.”¹⁶⁸

Muentzer's opportunity to take up the sword came soon enough, when a furrier who was a follower of the renegade monks got drunk at a wedding reception and insulted two city council members. When the councilmen tried to arrest him, they set off an insurrection. Muentzer and Pfeiffer, wielding a naked sword and a red cross, led 200 followers out of town in protest. The sword symbolically pointed toward sedition and insurrection. By bearing the naked sword before him in procession Muentzer indicated he was *de facto* the legal authority in Muehlhausen and that he and his followers were willing to use military force. “The bearing of the sword has its significance,” St. Paul said in his epistle to the Romans (13:4). Recognizing that significance, the city council released the furrier and then fled because they feared the Eternal Alliance would murder them in their beds. By September 27, the city council had regained the upper hand and, as their first act, they expelled Muentzer and Pfeiffer. Both men fled to Bibra, where they met with the bookseller Hans Hut, later founder of the Hutterites, and included him as a member of the Eternal Alliance, which was gaining momentum among the lower classes in Saxony and Thuringia. Hut introduced them to other revolutionary groups and arranged publication of Muentzer's tract “Special Exposure.”

Muentzer then traveled incognito to Basel, where he met Johannes Oecolampadius and Ulrich Hugwald, who encouraged him to visit the Hegau and Klettgau regions, where the looting of Church property was coalescing into the Peasant Revolt. Oecolampadius and Hugwald were followers of the Swiss reformer, Huldreich Zwingli. Muentzer did not meet Zwingli in Basel, probably because Zwingli was having troubles of his own. Catholics were attacking Zwingli as a Judaizer, as Luther had attacked Muentzer. “[S]o strong was the suspicion of his Jewish affiliations” that he responded in print, denying “he had derived his knowledge of Scriptures from a certain Jew of Winterthur, named Moses.”¹⁶⁹ Zwingli was charged with secret association with the Jews, but his pamphlet denied what “certain monks are saying,” namely, that “we have learned at Zurich all our knowledge of the Divine Word from the Jews.”¹⁷⁰ Being stigmatized as a Half-Jew or a Judaizer acting as an agent of the Jews would have cost Zwingli his credibility as a reformer. So he denied “what has been said,” namely, “that the Jew, Moses of Winterthur, has openly boasted that he comes to us and teaches us, and that we have repeatedly gone to him in secret and that I have received him through a third person.”¹⁷¹ Zwingli, however, admits “It is true that a short time ago in the presence of more than ten learned and pious men of Zurich, I had conversed with him concerning certain prophecies in the Old Testament; but all concerning their error, that they are in misery, since they refuse to accept the Lord Jesus Christ.”¹⁷²

Newman indicates there was good reason that “several of Zwingli's doctrines were called ‘Judaic.’”¹⁷³ Like Muentzer, Zwingli felt “the history of Israel constituted the normal standard of Christian life; he also felt that the writings of Moses

were the most ancient revelation and hence the highest authority.⁷⁴ Zwingli's "reliance on the Old Testament" had political consequences, just as they had had for Muentzer, because "Zwingli's model commonwealth had its roots in the Mosaic theocracy."⁷⁵ And in practicing "Old Testament theocratic and anti-monarchical principles, Zwingli," like Cromwell and Muentzer, "appealed to the examples of Joshua and Gideon, as he went forth to battle in both the first and second Cappel wars."⁷⁶ Zwingli, according to Newman, admitted he learned Hebrew from a Jew, Andrew Boeschstein, and that he had debated "the Messianic prophecies" with Moses of Winterthur. The Catholics, according to Newman, correctly asserted Zwingli "not only inclined towards the Jewish Old Testament, but also had direct relations with local Jews."⁷⁷ The issue died when Zwingli died on the battlefield of Cappel, but the suspicion that the Protestants were demi-Jews collaborating with the Jews in their destruction of the Catholic Church never went away because there was too much evidence—iconoclasm, devotion to Hebrew scriptures, Old Testament proof-texting, and Unitarian attacks on the Trinity—to support it.

By Easter 1525 the Peasant Revolt was no longer a threat; it was a reality. The sporadic looting of Church property had become a concerted effort to topple princes from their thrones and put the sword-bearing, Bible-citing masses in their place. The peasant uprising began on the Upper Rhine and spread like a fire driven by a strong wind. One by one the castles and monasteries in the path of the marauding peasant horde went up in flames after their stores were looted to swell the revolutionaries' coffers.

Luther visited the war theater and witnessed the anarchy first hand. We can imagine him railing at the peasants he had indirectly inspired, and them laughing at his words as they marched off to plunder another monastery. If Luther had any qualms, they were repressed when he wrote his tract urging the princes to slaughter the murderous thieving peasant hordes. The man who strangles the revolutionary is doing a good deed in God's eyes:

Because when it comes to revolutionaries, every man is both judge and executioner, just as when a fire breaks out, the first man to get there and put it out is the best man for the job. I say this because revolution is not an evil like murder, rather it is like a raging conflagration, something that burns an entire country to the ground and lays everything to waste in its path. Revolution brings in its wake a land full of murder and bloodshed, and it makes widows and orphans and destroys everything in its path like the worst evil imaginable. As a result everyone who is able should go on the attack and strangle and stab, either openly or clandestinely, with just one consideration in mind, namely, that there is nothing more poisonous, pathological or diabolical than a revolutionary. It's the same as when you have to slaughter a mad dog. If you don't kill him, he will kill you and, on top of that, will take your entire country with you when you go.⁷⁸

Many princes were intimidated by the mob and by the fact that the old order seemed fated to change. Frederick the Wise witnessed the devastation from his deathbed and was overcome by an eerie lassitude. "May God turn his wrath

from us," he prayed. But then, as if resigned to the inevitable, added, "if God wills it, it will turn out that the common man will rule."¹⁷⁹ Many nobles went over to the revolutionaries to preserve what they had and to augment it in the sacking of monasteries. The Count of Stolberg, birthplace of Muentzer, submitted to the rebels without a fight. The Counts of Schwarzburg and Hohnstein did the same, relinquishing their aristocratic titles and becoming "brother" revolutionaries, much as the Duc d'Orleans would do two and half centuries later when he became known as Philip Egalite. Their castles were handed over to the peasants, who graciously compensated them by giving them confiscated church property in exchange.

Thomas Muentzer expressed his euphoria in the many letters he wrote urging his followers to join in the upheaval. "The whole of Germany, France, Italy is awake," Muentzer wrote to his former congregation in Allstedt. "The master wants to set the game in motion; the evil-doers are for it. At Fulda, four abbeys were laid waste during Easter Week, the peasants in the Klettgau and the Hegau in the Black Forest have risen, three thousand strong, and the size of the peasant host is growing all the time."¹⁸⁰ Muentzer admonished the Allstedters to fight the Lord's battle by joining with the miners from Mansfeld and the peasants in neighboring towns and villages. "Go to it," he continued. "Go to it while the fire is hot! Don't let your sword grow cold, don't let it hang down limply! Hammer away ding-dong on the anvils of Nimrod, cast down their tower to the ground."¹⁸¹ Muentzer regarded Nimrod, according to one commentator, "not only as the first builder of cities but as the originator of private property and class distinctions."¹⁸²

When he addressed the League at Allstedt in April 1525, Muentzer, as a Catholic priest, knew that he had to go against the Catholic grain by reminding his flock "do not be merciful."¹⁸³ The only way he could make this anti-Christian injunction plausible was by invoking the Old Testament:

Do not be merciful, even though Esau offers you good words, Genesis 33:4. Pay no heed to the lamentations of the godless. They will bid you in a friendly manner [for mercy], cry and plead like children. Do not let yourselves be merciful, as God commanded through Moses, Deuteronomy 7: 1-5. And God has revealed the same thing to us. Stir up the villages and cities, and especially the miners with other good fellows who would be good for our cause. We must sleep no longer.... The peasants of Eisfeld have taken up arms against their lords, and shortly, they will show them no mercy. May events of this kind be an example for you. You must go at them, at them. The time is here.... Pass this letter on to the miners.... At them, at them while the fire is hot! Do not let your sword get cold, do not let your arms go lame! Strike—cling, clang!—on the anvils of Nimrod. Throw their towers to the ground.... God leads you—follow, follow! The story is already written—Matthew 24, Ezekiel 34, Daniel 74, Ezra 16, Revelation 6—scriptural passages that are all interpreted by Romans 13.... When Jehosaphat heard these words he fell down. Do likewise.¹⁸⁴

Ernst Bloch, the 20th Century Marxist, described Muentzer's exhortation as "the most impassioned, frenzied manifesto of revolution of all time."¹⁸⁵ The ques-

tion is whether Muentzer was swept away by excitement of the moment or whether he had abandoned the principles of mystical suffering earlier. Manfred Bensing says Muentzer became a revolutionary when the peasants revolted; others claim he had been a revolutionary all along. Either way, Muentzer felt the revolutionary activity around him vindicated his theological views.

In February 1525, Muentzer surfaced in Fulda during revolutionary disturbances in that city. Soon, he was back in Muehlhausen, where he was welcomed with open arms. On March 17, Muentzer and Pfeiffer organized a coup that deposed the city council and put the Eternal Council, made up of the Elect, in its place. Marching under Muentzer's rainbow banner, the Eternal Council prepared to bring on the advent of the Millennium by force of arms. Eerie parallels with the Taborites continued to emerge. Like Jan Zelivsky, another master at political mobilization of the mob, Muentzer harangued the alliance members assembled outside city walls to engage in military exercises, until a captain cut him off and told him preachers belonged in the pulpit. Like Jan Zelivsky, Muentzer fancied himself a military leader, an illusion that would have devastating consequences for the German peasants, just as it had had for the Hussites under Zelivsky. The crowd for their part discharged the energy which Muentzer had infused into them by sacking the convent of St. Mary Magdalene when they returned to town. Once the Eternal Council took over governance of Muehlhausen, Muentzer seemed ready to spread the gospel of revolution to the rest of Germany.

When word reached the Elect in Muehlhausen that the administrator in Salza had arrested evangelical preachers and planned to execute them, Muentzer decided to act. On April 26, Muentzer marched out of town under the rainbow banner with several hundred men to liberate the preachers, punish the council that had imprisoned them, and drive the Franciscans from the monasteries. Muentzer's exalted state of mind can be inferred from letters he wrote while his army was on the march and the end of the world seemed imminent. "God," Muentzer wrote to the people of Eisenach, "is now moving nearly the whole world to a recognition of divine truth, and this recognition is also proved with the greatest zeal against the tyrants as Daniel 7:27 clearly says. There Daniel prophesied that power shall be given to the common people, which is also indicated in Revelation 11:15—that Christ shall have jurisdiction over the kingdom of this world."⁸⁶ The Lord was using the weak, i.e., Muentzer and his ragtag army of peasants, "to knock the mighty from their thrones," as he had used "unlearned people in order to bring about the ruin of the untrue, treacherous scribes."⁸⁷

In a letter of May 12, Muentzer addressed Count Ernst of Mansfeld as, "You miserable, needy bag of maggots," asking him "who made you a prince of people whom God has won with his precious blood?" Then Muentzer informed the count that he would be "persecuted and annihilated" by Muentzer's avenging army of saints. To make this sedition more palatable, Muentzer cast it in the familiar terms of Old Testament drama. "God," Muentzer informed Count Ernst, "has hardened

you like King Pharaoh and like the kings that God wanted to wipe out, Joshua 5 and 11.... In brief, through God's mighty power, you have been delivered up for destruction. If you do not want to humble yourself before the little people, then an eternal shame before all Christendom will fall on your neck and you will become a martyr for the devil.... So that you also know that we have a strict order about it, I say: The eternal living God has ordered us to push you from your throne with the power that has been given us." The entire Old Testament—here Muentzer listed "Ezekiel 34:1 and 39:1, Daniel 7:11, Micha 3:1-4," as well as "Obadiah the prophet says [Ob 4]" was unanimous "that your lair must be torn apart and smashed to pieces."⁸⁸

On the same day, Muentzer wrote to Count Albrecht of Mansfeld with the same message, enlivened by invidious references to Muentzer's archrival Luther: "Have you not been able to find in your Lutheran grits and your Wittenberg soup what Ezekiel 37:26-7 prophesies? And have you not been able to taste in your Martinian manure what the same prophet says later Ezekiel 30:17-20"? Muentzer's message was simple. According to his reading of Daniel 7, "God has given power to the community." One day later, Muentzer said the same to the people of Erfurt. "Daniel 7:27" or at least Muentzer's reading of it, specified "power shall be given to the common people." People must be free of tyrants "if the pure word of God is to dawn." The people of Erfurt, therefore, should "Help us in every way that you can, with manpower and artillery, so that we fulfill what God himself has commanded, Ezekiel 34:25, where he says, 'I will release you from those who have beaten you with their tyranny. I will drive the wild animals from your land.'"⁸⁹

Muentzer arrived in Frankenhausen on May 12, and was immediately accepted by the rebel hordes as their leader; he then acted as judge in a capital case, condemning three men to death and presiding over their execution. He also began signing his letters, "Thomas Muentzer with the sword of Gideon."⁹⁰ This form of signature indicated more than just turning from the Cross and taking up the sword in Old Testament judaizing fashion. It also indicated that Muentzer was increasingly preoccupied with military matters. The size of his army may have prompted him to associate his fate with Gideon's: Muentzer arrived at Frankenhausen at the head of only 300 men and eight mounted guns because of a split over strategy with Heinrich Pfeiffer. Muentzer wanted to attack Ernst von Mansfeld's army with the help of the peasant host already near Frankenhausen. Pfeiffer was less daring than Muentzer, opting for a more defensive strategy. Pfeiffer wanted to take advantage of the rich spoils near Eichsfeld. Three hundred years later, Friedrich Engels claimed Pfeiffer represented "the local narrow-minded class view of the petty bourgeois"⁹¹ that betrayed the real revolution represented by Muentzer and his peasant army.

Pfeiffer had reason to be defensive. Pfeiffer knew their campaign was not going to consist of a series of easy looting sessions now that the princes had mobilized for war. By 1525, the princes saw the peasants as a serious threat. Instead

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of perceived orderly exploitation from Rome, they were confronted with anarchy from below. The time had come to end that threat and, with Luther's blessing, consolidate power in their own hands to the detriment of the peasants and the Roman Church. The year 1525 saw a rising crescendo of battles, at the end of which 100,000 peasants would be dead. Around the same time that Muentzer arrived in Frankenhäusen, Luther's ally, Philip of Hesse, had just crushed the peasants at Fulda and advanced toward Frankenhäusen, arriving on May 14 after an all night march. Fatigue may have contributed to his defeat in the first skirmish with the rebels, who numbered about 6,000. The peasants won the first battle, even though they were numerically far inferior to Philip's force. Philip, however, had time on his side; Saxon reinforcements were on their way from Leipzig. The peasants were unaware of all this; as a result, morale rose in the peasant camp. Gideon might win this one after all.

When the sun rose on May 15, the situation did not look good for the rebels. The Saxon troops had arrived, bolstering Philip of Hesse's army. The miners from Mansfeld who were supposed to join the rebels had been intercepted and defeated, depriving Muentzer of much needed reinforcements. Muentzer, the new Gideon, was both prophet and general, but unaware that the roles might conflict. As their general, he assembled the peasant horde behind a barricade of battlewagons at the foot of Kyffhäuser, a 470-meter-high hill outside of Frankenhäusen. The troop deployment indicates Muentzer had studied the tactics of Jan Žižka, the great Hussite general. However, like Jan Želivský, Muentzer had not studied diligently enough to understand the wagons had to be deployed behind trenches at the top of the hill to have military effect. And, in the 100 years since Žižka, the technology of war had changed. The army Muentzer faced had artillery.

In his confrontation with Philip of Hesse, Muentzer acted like a prophet, not a general. Muentzer spread the impression among the rebellious peasants that God was on their side and that numbers didn't matter. "Be bold," he told them, "and put your trust in God alone, and he will endow your small band with more strength than you would ever believe."⁹² Muentzer told them God Himself had not only assured him of victory, they needn't fear the artillery of Philip and his Hessians because he, Thomas Muentzer, would catch their cannon balls in the sleeves of his cloak and fling them back upon them. God Himself would transform heaven and earth rather than see his people go down to defeat fighting the godless followers of Martin Luther. At the moment Muentzer finished his speech, a rainbow appeared in the sky. He took it as a sign of imminent success, filling his followers with courage and enthusiasm.

Their enthusiasm didn't last long. Philip claimed mendaciously that the peasants could all go home unharmed if they handed Muentzer over to him. Taken in by pretext, the peasants were lulled into letting the Hessians move dangerously close to their position. As soon as they were within artillery range, the Hessians opened fire on the unsuspecting peasants. Muentzer caught no cannonballs in

the sleeves of his cloak. The peasants broke from behind their battlewagons and fled in panic across the open fields, where they were easy prey for Philip's heavy cavalry. In the ensuing slaughter, Philip of Hesse's troops slaughtered more than 6,000 peasants, losing only six of their own men. Blood flowed through the alleys of Frankenhausen, where the terrified peasants sought refuge, along with their leader, who was found cowering under a bed.

Muentzer was taken in chains to Count Ernst of Mansfeld's castle where he was interrogated and tortured. In a confession dated May 16, 1525, one day after he was captured, Muentzer admitted that in the Klettgau and Hegau regions, he had advanced propositions on how one should rule according to the gospel, but he insisted he was not responsible for the insurrections there because they were already in open rebellion. He preached to the people there not to incite them to rebellion, he insisted, but because Oecolampadius and Hugowaldus had asked him to. Lest they not believe him, the princes should consult the letters those two men had written to him, which could be found in a bag still in his wife's possession in Muehlhausen.

Under torture, Muentzer confessed that if he had captured the castle of Heldrungen, where he was being interrogated, he would have beheaded Count Ernst. Under torture, he claimed he began the rebellion so all Christians would be equal because he wanted to establish the fundamental principle "All property should be held in common."⁹³ Princes who disagreed "should be beheaded or hanged."⁹⁴

Muentzer also justified his role in the execution of three prisoners by claiming he was carrying out "divine justice." George of Saxony urged him to repent for breaking his vow of celibacy. Perhaps in response, Muentzer asked that his wife and child not suffer and that they be allowed to keep his possessions. Philip of Hesse tried to engage Muentzer in theological disputes, and to get him to disavow the Old Testament as a suitable basis for political authority. Muentzer "refused to make the expected confession, and instead with his last strength, he urged the princes to burden the poor people no more, and to immerse themselves in the Old Testament Books of Kings in order to learn how the office of rulership could be held in a manner pleasing to God."⁹⁵ So, in political matters, Muentzer remained impenitent to the end. Some insisted the rest of his confession and retractions were ambiguous, but his last words, spoken "at Heldrungen in my prison and at the end of my life. May 17, 1525"⁹⁶ seem clear: "I wish to express this now, as my last words, with which I want to remove the burden from my soul, so that no further rebellion take place and so that no more innocent blood is shed."⁹⁷

Heinrich Pfeiffer had left before the battle with a troop of 300 men and tried to break through the princes' lines to link up with rebel troops in Franconia, but he was captured near Eisenach and brought back to Muehlhausen, which had surrendered without a fight on May 25. On May 27, 1525, Muentzer and Pfeiffer were decapitated outside the walls of Muehlhausen. Christ, not Gideon had the last word. Those who lived by the sword died by it. Muentzer's early claim that, if

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anyone could prove him wrong, he “deserved to have his head chopped off,”¹⁹⁸ was apparently fulfilled. The heads of Muentzer and Pfeiffer were impaled on one set of poles, their bodies on another set. Muehlhausen endured draconian sanctions, from which it never recovered economically. The warning was clear. Those who took the sword into their own hands would die by the sword wielded ruthlessly by princes justified by Luther.

But other warnings were necessary too. Luther had ripped Scripture from its matrix in the Church and turned Scripture into an instrument of revolution. If there were no court of final appeal in the magisterium of the Church, who was to tell Muentzer he was wrong when he claimed scripture and private revelation justified revolution? The Lutheran insistence on the absolute power of the princes created the notion they were above the moral law and contributed directly to the rise of absolutism and, indirectly, to the rise of totalitarianism. The dialectic of revolution was sure to continue despite the use of Muentzer’s impaled head as a terrible deterrent against taking up the sword.

Muentzer’s death insured a tradition of political repression, which, paradoxically, kept his memory and the hope of revolution alive long after the Anabaptist communities had abandoned revolutionary activity. Muentzer’s martyrdom insured, in the words of Friedrich Engels, “The German people, too, [would] have their revolutionary tradition.”¹⁹⁹ When the communists took over Thuringia in the wake of World War II, they renamed Muehlhausen Thomas Muentzer-Stadt to prove, again in Engels’ words, that “There was a time when Germany produced characters who could match the best men in the revolutions of other countries, when German people displayed an endurance and vigor, which would in a more centralized nation have yielded the most magnificent results, and when German peasants and plebeians were full of ideas and plans that often made their descendants shudder.”²⁰⁰ As Heinrich Heine would make clear, that revolutionary shudder began with the Reformation. “It seems to me that a methodical people like the Germans had to begin its philosophical preoccupations with the reformation and that they could only bring them to completion by going over to revolution.”²⁰¹

Less than ten years after Muentzer’s death, revolution broke out again, at the opposite end of the Germanies, fueled by Muentzer’s example and his judaizing Old Testament theology.

Chapter Nine

The Anabaptist Rebellion

Hermann Kerssenbroick, who witnessed the Anabaptist Rebellion in Muenster, felt the events were foretold by celestial warnings years in advance. On October 11, 1527, at four a.m., a marvelous sign appeared in the heavens. All across northern Europe men said they saw a bent arm holding in its hand a two-edged sword, on either side of which dark stars were arrayed. At the sword's point a larger and brighter star was visible. Then in the clouds on either side of the two-edged sword, men saw bloody swords mixed with decapitated heads. The vision caused great distress and consternation. Kerssenbroick said many who saw it went mad.

That madness was reflected in Germany during the 1520s. The Peasants' War followed close on the heels of Luther's break with Rome, reaching its bloody conclusion in 1525. Two years after the vision of the bloody sword, a disease known as the English Sweats swept the Germanies, presaging, in Kerssenbroick's words, "a horrible catastrophe among men." Also in 1529, Holy Roman Emperor Charles V became concerned about the spread of a heresy that denied baptism to infants and so, in an age of high infant mortality, denied many children the beatific vision. Concerned that the sect of rebaptizers, known in Germany as the *Wiedertauffer* and in England as the Anabaptists, was spreading heresy and insurrection, Charles ordered their extermination. The princes, recognizing the revolutionary consequences of Anabaptist religious beliefs, obliged. Henry VIII burned a dozen Anabaptists at the stake in England. Luther detested the Anabaptists and urged the German princes to follow Henry's example.

Luther saw the connection between his erstwhile disciple Thomas Muentzer and the Anabaptists and, because the connection was apparent to others too, distanced himself from the Anabaptists by the vehemence of his denunciation. The Anabaptists, according to Luther, had abandoned Christian doctrine, and had arrogated to themselves the power of the sword that rightly belonged to magistrates alone. They used religious enthusiasm to spread sedition and revolution wherever they gained a foothold, just as the whoring, thieving spawn of Muentzer had. Even Zwingli, a judaizing political revolutionary without qualms about taking up the sword, denounced them too. Even though many Anabaptists claimed to be pacifists, when Zwingli died in 1531 the Anabaptists were the cutting edge of the revolutionary upheaval sweeping central Europe under the banner of reformation.

By 1530, the main focus of Anabaptist activity was the low countries of the north, especially the Westphalian city of Muenster. Perhaps it was the similarity in the names Muentzer and Muenster, but Muenster became inextricably linked in the popular mind with the Peasant Rebellion that Muentzer orchestrated in

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Thuringia five years before. Contemporary doggerel reinforced the connection: "The crowd from Muenster hoped for renown/By bringing the peasants into their town."²

Ditties like this were passed around by word of mouth and by the rudimentary broadsheets and newspapers that were the second fruits of the invention of the printing press. The first fruit was political unrest, due to publication of Luther's translation of the Bible. The anonymous author of the "*Neue Zeitung, die Wiedertaueffer zu Muenster belangend*," emphasized the connection between Muenster and Muentzer: "Since the Muensterites abandoned God's word ... God afflicted them with grave errors and lust.... Thomas Muentzer tried to do the same with the help of his rebellious peasants and perished miserably."³ The political stakes and dangers were much higher in the 1530s than in the 1520s. All of the wickedness of the Bohemian Taborites which Muenster had brought into southern German speaking lands burst forth much more virulently and threatened to spread through the north and to drag into chaos over a thousand years of patiently erected social order.

In 1525, the revolutionary fervor of the Peasant Revolt arrived in Muenster, whose name derived from the Latin word for monastery, and which had been a bishopric since 805, i.e., for roughly half of the life of the Catholic Church. As elsewhere, the monasteries were the focus of the ire of the reformers, who played on the resentments of the common man. The numerous churches, convents and monasteries paid no property taxes to the city. And the monasteries and convents ran their own businesses in this town of slightly more than 9,000, with monks and nuns working at looms producing cloth and tapestries that competed with the laymen in the same business who had to pay taxes and provide for their families.

Facing rebellion spreading to Muenster from the south, Prince Bishop Fredrich von Wiede granted the city unprecedented independence from Church authority. After the disturbances of 1525, Muenster was ruled by a council of 24, two of whom functioned as co-mayors. In 1532, the guilds, full of resentment at the monasteries, placed their candidates on the town council and then forced them to install Lutheran preachers in the town's churches. As word spread that the unvarnished Gospel was being preached there, Muenster became a magnet for the disaffected. Unruly monks and nuns as well as "the propertyless, the uprooted and the failures"⁴ converged on Muenster. Freedom was the magic word which drew "the Dutch and the Frisians and scoundrels from all parts who had never settled anywhere: they flocked to Muenster and collected there," bringing with them "fugitives, exiles, criminals" and "people who having run through the fortunes of their parents were earning nothing by their own industry ... growing weary of poverty, they thought of plundering and robbing the clergy and the higher Burghers."⁵ Cohn emphasizes economic factors, claiming the collapse of the cloth industry in Flanders had sent the weavers to Holland², "which now contained the greatest concentration of insecure and harassed proletarians.... it was amongst such people

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that Anabaptism flourished in its most militant and crudely chiliastic form; and it was such people who now streamed into Muenster.”⁶ Emphasising economic causes, Cohn ignores the leadership role which rebellious, judaizing priests played in the movement and the fact that a Catholic priest infected with messianic politics through exposure to a distorted Old Testament brought revolutionary chaos to Muenster.

By the early 1530s, Bernard Rothmann (or Rottman) was an itinerant preacher who brought political unrest wherever he preached. Like Muentzer, Rothmann began his revolutionary career as an “earnest intellectual who had studied with the great Melancthon, Luther’s disciple.”⁷ Rothmann began preaching in Muenster without permission of the bishop or any other ecclesial authority and soon gained a following because of his fiery sermons. The bishop, as a result, asked the town council to expel him. Rothmann’s uncle evidently agreed with the bishop’s assessment, giving his nephew a bag of gold coins and sending him in 1530 for instruction in Cologne, a bastion of Catholic orthodoxy. Rothmann never arrived in Cologne. When he returned to Muenster one year later, he proclaimed he was no longer a Catholic priest but rather a confirmed Lutheran who planned to put Lutheran doctrines into effect in the town’s churches. He soon led a mob to St. Mauritz Church, his former parish, and goaded them into an orgy of iconoclasm. The elaborate wooden altar was toppled, smashed into splinters, and then dragged into the church courtyard, where it was set on fire along with the paintings of the Blessed Virgin that the mob had torn from the church’s walls. The sacred vessels of silver were crushed or melted down for secular use. Rothmann soon expanded his ministry to other churches with similar results. He preached at the Overwater Church Convent that it would soon crumble and fall into the River Aa, which ran through town. He also told the nuns they had to abandon their vows of celibacy, as he had evidently done. “You must have men; you must marry; you must bear children,” Rothmann told the nuns because “the Heavenly Father has also favored me with a direct and special revelation to the same effect.”⁸ When the collapse of the convent did not occur when he predicted, Rothmann’s stature remained undiminished because he was preaching a gospel many nuns were avid to hear.

Unsurprisingly, the bishop continued to pressure the town council to expel Rothmann. The town council continued to ignore the bishop, primarily because Rothmann had gained the ear of one of the town’s most influential businessmen, a cloth merchant by the name of Bernard Knipperdolling, who was no friend of the bishop. A few years earlier, Bishop von Wied had Knipperdolling kidnapped while on a business trip and held him prisoner for six months until he was ransomed. During his imprisonment, Knipperdolling became permanently crippled when his feet were forced into iron boots, crushing his toes.

Rothmann eventually published his “Confession” with the help of Knipperdolling, who had set up a printing press in the basement of his house on the market square in Muenster. Rothmann would become the Goebbels of Muenster,

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making use of the new communications technology, publishing fliers and pamphlets explaining the Anabaptist cause, leading like-minded Dutchmen to pour into Muenster to cast their lot with the revolutionary movement. According to Rothmann's Confession, "the so-called Mass" wasn't a sacrifice, but rather "a sign of the true sacrifice."⁹ Similarly, Christians did not have to do penance because Christ perfected and sanctified them by his perfect sacrifice once and for all. The fires of purgatory, "about which one is told that they cleanse the departed from the remnants of sin," was nothing more than a "godless invention."¹⁰ There is only one intermediary between God and man, and that is "the man Jesus Christ." So anyone who prays to "dead saints," or invokes them as "guardian gods," denies the Christian faith.¹¹

Certain political consequences flowed from this theology, according to Rothmann, no matter how much Luther and Melanchthon denied it. Rothmann conceded "man owes secular authority respect and obedience." But "as soon as the commands" of the secular authorities "no longer coincide with the word of God, we are no longer bound to follow them."¹² Kerssenbroick claims Rothmann's Confession meant "all power on earth now rested with *Demos*."¹³ Since self-empowered preachers like Rothmann were now the definitive explicators of the word of God, neither the common man nor the princes held any real power in this world, or, if they did hold power, it was only at the pleasure of ex-priests like Rothmann. As in Prague over one hundred years earlier, political power was exercised by clever preachers like Rothmann and Jan Zelivsky, who knew how to manipulate the mob to achieve political results.

As in Prague, so in Muenster. The effects were not long in coming, and they were invariably destructive. Luther had compared revolution to a fire which each Christian had the duty to extinguish. Kerssenbroick watched the fire of rebellion spread through Muenster, with Rothmann's incendiary sermons spreading destruction wherever he preached. "And so it came to pass," Kerssenbroick wrote of Rothmann, "that this evil, like a fire, grew steadily and consumed everything in its path.... Since the magistrates refused to punish the rebels in our city and put an end to their predations, they went from vice to vice, rage to rage, from outrage to outrage, forward step by step, until they finally reached the point of Revolution."¹⁴

By February 1532, Muenster had become a Protestant town on a political trajectory that was leading it willy nilly from Lutheranism to Anabaptism and political revolution. In that month, a group of prominent citizens met in Knipperdolling's house and signed a pact, which in Arthur's words, "seems to foreshadow the American Founding Fathers' words two centuries later."¹⁵ In the pact, Muenster's Lutheran elite "swore to devote their personal fortunes, their reputations and even their lives to the cause of freedom from oppression that Rothmann now symbolized for them."¹⁶

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Egged on by Rothmann's incendiary sermons, the mob, largely "foreigners" from Holland and Friesland, many of whom were renegade monks and nuns, broke into St. Lambert's church and claimed it for their charismatic leader who did not have a church of his own. Rothmann commandeered the pulpit to preach "evangelical freedom" and the abolition of idol worship which so enflamed his audience that "they broke into all of the parish churches in Muenster and destroyed the chalices and other sacred vessels used during the Mass, ripped down the curtains before the altar, destroyed paintings, and stole all of the churches' treasures, profaning all holy things and holding nothing for holy which did not correspond to Rothmann's teachings."⁷⁷ The desacralization of the Mass and the vessels associated with it led, in Kerssenbroick's eyes, to "turning the Republic upside down,"⁷⁸ his term for Revolution.

Huge fires consumed wax votive candles, priestly vestments, paintings and tapestries. A massive book burning took place in the market square: Latin bibles, devotional texts, as well as secular works from personal libraries—the philosophical works of Boethius and Thomas Aquinas, the poetry of Horace and Chaucer, and the engravings of Heinrich Aldgrever and the paintings of Ludger tom Ring ... all fed the swirling flames.⁷⁹

When Bishop Friedrich, the Count of Wied, saw "these evils were going to spread unpunished throughout the town," he considered it "more advantageous to renounce his episcopal dignity," as Kerssenbroick puts it, "than to come to grips with the situation, quell the dangerous unrest, and to tame the authors of the already mentioned unrest."⁸⁰ So Bishop Friedrich von Wied sold the bishopric and the income which accrued from it and retired to Cologne.

Perhaps Bishop Friedrich invoked the ancient disclaimer "Caveat emptor" when he sold Muenster. If not, he should have. Muenster would be a devilish trial and monstrous expense for his successor. The buyer of the bishopric, was another Prince Bishop, Franz von Waldeck, who did not observe the vow of celibacy because he was not a priest. Nor did he practice the virtue of chastity. Von Waldeck had fathered an illegitimate son by a mistress. If he had any religious sympathies, they were those of his kinsman Philip of Hesse, who had crushed the Peasant Revolt in 1525. Philip, like Franz von Waldeck, was a strong believer in law and order, as long as it was his law and his order. As a leading Anabaptists would note, Philip differed from the Anabaptists only because the power of his armies imposed not law but the will of the sovereign over the chaos which Lutheran principles, ultimately, yet invariably, engendered.

Knipperdolling and Rothmann soon challenged the new Prince-Bishop by banning the Catholic Mass, a gesture of theological effrontery tantamount to an act of war. They also proscribed receiving communion, prayers for the dead, the use of Latin, the "worship" of Mary, "smearing oil" on the dying, and other instances of "disgusting idolatry."⁸¹ Knipperdolling appointed an armed guard to protect Rothmann from attempts the bishop might make to arrest him. In place of

the Mass, Rothmann instituted the feast of fools, a religious service with disturbing similarities to the *festus fatuorum* celebrated during Carnival, when the world was turned upside-down. Like similar services in Prague under Jan Zelivsky, renegade monks and nuns would smear excrement on sacred vessels and images, proving, Rothmann would later explain to the mob, that the Mass was a worthless empty ritual, especially compared to the drinking and singing and carousing Rothmann's service provided as its substitute. After Muenster had overthrown the bishop and installed its own "tailor king," to use Luther's term, Rothmann would conduct similar services in the town's ruined Cathedral. Mass would begin with the mob desecrating the altar by throwing things like cats' heads, dead rats, and horses hooves onto it, followed by a blasphemous play during which "monks" would lift their robes and fart in unison, followed by Rothmann's explanation: "Dear brothers and sisters, all the Masses in the world are exactly as holy and sanctified as the one you have just seen."²² Kerssenbroick felt all the "poisonous beliefs that had been festering" in Rothmann's soul finally broke out in series of frenzied denunciations of the Catholic Church," which included "disparaging reference to infant baptism and to the holding of private property."²³

The town council, which was Lutheran, considered Rothmann and Knipperdolling their own, but both had secretly converted to the religion of the Anabaptists. Knipperdolling had been secretly re-baptized by the Elijah from Leyden, the semi-literate baker Jan Matthias (or Matthys), who had in turn been re-baptized by Melchior Hoffmann, one of the founders of Anabaptism. Hoffmann, like many of his disciples, had first been a Lutheran. He soon became a disciple of Zwingli and then he became "the Anabaptist apostle of the north." In 1533, Hoffmann ended up in Strasbourg, where he predicted the imminent end of the world and was thrown into prison. Hoffmann spent the next (and final) ten years of his life in a cage in a tower of the town. Deprived of their leader, Hoffmann's followers changed the site of the imminent second coming from Strasbourg to Muenster.

Hoffmann's mantle as the Elijah of the last days fell to the new Elijah of the North, Jan Matthias, who re-baptized Knipperdolling and who would soon preside in Muenster over the arrival of the Millennium. During the late 1520s or early 1530s, Matthias received a new revelation from the Lord informing him that Hoffmann was wrong in advocating pacifism. The Anabaptists were no longer to turn the other cheek. Now they were to take up the sword and usher in the Millennium, with Jehovah and his Old Testament prophets and warrior kings as their model. Thousands of disaffected proletarians, weavers, and monks responded to his call to arms and streamed into Muenster.

Luther and Melanchthon thought Rothmann was mentally unstable. Melanchthon, Luther's colleague and Rothmann's erstwhile mentor, felt the Anabaptists were thieves and murderers and should be treated accordingly. "The kings of the Old Testament, not only the Jewish kings but also the converted heathen kings, judged and killed the false prophets and unbelievers. Such examples show

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the proper office of princes it is plain that the worldly government is bound to drive away blasphemy, false doctrine, and heresies, and to punish those who hold to these things. This sect of Anabaptists is from the devil.”²⁴

The Anabaptist willingness to take up the sword of insurrection led Melancthon to consider them murderers because “like murderers, they intended to subdue the land with the sword.”²⁵ The Lutherans suspected the Anabaptists were manipulating the passions of the disaffected to achieve political ends. Melancthon accused them of carrying on all kinds of fornication, “thus revealing their true sprit.”²⁶ Melancthon failed to mention the similarities between what he and Rothmann preached. One of the greatest was their shared emphasis on *Sola Scriptura*. Luther had translated the Bible into German in 1522. After ten years of intensive promotion and distribution in the German speaking lands, the Bible as the text which needed no Church to interpret it was having demonstrable political effects, although not the ones anticipated by Luther and Melancthon. According to the conventional wisdom, the Bible freed from the Church’s hegemony led to independent thinking. “When Luther translated the Latin bible into everyday German,” Arthur tells us, “he released millions from dependence on the priests for their instruction.”²⁷ In reality, Luther’s translation led to judaizing, even though Luther was urging the German princes to confiscate the property of the Jews and subject them to forced labor.

“The inevitable result of millions of people being encouraged to think for themselves,” Arthur continues, “was resistance to arbitrary authority.”²⁸ This was certainly not true in Muenster, where the principle of *Sola Scriptura* led very quickly to imposition of the most arbitrary and tyrannical authority imaginable, namely, the disordered passions of bakers, tailors, and renegade monks. Luther and Melancthon were horrified by what they saw in Muenster because events there showed the inadequacy of the idea that the Bible could interpret itself. The new hermeneutic of Biblical interpretation in Muenster was an elaborate rationalization, according to which first the lust and then the power of the interpreter became synonymous with the truth. It was an idea Nietzsche proposed two and a half-centuries later when he deconstructed Protestant exegesis into the will to power.

Sola Scriptura led first to judaizing and then to revolution for reasons which become clear upon reflection. Luther used rabbis to construct his text, and that text was, therefore, skewed in favor of judaizing. Beyond that, when the average man read the Bible with the admonition that he has the power to interpret it unaided by pope, priest, or council, certain things were obvious to him. First, he did not find the word “Trinity” in it. Secondly, he realized the Old Testament stories of Hebrews taking numerous wives and exterminating their enemies far outnumber the texts of the New Testament containing the admonitions of Christ. By sheer weight alone, the unsuspecting reader was led to judaizing unless corrected by a larger more powerful tradition. And Luther had discredited that larger tradition,

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no matter how much he hated the interpretations of those who invoked his name as a justification for their messianic politics. Bernard Rothmann, like Muentzer before him, was a pupil of Luther who took Luther's principles to their logical conclusion, even if Luther felt they were unwarranted. The best example of the law of unintended consequences came from the Lutheran doctrine of *Sola Scriptura*. Luther went out of his way to give the princes who supported him all temporal power, but *Sola Scriptura* invariably led to judaizing, and from judaizing it invariably led to revolution.

By 1532, the Emperor Charles V was hearing troubling reports about Muenster even in far away Regensburg. As a result, he ordered von Waldeck to do something. In October 1532, von Waldeck imposed a blockade on the city. As part of that blockade, he captured local cattle merchants who were driving a herd of oxen to market, confiscating the animals and holding the men in contempt of his blockade. Von Waldeck's actions inflamed local opinion against him. In retaliation, the rebels in Muenster raided the Bishop's castle in nearby Telgte, capturing some of the bishop's men, who could then be used to ransom the cattle merchants. In February 1533, after acrimonious back and forth, a settlement was signed; the bishop agreed to lift the blockade and the citizens of Muenster agreed to stop harassing the city's Catholics, to silence Rothmann and his associates, and to proclaim the traditional oath of submission to the bishop in May.

The agreement was never implemented. Thousands of newcomers flooded the city as a result of reading Rothmann's sermons, printed as pamphlets in Knipperdolling's basement. As the radicals arrived in greater numbers, the beleaguered Catholics left, radicalizing the town still further. Rothmann railed against private property in his pamphlets and encouraged immigration by hinting Muenster was willing to share its riches with anyone who came and proclaimed himself a member of the company of Christ. Since those who left were not allowed to take their property, there was, at least at the beginning, enough material wealth to satisfy the needs, if not the desires, of the newly arrived revolutionaries, who in turn spread Muenster's fame as the New Jerusalem.

Months earlier, von Waldeck had warned the city council that "out of their own volition and without a proper Christian calling, quite a few vagabonds and wandering unknown fellows have penetrated our city of Muenster in order to incite the common man with their seductive and seditious teachings,"²⁹ not to mention with their increasing bold and defiant criminal activity. Shortly after von Waldeck's warning, the newly arrived radical preachers began organizing public baptisms on a large scale. One of those preachers was a tailor's apprentice from nearby Leyden, Jan Bockelson (or Beukelcz or Bokelzoon), known as Jan of Leyden. Bokelzoon had run an inn; some claimed he had been involved in prostitution. He had heard the dawning of the millennium would take place in Muenster, whence he had come to baptize the already baptized. During one week at the end of 1533, 1,400 Catholics were re-baptized into the revolutionary faith. Bokelzoon

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had been re-baptized by Jan Matthys, who had commissioned him to go to Muenster. Together they would take up the sword and prepare the way for the Millennium by turning Muenster into the New Jerusalem.

Overwater Church Convent was greatly affected by the migration of newcomers. Forced to take in renegade nuns from all over Holland, Abbess Ida von Merveldt noticed the newcomers were corrupting the nuns under her charge. They were, she wrote to the bishop, becoming more and more difficult, refusing to follow the rubrics of the traditional services, insisting on singing the new hymns in German, refusing to wear their habits, and making life in the convent unbearable because of their disobedience. When Bokelzoon and the itinerant preachers arrived in Muenster, many nuns of the Overwater Church Convent presented themselves for re-baptism, to Ida von Mervelt's chagrin.

In January 1534, the mob, which contained many re-baptized nuns from the Overwater Convent, stormed St. Lambert's Church and claimed it for Rothmann. When the women were rebuked by the city councilors, they drove those who rebuked them back inside the city hall under a hail of pig and cow manure. Rothmann returned to Overwater Church Convent to preach on February 6. Rothmann had previously preached there, urging the nuns to violate their vow of celibacy and claiming the convent would fall into the river if they didn't. Since the date for the doom of the convent had come and gone, Rothmann began his remarks by claiming the predicted catastrophe was averted because the nuns "had seen the errors of their ways, causing God to be merciful."³⁰ The Anabaptists were resolutely Adventist, predicting the day and the hour when the world would end, and then re-interpreting in a suitably spiritual manner when it did not.

On February 8, Bokelzoon received a vision from the Lord announcing that Muenster had become the New Jerusalem. He ran naked through the streets of Muenster announcing that vision to the town's inhabitants, calling them to repentance. Soon the town's population, swollen with renegade monks and nuns who had put off their habits and taken on the new baptism, began to imitate Bokelzoon. The liberated nuns had visions of the coming apocalypse so intense that they would tear off their clothes and roll around in mud and dung, frothing at the mouth, screaming the end times had finally arrived.

The Anabaptists received unwitting assistance from Charles V and his Spanish troops in the Netherlands, whose severity in dealing with the new heresy drove many from their homes. If the severity of the Spanish troops was the stick, then Rothmann's *Flugschriften*, printed in Knipperdolling's basement, was the carrot. Rothmann portrayed Muenster as the new Promised Land, whose prosperity was based on the abolition of private property; all shared equally in the town's wealth. There was food and clothing for all in Muenster, and if that weren't incentive enough to abandon the old life in Egypt, there were the warnings about the coming times of tribulation. "No one should neglect to go along and thus tempt God to punish him, because there is an insurrection all over the world. As it is written

in Jeremiah 51:6, the Lord decrees that every man must flee out of Babylon and deliver his soul, for this is the time of the Lord's vengeance. I do not simply tell you this," Rothmann continued, "but command you in the name of the Lord to obey."³¹ If a man's wife and family were unpersuaded by the new gospel, the man should leave them behind to perish in the coming conflagration.

Subsequent behavior indicated that Rothmann and his messengers were getting the message out. On February 10, seven men and seven women tore off their clothes and, "having put the old Adam aside"³² as Hoffmann had instructed, ran naked through Amsterdam. Arrested and thrown into jail, they persuaded their fellow inmates to throw off their clothes too. The need for clothing resulted from Adam's sin. Those who wore no clothes were saying Original Sin had been eliminated. The 14 who shed their clothes in Amsterdam were soon executed, but their beliefs spread through Holland as a result of Rothmann's pamphlets and the *Neue Zeitungen* or *New Newspaper* that reported on the bizarre behavior in Muenster. The incident repeated itself on March 22, with the same results for the Anabaptists, who this time marched through the streets bearing swords. By the time these Anabaptists were executed, thousands of like-minded Dutchmen had responded to a secret letter Matthys had signed as Emmanuel, urging the faithful to converge on Hasselt to embark for Muenster. The 15,000 pilgrims who heeded the call and converged on Hasselt were dispersed by Spanish troops and sent home. One hundred of their leaders were executed.

Among those migrants who got through was Jan Matthys, the Anabaptist Elijah, who had arrived in Muenster in February, preceded by Bokelzoon and accompanied by his ex-Carmelite nun concubine, the beautiful Divara, a woman 20 years his junior, who invariably accompanied him as he stalked the streets of the New Jerusalem, uttering dire visions of death by the sword. At some point during the turmoil leading up the last days, Matthys had abandoned the pacifism of Melchior Hoffmann and had become an avid proponent of armed insurrection, in the typically Judaizing fashion of those, like his predecessor Thomas Muentzer, who saw themselves as Old Testament prophets wielding the sword of Gideon. Once Matthys joined forces with Bokelzoon, Rothmann, and Knipperdolling, political power effectively transferred from the city council, then negotiating a settlement with the bishop, to the charismatic preachers who could manipulate the mob to intimidate the council into doing its bidding.

On the evening of February 9 and 10, the mob, whipped into a threatening frenzy by Bokelzoon, Matthys, and Rothmann, forced the city council to support its cause, a result the mob took as divine vindication of their efforts. Matthys now was effectively in charge of the theocratic state whose advent he had predicted in his sermons. Re-baptism had replaced the civic oath as the basis for citizenship in the New Jerusalem.

In late February, the mob forced election of a new city council, forcing the Lutheran and Catholic moderates who had negotiated the agreement with the bishop

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out of government and eventually out of town. Knipperdolling was elected mayor and shared power with Matthys and Bokelzoon, with Rothmann acting as their minister of propaganda. Four days later Matthys fell face first into the muddy slush in front of Muenster's Cathedral. When he regained consciousness and arose from the muck, revived from his trance, it was with a new vision for the New Jerusalem. "Drive away the sons of Esau," he told his followers.³³ Matthys ordered the council to expel all unbelievers from town. Matthys' followers then went house to house, routing those who refused re-baptism from their hiding places and assembling them in the market place, exposed without proper clothing, for their imminent expulsion. Those who were about to be expelled had their possessions plundered to swell the coffers of the city, which could now use their confiscated wealth to maintain newly arrived revolutionaries. Kerssenbroick, who was among those expelled, described women who "carried their naked nursing babies and begged in vain for rags to clothe them in."³⁴ Other women, "driven from their maternity beds, gave birth in the streets. Miserable children, barefoot in the snow, whimpered beside their fathers."³⁵ Offered the choice of re-baptism or expulsion from her native town in the dead of winter, one old woman told Matthys, "You may baptize me in the name of the devil, for I have already been baptized in the name of God."³⁶

Once the 'godless' were expelled, the Elect celebrated in an orgy of drunkenness and destruction. Bursting into the Cathedral, the mob of the Elect destroyed ancient manuscripts, including the Bible, and smeared paintings of the Blessed Virgin with excrement. They then broke into the tombs of deceased clergy and disinterred their bones, scattering them over the floor of the Cathedral. The brass pipes of the Cathedral's great organ were melted and made into shell casings. The stained glass windows were shattered and the high altar used as fuel for the fire that destroyed what they felt not worth defiling. Paintings were stripped from frames and consigned to the flames, the frames were then used as toilet seats in the guard houses on the city wall. Finally, the town clock in the Cathedral was destroyed. Now, as in other revolutions that followed, was the revolutionary year one.

The destruction was consistent with Jan Matthys' revolutionary vision, and that of many who would come after him. For the new world to begin, the old world had to be destroyed. Iconoclasm was not only an expression of hatred for the Catholic world, it was also a way of hastening the Millennium, the real thousand year reign of Christ on earth which began with their plundering. Matthys' theology of salvation through destruction had political purposes. If the symbols of Church and State, twin pillars of the social order, could be shown as vulnerable, then those who destroyed them proved, to themselves at least, that they now wielded the power. Spontaneous street theater paraded and then hanged the newly disempowered bishop in effigy. Houses with straw crosses over their doors, symbolizing their owners' allegiance to the bishop, were looted and their inhabitants

dragged into the streets and beaten. The mob marched through the town singing obscene lyrics to the tunes of ancient hymns. The old order had been destroyed and freedom—or its simulacrum, license—reigned in its place.

Because the new Anabaptist council reneged on the agreement with the bishop, the city was forced to renegotiate. The bishop made what he felt was a more than reasonable offer, but the offer never made it to the city council. Herman Tilbeck, the mayor and chief negotiator, had secretly become an Anabaptist. Acting as Knipperdolling's agent, he pocketed the bishop's peace offer and delivered instead what he claimed was the bishop's dismissive rebuke. The offended council then sided with the truculent Anabaptists, and the bishop, thinking the council had rejected an offer that bespoke good faith and generosity, now had to resolve the issue by force of arms.

When the town council sided with the Anabaptists and rebuffed the bishop's offer, wild celebrations erupted in the streets of Muenster. The mob celebrated with "shameless abandon."³⁷ Men hopped in the mud and slush as if they almost possessed the ability to fly. Women let down their hair and then threw off their clothes and threw themselves into the mixture of snow, mud, and pig manure, where they lay with arms outstretched as if to embrace a new revelation pouring down on them from heaven. Perhaps influenced by the manure into which they pressed their faces, the women squealed like pigs as their co-religionists ran around in circles, uttering prophecies while frothing at the mouth. The world had succumbed to revolution and had been turned upside down. The inversions of everyday life practiced once a year during carnival were now the norm. There was no sacrifice of the Mass anymore in the New Jerusalem; blasphemous parodies were now performed regularly by the revelers, dressed as priests, bishops and nuns, marching through the town singing songs with obscene lyrics parodying hymns. Reports of the revelry drew ever more like-minded people to the town. Slowly the voice of reason was extinguished, oftentimes by the brutal misguided actions of Bishop von Waldeck himself: Dr. Friedrich von Wyck, a lawyer from Bremen sent to negotiate a truce, was executed by the bishop, ending all possibility of a peaceful settlement.

When the denizens of the New Jerusalem awoke from their revelry on the morning of February 28, they beheld before their walls hundreds of laborers digging trenches and throwing up earthworks. The bishop's blockade had become a full-blown siege. The bishop had limited resources, but his kinsman, Phillip of Hesse, was as concerned about Anabaptism as he had been about the Peasants Revolt a decade earlier, and was willing to do whatever was in his power to stop it. The bishop had no artillery, so Philip supplied him two huge siege guns, known as the Devil and the Devil's mother. By May, the 8,000 soldiers in the bishop's employ had erected the rudiments of a four-mile-in-circumference wall of earthworks, moats, and blockhouses, which with increasing effectiveness would cut Muenster off from the outside world. The bishop's expenses were enormous, plunging his

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bishopric into debt for centuries to come. From the viewpoint of the Anabaptists, it seemed like money wasted. No one could defeat a city as impregnable as Muenster, they thought, certainly not someone with the limited resources of Franz von Waldeck, who had to spend 34,000 guilders a month just to keep his soldiers from deserting. Besides, God was on their side and would lead them to victory no matter how great the odds.

Like so many other tyrants, Matthys used the threat of war to consolidate his political power. As one of those measures, Matthys announced that those who were still in Muenster had no need of money; they should therefore deposit whatever gold and valuables they had with his agents, who would use it for the common good, as determined by the Elijah from Leyden. When a blacksmith complained, he was executed summarily, inaugurating a reign of terror that would soon reach unprecedented and legendary proportions. Rothmann obligingly wrote a pamphlet extolling the virtues of the now mandatory communism. Matthys took complete control of the flow of information in the town, burning all books save the Bible, whose interpreter he and he alone now was. The book banning and burning “deprived the inhabitants of Muenster of all access to theological speculations from the Fathers onwards and thereby assured the Anabaptist leaders of a monopoly on the interpretation of the Scriptures.”³⁸

Since Muenster was well-provisioned, protected by massive walls, with a river running through it that could fill moats and provide drinking water, the Anabaptists were not overly concerned about the siege. Life in Muenster quickly devolved into a routine of boredom punctuated by random death. To relieve the boredom of the siege, the bishop’s soldiers snuck up to Muenster’s walls under the cover of darkness and nailed torn pants to the town gates. Then in the light of the following day, they would call out, “Tailor,” referring to Bokelzoon’s previous occupation, “patch my old and torn pants.”³⁹

In symbolic retaliation, the Anabaptist soldiers made a cloth dummy, which they stuffed with hay and then decorated with mock papal bulls and indulgences. Then, tying it to an old mare, they drove the mare out of town towards the bishop’s encampment. When that made little impression, they filled a large barrel with human excrement and sent it on the back of a driver-less wagon. The bishop’s soldiers often competed to see who could get closest to the city’s walls and expose his buttocks to the city’s defenders. One boy in the bishop’s service made the mistake of doing this in the same place several days running, enabling the Anabaptist soldiers to train a field piece on the spot. Watching the young lad pull down his pants for his last performance, the Anabaptists scored a direct hit on his naked buttocks, “scattering his limbs,” in Kerssenbroick’s words, “so far and wide over the field that it was impossible to find them and bring them together for burial.”⁴⁰ Emboldened by the security of the city’s walls, the Anabaptists daringly raided the bishop’s camp. During one raid, the Anabaptists pounded steel nails into the firing holes of 19 of the bishops’ cannons. The raid would have permanently disabled

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the cannons, but one of the bishop's men created "a particularly artful and easy to use drill"⁴¹ which opened up the firing holes and rendered the cannons serviceable again.

Even an enthusiast like Matthys understood that without reinforcements from the thousands of Anabaptists and their sympathizers in nearby Holland, Muenster's Anabaptists were doomed. Matthys was waiting for good news from his Dutch supporters while attending a wedding on Good Friday, April 3, when he learned the Dutch rescue mission had been captured, causing him to fall into a swoon. After regaining consciousness, Matthys announced to the wedding guests that he had received another vision, which filled him with foreboding. God had informed the prophet from Leyden that he should put on the armor of battle and go forth by himself to defeat the bishop's army single-handedly, just as David had defeated Goliath. The day of the appointed battle was two days hence, on Easter Sunday before the city's walls at high noon. A token honor guard would accompany the prophet, who was now the New Jerusalem's warrior king as well.

Cynics who claim enthusiasm is simply a cover for self-serving appetite would do well to contemplate the actions of the Judaizing leader of the Westphalian Jerusalem. As the old man in full armor, carrying not a stone and sling, but a lance and sword, rode through the Ludger Gate and toward Miller's Hill, he was met by 500 of the bishop's elite shock troop, the Black Knights, who cut the prophet and his men into pieces. Kerssenbroick tells us that "every limb and part of 'the new Samson' was run through with countless sword thrusts until he was entirely in pieces."⁴² The Black Knights then fought over the prophet's body parts as trophies. One knight took Matthys head and stuck it on the end of a pole which he displayed to the horrified Anabaptists watching from the city walls. Another took his testicles and nailed them to one of the city's gates. It was not a good day for dramatic prophetic gestures.

The demise of Elijah from Leiden posed a problem for those who aspired to succeed him as head of the New Jerusalem. Matthys's actions proved he was sincere in his beliefs, but they also proved dramatically that he was self-deluded. If the remaining triumvirate were suspected of self-delusion also, the legitimacy of charismatic leadership would be called into question. Bokelzoon stepped boldly into the political vacuum, announcing he had known all along that Matthys was going to die because God had revealed that to him in a vision. "The terrible end of Jan Matthias was revealed to me eight days ago by the Holy Ghost," Bokelzoon announced.⁴³ Some claimed Bokelzoon encouraged Matthys in his delusions so his rival would be killed and he could replace him as head of Muenster's government. They found vindication for their suspicions when Bokelzoon also announced the Holy Spirit told him, "When he is dead, you must marry his widow."⁴⁴ The Anabaptists' visions invariably revolved around sex and power and the gratification of the visionaries' passions. If the crowd had momentary doubts about Bokelzoon's vision, those doubts were erased when Knipperdolling jumped to his feet and an-

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nounced Bokelzoon's vision was indisputably true. Relieved to hear that the New Jerusalem was still legitimate, the crowd tore off its clothing and began to dance in celebration. The dancing was appropriate: the New Jerusalem was based on the celebration of appetite, sanctified by messages which its devotees claimed as emanating from the Holy Spirit or interpretations of the Old Testament. Knipperdolling, as his well-timed endorsement of Bokelzoon's vision indicated, may well have conspired with Bokelzoon to get the older Matthys out of the way. Before long Knipperdolling was having visions of his own.

On April 1534, Knipperdolling announced in the Market Square that the Holy Spirit had told him exalted places must be made low and the lowly exalted. As the besotted mob stood slack-jawed wondering what his words meant, Knipperdolling interpreted his dream by announcing that the city's three architectural firms would tear down the steeples of the town's churches. The architectural patrimony of the city known as the Jewel of Westphalia was to be razed.

Not to be outdone, Bokelzoon soon had visions of his own. Running naked through the town, Bokelzoon bellowed to the still sleeping residents of the New Jerusalem, "You men of Israel, who live within the holy walls of Zion, fear the Lord your God and do penance for the sins of you former lives. Convert! Convert! The Glorious King of Zion is ready with thousands of angels to descend to earth at the sound of terrifying trumpets to judge you. Mend your ways! O, mend your ways!"³⁵

Bokelzoon turned to Knipperdolling for confirmation, but that worthy was incommunicado because he was having visions of his own. So Bokelzoon continued. "The father has revealed to me that the New Israel is in need of a new constitution. The previous Magistrates received their commission from the law of man. Now a new divine constitution will be inaugurated. The prophet needed to find 12 men whom he knew were especially disposed toward him." God had commanded Bokelzoon to do the same; so Bokelzoon appointed 12 of his followers as the "elders" of the New Jerusalem and successors of the 12 tribes of Israel, granting to them, according to Kerssenbroick, "all official power, in matters spiritual and secular."³⁶

Now it was Rothmann's turn to vouch for Bokelzoon's vision. In a speech to those assembled to hear Bokelzoon, Rothmann said "God was the source of his speech and that the citizens of the New Jerusalem should heed his words, just as God's own beloved people the Israelites had done in the past." After Rothmann's endorsement, the elders were summoned by name to kneel before Bokelzoon, who handed each of them a naked sword. Knipperdolling was given the special title of "*Schwertfuehrer*," granting to him the right to decapitate by sword anyone who questioned the ordinances of the New Zion. In conclusion, Bokelzoon led the assembly in singing the hymn, "*Allein Gott in der Hoeh sey Ehr*."³⁷

In early May, the bishops' troops began work on a dam that would drain the moat surrounding the town, opening an avenue of attack at the Judenfelder Gate.

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On May 16, the Anabaptists intercepted a supply convoy intended for the bishop's troops, killing 30 soldiers, and destroying 16 cannons and a large supply of gunpowder. On May 22, the bishop's forces began their barrage, lobbing 700 cannonballs a day for several days at the city's gates and towers. On the day before the planned attack, a group of the bishop's soldiers got drunk and, mistaking sunset for sunrise, attacked the town ten hours early only to get lost in the ensuing darkness. As a result, the first assault on the town failed, and the Anabaptists were convinced the God of Israel had saved them from the assault of the numerically superior Philistine army.

It wasn't just the Anabaptist leaders who saw parallels between the Old Testament and the plight of God's people in Muenster. Because in theory the common man could interpret the Scriptures, an orgy of democratic judaizing followed quite naturally. About the time that Jan Matthys went to his death as the New David, a 15-year-old Dutch girl, Hille Feyken, heard a sermon based on the Old Testament account of Judith and Holofernes and became obsessed with the idea that she was New Judith, destined to break the siege by using her feminine charms to seduce and then dispatch Bishop von Waldeck. When young Hille ran the idea by Rothmann and Knipperdolling, they thought it unlikely to succeed. But neither felt that the teenage girl's life was worth enough to jeopardize the unlikely chance that the plan might work.

On June 16, the New Judith sallied forth from Muenster, "adorned with beautiful ornaments, whose art made her innately beautiful form that much more beautiful,"⁴⁸ bearing 12 Guilden, three rings with jewels, and a linen shirt, formerly owned by a leper, which had been soaked in poison. The bishop, according to Hille's plan, and approved by the highest levels of the Anabaptist regime, would be so enthralled by his lust for Hille that he would don the shirt in the throes of passion and die immediately, or have his head cut off by Hille when distracted by the pain, thereby ending the siege and liberating the people of God from their Philistine oppressors. How could a plan this clever fail to succeed?

Hille was captured as soon as she left the city and taken to Theodor von Merfeld, who questioned her closely after taking away her money and jewelry. Why, von Merfeld wanted to know, had she left her native town and gone over to the religious nuts who had taken over Muenster? Hille claimed she had been deceived and wanted to set things right by showing the bishop's soldiers secret passages that would enable them to capture the city with a minimum of casualties. Unfortunately for her, another citizen of the New Zion defected at the same time. Herman Ramert, who had taken in Bokelzoon when he first arrived in Muenster, was also brought before von Merfeld; he betrayed Hille's mission as the New Judith. Hille was then tortured, and under torture she admitted her role in the plot against the bishop. She was beheaded, suffering the fate of Holofernes, not Judith. Despite that minor modification, her vision was accurate.

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After Hille's tragic adventure the bishop's troops refused to take prisoners. Not even women and children would be spared. Bokelzoon, according to the feminist interpretation of the Hille Feyken incident, needed to regain the initiative over the newly insurgent women. According to that interpretation, Bokelzoon introduced polygyny shortly after Feyken's failed mission because "the Muensterites' leader was concerned about keeping women under control and about preventing such independent actions in the future."⁴⁹ Bokelzoon's contemporaries claimed he introduced *Vielweiberei* because he lusted after Matthy's beautiful widow. Besides, women outnumbered men three to one in the New Zion. The men, so the claim went, would have to care for unattached women. The simplest explanation, however, has to do with the passions that fueled the revolution in the first place. Men came to Muenster to gratify their passions for women and gold. Great thinkers like Rothmann had to come up with a justification of the passions driving their revolution. Where Rothmann would find the justification for those passions was a foregone conclusion.

In mid-July 1534, Bernard Rothmann preached on the passage in Genesis 1:22 where God commanded his creatures to "be fruitful and multiply." The only way man could accomplish that while saving the unattached ex-nuns from their own lusts was to institute polygyny. One man was now to have several wives. Thereafter, polygyny was mandatory. All females 12 years of age or older had to be married. Bokelzoon would lead by example, taking 16 wives. Rothmann directed listeners to the examples of Abraham and David, both of whom had many wives.

There was some logic to polygyny in Muenster, and Rothmann did his best to make it sound as plausible as possible despite the shock to people from a culture where polygyny had disappeared a millennium earlier. Sexual relations outside of marriage were sinful, Rothmann noted. Because they had to be fruitful and multiply in a New Jerusalem where women outnumbered men three to one, the examples culled from the Old Testament made polygyny sound reasonable. None of these arguments, even in combination, would have carried the day, though, but for the heady atmosphere of revolutionary millennial expectation that abrogated all former laws and customs. Revolution was largely passion rationalized by an appeal to Old Testament models. A revolutionary leader could impose whatever regimen he chose in the name of his interpretation of God's law. So Bokelzoon and Rothmann declared all former marriages invalid.

Although Arthur tries to make Bokelzoon's decision sound plausible, in the end he admits "the only way [Bokelzoon was able] to salvage his movement was to institutionalize his own perversity, to make adultery, bigamy and fornication the law of his strange land because he declared that it was the word of God."⁵⁰ "In the end," Gresbeck writes, Bokelzoon's male followers "took whatever women they could find. They wanted to have women whether or not they were fertile Thus they slept first with one woman and thereafter with another. Such they did with an aura of saintliness since they wanted to increase the population."⁵¹ Passion thus

became the law of the land. Force was the only thing that could adjudicate conflicting passions, and the revolution meant the rule of the strong over the weak, with no moral law intervening for the weak.

Menno Simons, founder of the Mennonites, distanced himself from the excesses of fellow Anabaptists in Muenster and from Bokelzoon's "blasphemy." He urged his wing of the Anabaptist movement to "consent to no other arrangement than the one which was in vogue in the beginning with Adam and Eve, namely, one husband and one wife, as the Lord's mouth has ordained."⁵² Simons, however, was not in Muenster, and his views did not prevail there. Cohn, for once, is forced to come up with a non-economic explanation of the Anabaptists' behavior. "The Patriarchs of Israel had given a good example," he writes, "the polygamy which they had practiced must be restored in the New Jerusalem."⁵³ Here as elsewhere, the dynamic of revolution is the same: passion rationalized by appeals to the Old Testament as the *vis movens* for messianic politics.

Bokelzoon's resurrection of Old Testament polygamy was also a powerful recruiting tool, not just with revolutionary Dutchmen, but with the bishop's soldiers outside the walls. Bombarded by Rothmann's leaflets extolling Muenster as the New Jerusalem of communism and free love, 200 of the bishop's mercenaries defected and went over to the Anabaptists.

A policy this novel and this draconian was bound to cause a reaction. As Menno Simons' response indicates, many initially drawn to Anabaptism were unaware polygyny was part of the deal. Henry Mollenheck was devoted to the new gospel but equally devoted to his wife. He organized a group of soldiers in Muenster who thought they had been punished unjustly for drunken carousing; they captured Bokelzoon, Knipperdolling, and Rothmann on the evening of July 30 and locked them up in the cellar of the Muenster city hall. When Hermann Tillbeck, the former mayor, heard about the coup, he organized a counter-coup with 600 soldiers who released the captives and put Mollenheck and his men in the cellar in their place. Bokelzoon was in no mood to show mercy "toward the enemies of the Lord." Mollenheck and his men were beaten by the mob as they were dragged out of the building to be executed. The women, evidently avid to become concubines of the Elect in the New Jerusalem, were more vicious than the men, cursing them and stripping the clothes from their backs on their way to the scaffold. "No pen," Kerssenbroick wrote, "can describe the rage with which their adversaries fell upon them, and the refinements of cruelty to which they became victims."⁵⁴

Forty-nine counterrevolutionaries were executed on the spot, and Bokelzoon capitalized on the passions the incident unleashed by taking Matthy's widow as his wife, since "no one remained to offer opposition," as Kerssenbroick put it.⁵⁵ Bokelzoon's decisive act legitimized the passions of his followers, and they "rushed to follow his example." The former nuns, in particular, "gave themselves over to license and debauchery." The entire town witnessed "outrageous scenes of immo-

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ality” as Bokelzoon’s followers outdid each other in committing one villainy after another “to satisfy their abominable lusts.” Monks and nuns who formerly lived like angels on earth by following the vows of poverty, chastity, and obedience, descended to the level of “foul and furious beasts.”⁶

On August 28, the bishop launched a second attack, which was thwarted this time not by his own derelict and drunken soldiers, but by the elements. Torrents of rain refilled the moats the bishop’s troops had drained; many of his soldiers drowned trying to cross what they were told was going to be dry land. Once more Bokelzoon and his minions took the failure of the assault as a sign of God’s favor and an indication of the righteousness of their cause. To his credit, Bokelzoon, mounted on a white horse, had fought bravely before the city’s walls. Drenched by the rain, he slipped unscathed through the barrage of deadly projectiles aimed at him. Feeling vindicated, Bokelzoon had himself declared King of the New Jerusalem.

Instead of counterattacking to scatter the bishop’s demoralized troops and open the way for Anabaptist reinforcements gathering in Holland, Jan the Tailor designed robes and jewelry appropriate to his new royal status. Johann Dusentschur, a goldsmith from nearby Warendof, had a vision that Bokelzoon was the reincarnation of King David, destined to rule the entire world, and the new insignia of his office made this clear. The golden globe on the golden chain around his neck was pierced by two swords, symbolizing that he had re-united the swords of temporal and spiritual power, pope and emperor, which Christendom had separated. Rothmann the propagandist quickly gave a judaizing interpretation of the king’s new insignia. Bokelzoon was David, the priest and king who wielded both swords. Rothmann, according to Haude’s reading, “justified the elevation of a king on the basis of the Old Testament, where the Jewish prophets proclaim that in the last days of the world God would erect a king.”⁷ According to Graesbeck, Dusentschur presented a sword to Bokelzoon, claiming he would rule with it until God took it from him. Dusentschur anointed Bokelzoon’s head with oil, purportedly confirming Bokelzoon had inherited the throne of King David. “He will cast the mighty down and raise the lowly; he will seize the crown and the scepter and the throne of Saul. He will take in his hand the sword of justice and bring the divine word to all the peoples of the world.”⁸ Dusentschur also announced the “Trumpet of the Lord would sound thrice and that at the third blast all the inhabitants of the town must foregather at Mount Sion,”⁹ *i.e.*, in the square in front of the cathedral. When word of this revelation reached the bishop’s camp, the soldiers there periodically blasted on trumpets and then shouted over the walls that the end times had come.

Bokelzoon, not surprisingly, agreed with the goldsmith who anointed him, announcing that as “David, a humble shepherd, [was] anointed by the Prophet, at Gods’ command, as the King of Israel.... Now I am given power over all nations of the earth, and the right to use the sword to the confusion of the wicked

and in defense of the righteous. So let none in this town stain himself with crime or resist the will of God, or else he shall without delay be put to death with the sword.”⁶⁰ Bokelzoon was clear about the extent of his kingdom: “I will still rule, not only over this city but over the whole world, for the Heavenly Father has said it should be so. My kingdom which begins today shall never fall.”⁶¹ Jan the Tailor was the new David destined to rule the world. To impress his subjects with his new dignity, he had his tailors create a scarlet robe, which he wore on all occasions. He had coins struck to reflect his destiny. One coin proclaimed “The Word has become Flesh and dwells in us.” Another coin proclaimed “One King over all. One God, One faith, One Baptism.”⁶² Following his coronation, King Jan had a throne erected in the Market Square with a cloth of pure gold placed upon it. From this throne he would order athletic contests, mock masses, and impromptu decapitations as the sole ruler of the New Jerusalem.

King David Bokelzoon also offered a return to a more primitive, ethnically homogeneous, nation state, the sort of aspiration that would culminate centuries later with the rise of National Socialism and Zionism. The Catholic Church, like the Roman Empire that preceded it, had relegated ethnicity to a subordinate status. Bokelzoon’s New Jerusalem was what Bernard of Clairvaux would have termed the “vomit of Judaism.” Muenster’s New Jerusalem harkened to a more primitive period, when there was no distinction between temporal and spiritual powers. The new revolutionary, messianic, ethnic state was modeled on the tribes of Israel, God’s chosen race on earth.

Bokelzoon, as Cohn notes, was premeditated and precise in the symbols he chose. From his throne in the Market Square, he dispensed Old Testament justice. On one side of his throne stood a page holding the Old Testament, “to show that the king was the successor of David and endowed with authority to interpret anew the Word of God—the other holding a naked sword.”⁶³ The constant, repeated reference to Muenster as the New Jerusalem indicated repudiation of Christ and his Church and the political and philosophical and cultural sophistication that went with it. In its place, Bokelzoon was “the new David” who ruled by divine decree. The congruity between these decrees and the unruly passions of Bokelzoon’s followers was ignored until their passions collided, as in the case of the men and women Bokelzoon and Knipperdolling beheaded.

The Judaizers in Muenster introduced a new form of government in which sovereignty was based not on tradition or law but on the covert manipulation of popular passion. Government now secured its subjects’ allegiance by granting them permission to revoke the moral law based on models culled from the Old Testament, leading to a tyranny far worse than what it overthrew. All these threads become apparent in the new articles of government Bokelzoon proclaimed as king. Kerssenbroick describes *in extenso* how the “articles of the king in Muenster, were placed before the Israelites living in this city, according to which, they could live under the banner of righteousness as true Israelites in the current kingdom ...

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under John, their true king, who has been placed on the Throne of David.”⁶⁴ The First Article stipulates “in the new Temple, there can be only one king, who rules the people of God with the sword of righteousness.”⁶⁵ From that premise, “there can be no authority who is not ordained by God Himself.” Anyone who opposes this new order shall be punished by death. All this is necessary so the “Babylonian tyranny of Priests and monks,”⁶⁶ who use violence and injustice to darken the righteousness of God, should be suppressed. Bokelzoon also promised his followers deliverance from all their trials by the coming Easter, and went on to say that if what he predicted did not come to pass, that they should treat him like a false prophet and a vicious person with the proper punishments.”

Bokelzoon then purported to divide up all of Germany among his followers, since he would soon rule the entire world anyway, making the local butcher the Elector Prince of Saxony, etc. In this he resembled, in Kerksenbroick’s eyes, the fairy tale hunter who sold the bear’s pelt before shooting the bear.

The terror began shortly after Bokelzoon consolidated his power. One evening after dinner as Bokelzoon sat brooding on his throne in the Market Square, he ordered a prisoner brought to him, whom he then personally beheaded. On September 25, Knipperdolling decapitated a woman who refused to have sexual relations with her “husband,” i.e., a man who had used the new ordinances establishing polygyny to force her into his bed. Elizabeth Holshern prayed openly to her “heavenly father,” beseeching him “if you are almighty,” to “see to it that I never more in my life have to climb into this marriage bed.”⁶⁷ Knipperdolling was so enraged that he cut her head off with his sword. One day later, Katherine Kockenbeckin was executed in similar fashion for having sex with two husbands. Evidently the right to have more than one spouse did not extend to women. Sexual liberation was defined on male terms, and the women had the choice of going along or losing their heads.

During the few months when revolutionary government held sway in Muenster, the trajectory of passion which the Marquis de Sade would sketch out centuries later based on his experience with the French Revolution ran its full course. Men who indulged in the simple passions soon found them insipid, forcing them to indulge in perverse passions, which led to the criminal passions, and they in turn led to the murderous passions. As in every revolution worthy of the name, sex liberated from the bond of matrimony led, one way or another, to murder. And in the case of Bernard Knipperdolling, murder led to madness.

Shortly after murdering Holshern, Knipperdolling reappeared in Market Square with froth on his lips bellowing: “Repent, Repent of our sins all of our sins for the Lord sees and knows your evil ways.”⁶⁸ After running around Market Square on all fours like a dog, he jumped up and performed a lewd dance, saying, “I have often danced this way before my women, and now the heavenly father commands me to do the same before my king.”⁶⁹ King Jan was dumbfounded by the mad behavior of his erstwhile supporter, who, judging from his words, was

playing the fool giving credence to the suspicion that the two of them were living in a fool's paradise for what increasingly seemed likely to be a short time. Either the psychological pressure of living under siege had taken its toll on Knipperdolling's guilt-ridden psyche, or it was a test of the king's power. "Courage, brother!" Knipperdolling said to King Jan, "We go together, the king's fool and the fool-king, to do battle with the world."⁷⁰ King Jan was horrified; when he tried to speak he could only stutter. "By rights I should also be a king," Knipperdolling continued; "I made you king."⁷¹ King Jan could tolerate the madness or the charade no longer, and falling from his throne, he ran from the square. Mad Knipperdolling sat on the throne, an affront which should have cost him his life. Instead, he was given three months in prison. After his release, he announced publicly that an evil spirit had taken possession of his faculties.

It was a narrow escape for King Jan. A few more performances like that and the king's authority would evaporate. Knipperdolling's recantation, however, did nothing to relieve the psychological pressure of the siege. To break the ever-narrowing circle, King Jan sent out 27 preachers in October, to spread the Anabaptist gospel to neighboring towns and, more likely, to solicit support to break the siege. All were captured; 26 were executed summarily. Heinrich Graes survived because he was willing to return to Muenster as the bishop's spy. Therafter, the bishop knew Bokelzoon's every move. Whenever Bokelzoon sent out preachers carrying Rothmann's pamphlets or emissaries with gold to buy weapons, the bishop's men were there to meet them.

The psychological pressure on the town increased as a result. Even King Jan was showing signs of the strain. In the middle of the night of October 23, the people of Muenster finally heard the trumpets that they had been waiting to hear. Instead of heralding the imminent arrival of the Lord, however, the trumpets called the groggy residents of Muenster to an impromptu banquet, as Dusentschur blew into his cow horn from his perch in the steeple of St. Lambert's church. Half-dreading they might be sent into a suicidal attack on the bishop's fortifications, the mob was relieved to learn of the banquet. The king arrived astride his white horse accompanied by his queen and their attendants. After Dusentschur announced "He has ordered that a great feast be prepared for you," the King and his Queen circulated through the banqueting crowd turning the feast into a weird parody of Holy Communion with King Jan telling the assembled, "I eat this and show forth the death of the Lord."⁷²

Perhaps the constant reference to death caused the king's mood to change. He ordered a prisoner brought into the festivities and then promptly drew his sword and cut off his head. The headless corpse lay where it fell as the festivities continued unabated until dawn.

After his defeat in August, the bishop refused to authorize any more direct assaults on the town. Instead, he resolved to starve the Anabaptists into submission by tightening the ring of siege. By late 1534 he had erected six blockhouses

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at the crucial chokepoints in the four mile ring of fortifications around the city. One man, under cover of night and at great risk, might evade the blockade, but nothing of significance could get in or out of Muenster unless the bishop's troops permitted it.

On December 13, the bishop appeared before the Diet of Koblenz, where Catholic and Protestant supporters, fearing anarchy more than each other, pledged to depose "a certain unknown Tailor lately become king, who named himself the King of Zion and the New Jerusalem."⁷³ This Tailor King, as Luther called him, proposed to spread his teachings throughout the Christian world, and to bring about thereby "the overthrow of all Princes and Magistrates with fire and sword, subordinate the entire German empire to his power."⁷⁴ At the end of the diet, representatives from the states of the Lower and Upper Rhine renewed their pledges of support, promising reinforcements of infantry and cavalry as well as the gold needed to make the siege impenetrable.

King Jan had missed his opportunity following the defeat of the bishop's second assault in August. Now the Anabaptists were having increasing difficulty getting anything out of town. And when they did, the bishop's spies informed him in advance, preventing reinforcements. Shortly after the Diet of Koblenz solemnly resolved to bring Muenster to its knees, Bernard Rothmann composed a pamphlet entitled *Revenge* and planned to have copies run off on Knipperdolling's printing press and distributed to Anabaptists gathering in Holland. In *Revenge*, Rothmann harped on all the standard judaizing revolutionary themes: It was time for the Dutch to "turn their plowshares into swords" so that they and King Jan "wearing the armor of David" could avenge themselves on "all Babylonian power and extinguish all godlessness."⁷⁵

On Christmas Eve 1534, Jan van Geelen, one of King Jan's Dutch agents, left Muenster with 1000 copies of Rothmann's pamphlet and gold to buy weapons. Van Geelen planned to rally supporters in Deventer, Groningen, Amsterdam, Delft, and Leyden. Around Easter, the time Bokelzoon had predicted for the deliverance of the city, they would attack the bishop's siege works from the rear while Bokelzoon's troops attacked from the other side. Five days later, Heinrich Graes slipped out of Muenster and reported the plot to the bishop. As a result, 1000 Anabaptists assembled in Groningen under the leadership of a prophet who called himself the Christ were defeated by the troops of the Duke of Gelderland. In March 1535, three ships full of Anabaptists were sunk along with their occupants as they sailed up the IJssel to break the blockade and reach their beleaguered brothers in Muenster. The blockade and the bishop's spies were having their effect.

Graes's intelligence also revealed the blockade was having its effect internally. Fuel was gone, leaving most of population freezing in their homes in the dead of winter. The food situation was desperate. All of the horses in the town had been killed, but the meat was reserved for the king's court. Flour had disappeared shortly after the blockade began in earnest in January. Famine-induced lassitude

was spreading. The promised deliverance on Easter Day, March 28, failed to materialize. Instead, Heinrich Graes, who had promised support from sympathizers in nearby Wesel, returned to town only to nail an open letter to the town's gate, announcing he was a spy in the employ of the bishop and that their hope for deliverance was in vain. "I know everything," Graes informed his former townsmen. "You can still save your lives if you will turn from your path and leave this godless business behind."⁷⁶

In response to Graes's threat, King Jan resorted to more refined strategies of domination and distraction. The deliverance he had promised was a spiritual deliverance, he told his now apathetic subjects. By April, every pet, rodent, and vermin had been killed and eaten, and the famished mob began eating grass, moss, old shoes, whitewash, and the corpses found in the streets every morning. If those corpses got buried during the day, the starving Anabaptists dug them up at night to make gruesome meals out of them. Hoping to limit the number of mouths he had to feed, Jan allowed some women and children to leave the city in April. Made wary by Hille Feicken's attempt to murder the bishop, the bishop's troops refused to let the women and children through their lines, and so they continued to starve to death in the no-man's land between the camps, eating grass and the occasional crust of bread the besieging troops' camp followers would throw them: "women and children ... lingered on for five long weeks in the no-man's land before the town walls begging the mercenaries to kill them, crawling about and eating grass like animals and dying in such numbers that the ground was littered with corpses."⁷⁷

Kerssenbroick described the famine in gruesome detail. Starving women made stews out of the bones and arteries of corpses, and those who consumed these deadly meals contracted horrible diseases, their bodies covered with horrible boils. Some, he continued,

who drank contaminated water had their bellies swell up to such an extent that they were no longer able to carry that enormously heavy burden. Many helpless children starved to death in their cradles or in their mother's wombs, and many others (I shudder when I put pen to paper to describe such things) were murdered by their parents and eaten. Their dismembered body parts were found after the conquest of the city in several places preserved in brine for future consumption.⁷⁸

Kerssenbroick remembered the plight of the women in Jerusalem when the Temple was destroyed. The Anabaptists' reference to Muenster as the New Jerusalem was an irony not lost on Kerssenbroick, because "this westphalian city was in every respect like the Jewish Jerusalem, except for the fact that it far exceeded that city in its misery and the sorrow of its circumstances. Of that I have not the least doubt. So it was not without significance that this city was rightly called the New Jerusalem."⁷⁹

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Invoking Christ's admonition that God could change stones into bread if he wanted to, the starving inhabitants of Muenster bit into stones hoping He would do just that. Then in the stillness that followed when the stones remained stones, the Anabaptists bewailed their immense misery and their even greater foolishness. Oh Death, the people cried out, why do you keep your distance from us? To which Kerssenbroick responds, "O you horrible spawn of Jerusalem! O you plague of the Jewish People."⁸⁰ The Anabaptists in Muenster were identical in Kerssenbroick's mind with the Jews who rejected Christ's tearful warnings about Jerusalem's impending doom. Since the Judaizing Anabaptists had turned away from the Church that Christ founded as his kingdom on earth, they suffered a similar fate in the New Jerusalem.

To distract the haggard and starving zombies of Muenster from grim reality, King Jan commanded them to participate in fantastically conceived diversions to continue his domination over them. Bokelzoon staged blasphemous and obscene parodies of the Mass. He ordered the starving population to take part in three days of dancing, footraces, and gymnastics. And then there were the public executions, which some must have envied as a quick end to their miseries. Else Drier was dragged before Knipperdolling's tribunal accused of prostitution. When she denounced him as a regular customer, he flew into a rage and decapitated her with his own sword. After Claes Northorn was caught trying to pass a letter to the bishop, he was tortured, then executed, then his corpse was cut up into 12 pieces and nailed to the city's gates. His head was placed on a pike on the cathedral as a warning to anyone who might want to write to the bishop. As if that weren't punishment enough, Gresbeck adds that his heart and liver "were eaten by a Hollander."⁸¹

We have no record of King Jan cutting off the heads of prostitutes with whom he consorted; instead, King Jan cut off the head of Elizabeth Wandscheer, his tenth wife. Elizabeth Hardwick, as she was then known, had been brought before Jan for judgment after she refused to have sex with the old man assigned to her as a husband. "There's not a man in this town that can tame me," she said when brought before King Jan.⁸² Intrigued by her defiant spirit, Jan proposed marriage on the spot. Elizabeth was King Jan's second favorite wife, after Matthy's widow, but by May the siege and famine had taken their toll on her spirit. After experiencing his lust first hand and eating well with him while famine raged throughout town, she now viewed Bokelzoon as an inhuman monster and wanted to leave Muenster. Enraged that one of his wives could reject him, King Jan had Elizabeth dragged into the Market Square and condemned her to death, pronouncing the following verdict: "She was a whore and always inclined to rebellion. Therefore, Our Father in Heaven commanded me to get rid of her."⁸³ Then in the presence of his other wives, whom he urged to sing "Glory to God in the Highest," he chopped off her head with his sword, "and kicked her dead corpse with his foot."⁸⁴ A contemporary etching portrays him and his wives dancing around Elizabeth's headless corpse

in the Market Place. "Those who contradict his judgments soon lose their heads," wrote the anonymous author of one of the *Neue Zeitungen* which reported on the event. "If a wife is angry with another one or quarrels with her, they have [already] lost their heads.... The king personally cut off the head of his housewife since she wanted to join other women, who were leaving the city. And he ordered his other housewives, thirteen that is, to watch."⁸⁵

Distracted by famine and demoralized at the beheadings, no one noticed as six men slipped out of the city on the evening of Sunday, May 23. One, Heinrich Gresbeck, was a former Anabaptist now having second thoughts. Another, Johan Nagel, a diminutive but hot-tempered fellow who went by the name Jack in the Corner or Hansel Eck, had been a double agent from his entry into the city a few months earlier ostensibly as a refugee from unjust charges. They carried with them the secret of the city's demise, the location of an unguarded door near one of the city's gates. It was protected by a moat easily fordable by a portable bridge.

The setting sun was not visible on the evening on June 22, 1534. It was obscured by heavy clouds which dumped large amounts of rain and hail the size of bird eggs on the town, even though it was the summer solstice. The water in the moat must have been cold when Gresbeck plunged into it to drag the first section of a 20-foot long bridge across the moat to the secret door. Soldiers soon crossed the bridge and slit the throats of the first guards they came across. They then proceeded to the Cathedral, which the Anabaptists had turned into their arsenal, to wrest it from its famine weakened defenders and then open the city's gates to allow the main force of the bishop's troops under Ulrich von Dhaun into the city.

Before Wilhelm Steding, the leader of the *avant garde*, could secure the cathedral or send a group to open the gate, the Anabaptists sounded the alarm and launched a furious counter-attack, driving the bishop's men from the Cathedral into a precarious position in the streets. Forced to find his way through a strange city in the dead of night, Steding led his 400 men into a blind alley, where they were harassed by the arrows of King Jan's soldiers and furniture and bricks dropped on them by women in the neighboring houses. King Jan appeared and demanded their unconditional surrender. If King Jan had pressed the issue, he probably could have annihilated Steding and his cowering troops. Instead he entered into negotiations, which were still going on when the sun came up to reveal one of Steding's men waving a flag near the Jodefeld Gate. Von Dhaun's troops then poured into the city and began a fearful slaughter of the Anabaptists.

The Anabaptists had constructed 16 war wagons which they planned to use, as Zizka had at Kutna Hora, as primitive tanks to break through the bishop's siege. The city's blacksmiths had constructed armor from iron plates to shield the wagons and their wheels from attack. They had also armed each wagon with a small cannon and six to eight "*Hackenbuchse*," a primitive version of what the Soviets during World War II called the Stalin Organ, a stack of musket barrels which could be fired more or less simultaneously with devastating results at short range.

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The war wagons were never used because the horses to pull them had been eaten, but they were now turned into a formidable fortress in the center of town, behind which Henry Krechting and 200 men defied von Dhaun. Feeling an assault would be too costly, von Dhaun's lieutenant Johann von Raesfeld gave Krechting and his men safe conduct to leave the city. Krechting and 25 men made good use of the opportunity. The others, who returned to their homes to retrieve wives and property, were cut down by the bishop's troops.

The bishop's mercenaries received on the average 16 Guilders or roughly \$800 for their pains. Sensing that all of their combined boredom and terror would not yield its promised financial reward, the mercenaries vented their anger on the helpless population. "The murder," one contemporary wrote, "was too terrible to describe."⁸⁶ Hermann Tilbeck, the former mayor whose treachery helped cause Muenster's woes, was found cowering in an outhouse, where the bishop's troops dispatched him, running him through with their swords and then giving him, in Keressenbroick's words, a burial fit for a donkey by dumping him in the cloaca. King Jan's "dukes" fared no better. Henry Sanctus, a coppersmith King Jan had dubbed Prince of Mainz, was captured and then beheaded in front of the City Hall. Tavernkeeper Evart Riemenschneider, host of so many momentous theological discussions, was found hiding on the roof of his establishment with the former nun he had married and two other wives. They were executed along with his son. King Jan was captured alive running toward the Agidii Gate. Bernard Rothmann, King Jan's theologian and propaganda minister, wore a white robe at the height of the siege, sword in hand, his side pierced by a sword, but he then disappeared, showing up neither among the living or the dead after the siege.

Bernard Knipperdolling escaped the initial slaughter by hiding with a number of his wives on the roof of a house, but thirst and one of the captured women's desire to avoid punishment led to his capture. When von Dhaun offered the Anabaptist women the opportunity to recant, most accepted and were allowed to return to their native villages. Divara, former nun, former wife of the Elijah from Leyden and former Queen, as well as one of King Jan's 16 wives, did not recant. She was beheaded in the square in front of the cathedral.

On June 29, 1535, Bishop Franz von Waldeck entered Muenster in triumph through the Agidii Gate where King Jan had sought escape, in a coach drawn by six white horses at the head of three companies of soldiers. Von Dhaun presented the bishop with the keys of the city and Wilhelm Steding, who led the attack on the night of June 22, presented the bishop with the insigniae of King Jan's messianic kingdom, including the globe symbolizing the world he intended to rule, pierced by the two swords, which were now back in the firm grasp of the lords spiritual and temporal.

Shortly after taking possession of the tarnished Jewel of Westphalia, von Waldeck visited Bokelzoon in prison. The interrogation had uncanny parallels with Pilate's interrogation of Jesus. "Are you a king?" von Waldeck asked. Bokelzoon,

lacking the dignity of Christ, responded “And are you a bishop?”⁸⁷ When the bishop complained about all of the money the siege had cost, Bokelzoon suggested a way the bishop might recoup his losses. “Let an iron cage be built,” Jan said. “Put me in it along with Knipperdolling, and send us out on the road throughout all of Germany. Charge everyone a penny to take a look at us. You’ll earn more money than you spent in our war.”⁸⁸ The story, which first appeared in an early *Neue Zeitungen* account of the siege, may be apocryphal. If so, it was based on the most famous artifact to survive the violent, short-lived Anabaptist commune in Muenster, namely, the three cages, which as of the summer of 2004, when this author saw them, were still hanging from the steeple of the St. Lambert’s Church in Muenster.

A team of Inquisitors, led by Antonius Corvinus, a Lutheran theologian, interrogated Bokelzoon after his capture. Corvinus convinced him of the errors of Anabaptism by appealing to the example of the sun. Just as Jan’s blindness would not keep the sun from shining, so it is “with the works and ordinances of God, especially the sacraments.” Baptism dispensed grace *ex opere operata*. Corvinus had less success in dealing with polygyny. “Why should we be denied what was permitted to the patriarchs in the Old Testament?”⁸⁹ Bokelzoon said; “What we have always held is this: he who wanted only one wife was never to be forced to have more than one. But we felt that a man who wanted more than one wife should be free to do so because he was obeying God’s command to be fruitful and multiply.”⁹⁰ Bokelzoon was consoled by the certainty “we cannot be damned for doing what the fathers were permitted to do. I prefer to be with them and not you.”⁹¹ Corvinus, in typically Lutheran fashion, ended the interview by concluding, “We prefer to be obedient to the state.”⁹² During this interrogation, Bokelzoon said he accepted the Lutheran doctrine of justification by faith alone. However, he seems to have died a Catholic. Unlike Krechting and Knipperdolling, who remained impenitent, Bokelzoon accepted the ministrations of Johan von Siburg, the bishop’s priest, who found him “greatly changed” on his last night on earth. Von Siburg later claimed Bokelzoon “greatly regretted his godlessness, his murder, his looting, his lack of discipline, and his shameful deeds. He admitted that he deserved the bitterest possible death ten times over, and he renounced all his errors.”⁹³

On January 22, after lengthy interrogation by theologians and princes, Jan Bokelzoon, Bernard Knipperdolling, and Henry Krechting had their flesh pulled off their bones by red hot tongs for one hour. The insurrectionists were then stabbed in the heart and beheaded. Then their bodies were placed in the three already mentioned cages and hung from the Lambertuskirche steeple, where birds ate what was left of them. Their bones were removed decades later, but the cages remained as a warning to future insurrectionists. When the church was damaged by allied bombers on November 18, 1944, the cages were damaged, but after the war they were repaired and put back. They remained there through the revolution of ‘68, when Anabaptism gained new cachet through its connection to student

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revolt and feminism. They remained there during the era of political correctness, in spite of letters to the editor that claimed they were “unbelievably tasteless”⁴ reminders of a barbaric past.

Although Jan Bokelzoon played the most spectacular role in the Anabaptist drama in Muenster, the bishop considered him a less important figure than Knipperdolling, but Knipperdolling refused to answer any of the bishop’s questions implicating him in a wider conspiracy. Bokelzoon evaded the same line of questioning by overwhelming his inquisitors with details from his life. No matter how interesting the effect his mother’s seduction and his illegitimate birth had on King Jan’s subsequent psychological development, it did little to help the bishop uncover any wider conspiracy and thereby prevent the same thing from breaking out elsewhere.

There was, however, evidence that Knipperdolling and Bokelzoon had not acted alone. As late as May 1535 an Anabaptist insurrection broke out in Amsterdam. In June 1534, Bokelzoon and Knipperdolling received an overture from Juer-gen Wullenwever of Luebeck, who offered to orchestrate an attack on the bishop’s troops to help the Anabaptists break out of the siege. Wullenwever “later admitted that he had an understanding with various Anabaptist” groups in Holland; “if he and his followers succeeded in Luebeck, his partners in the other northern cities would introduce Anabaptism there as well and would deal with the magistrates as Wullenwever had done in Luebeck.”⁵ Had Muenster linked up with Luebeck, they could have united with rebels in Amsterdam, Deventer, Delft, Groningen, Leyden, Wesel and Kleve and might have placed the entire north German part of the Holy Roman Empire under Anabaptist rule.

There were even Anabaptist cells in Cologne, the Rhenish citadel of Catholic orthodoxy. During the 1520s, the Cologne Dominicans under Jacob Hoogstraten, who had championed Pfefferkorn in his battle against Reuchlin, tried with limited success to keep the “poison” of Lutheranism from infecting the principalities of the Lower Rhine. The Cologne city council, however, proved more tolerant than vigilant. The rise of Anabaptist communism in Muenster, only 100 miles away, changed that. Reacting to directives from Charles V in 1533, Cologne burned its first Anabaptist heretic at the stake in August of that year. “On 27 February 1534,” Haude writes, “the day the Anabaptist leaders forced everyone in Muenster to be baptized or else leave the city, Cologne’s council ordered its police officers (*Gewalttrichter*) to apprehend and imprison all Anabaptists and Lutherans.”⁶ Fearing a repetition of Muenster, the Cologne city council banned secret religious discussion and any gatherings for that purpose. Less than six months after issuing the ban, the Cologne city fathers learned to their consternation that their city had its own Anabaptist cell under the leadership of Professor Gerhard Westerburg, otherwise known as the notorious “Dr. Purgatory” because of pamphlets he had written against that popish doctrine. Westerburg had traveled to the Wesphalian New Jerusalem in January to receive re-baptism at the hands of Heinrich Roll. He then

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returned to Cologne to establish a cell which spread its message to Moers, Aachen, Frankfurt, Gladbach and as far as Strasbourg, on the upper Rhein. On 31 October 1534, when the police arrested three Anabaptists, the council learned about the congregation and Westerburg's instrumental role in it. By this time Westerburg had left Cologne.

Under the guise of religion, these networks spread revolutionary ideas far and wide. Lurid *Neue Zeitungen* accounts of what was happening in Muenster served as an inadvertent manual of revolutionary praxis. Bokelzoon became a comic book hero, not unlike Superman. He was a tailor who knew how to confer with princes. He was good looking. His clothes and accessories were impeccable, and in the summer of 1534 he seemed to be a military genius too. He set an example for the "*Poebel*," the German word of contempt for the common man. The specter of *Demos* drawing inspiration from the tailor king caused Phillip of Hesse to break out in a cold sweat, because he understood "if the common man saw how effortlessly he was able to depose councilors, take their belongings and act willfully against all honor, law and truth, he would continue to act as he did in Muenster."⁹⁷ Phillip had been personally involved in the defeat of the peasants in 1525. Now ten years later, Philip was fighting what seemed a much stronger foe, which had conquered one of the most important cities of the north German empire and which was threatening to spread that rebellion to the Netherlands, Flanders and who knew where else. A network linking the Muensterites to Anabaptists in other German lands was trying to replicate itself in other places, even in Hesse itself. These suspicions increased after the collapse of Muenster, because before then the evil had a specific location. Now it seemed to be everywhere. The devil had been loosed. Urbanus Rhegius "saw the devil's footprints all over Muenster."⁹⁸ He was not an apprentice devil, said Rhegius, but "the devil of a thousand arts" using the Anabaptists to attack "scripture, Christ, and Christianity and all faith" to "become the lord in Westphalia over body, soul and goods."⁹⁹ Corvinus called the events in Muenster "*ein Affenspiel*," largely because the devil aped God. Despite all his wives, King Jan produced no offspring, another sign that he was the devil incarnate. In Muenster, the Anabaptists had turned "everything upside down" to destroy it; they converted marriage into prostitution, a tailor into a king." Corvinus was convinced the world the Anabaptists "had created was an inversion of the real world, just as carnival season is a reversal of ordinary laws of reason and social order."¹⁰⁰ The more conventional word for a world turned upside down is revolution.

At the Council of Neuss in 1540, Herman, bishop of Cologne, and John, Duke of Cleves-Juelich, learned the confessions extracted from prophets captured after the fall of Muenster indicated Anabaptist agents had been sent "to make the people rebellious" and then "to destroy all existing secular and ecclesiastical authorities."¹⁰¹ In 1536, the Hessians passed a law against Anabaptism, which averred "Heresy always involves insurrection and destruction of all good customs and

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morals (*Sitten*); it is preceded by the disruption of government, as is now the case with the Anabaptists ... as the horrible example of the miserable city of Muenster has demonstrated more than enough."¹⁰² The Hessians had good reason to feel this way, because Anabaptists flooded into their territory following the collapse of the Muenster commune in 1535. Their new leader was Jan van Batenburg who, in 1537, arrived in Strasbourg to enlist the help of Hoffmann's followers in the Germanies of the south. With their help, Batenburg planned to conquer an as yet unnamed city in Holland and establish another New Jerusalem there.

Batenburg's plans for Holland must have confirmed Herman's and John's fears because they knew Brussels was in contact with Muenster during the height of the rebellion. After Graes turned spy, he reported to Bishop von Waldeck that the Anabaptists had allies in many cities in the low countries. Graes also reported that "six men were sent out from Muenster, one to Strasbourg, his name is Johan van Geel, from the little village Geel in the bishopric of Utrecht; one to Frisia, he is a grocer.... [those sent to] Holland Wesel were from Frisia ... They were supposed to start an uprising in the aforementioned cities and countries" by disseminating Rothmann's book *Von der Rache*. "A thousand books of three quartos have been sent from Muenster to the surrounding cities and villages to incite the common people so that Muenster may be freed."¹⁰³

Anabaptist activity was still evident a generation after the fall of Muenster. In 1567, a cobbler, Jan Willemsen, set up another New Jerusalem in the area between Wesel and Kleve, about 60 miles west of Muenster. Willemsen declared himself the Messiah and proclaimed communality of wives and property. He and his followers claimed all property was to be held in common and was to be handed over to them whenever their marauding band showed up at a farm or convent. Over the next 12 years, Jan the Messiah accumulated 21 wives and a bad reputation among the local princes, who caught him and burned him at the stake in 1580.

Anabaptism still survives in a far less virulent form among the rural communities of the Mennonites and the Amish in the new world, in places like Indiana and Pennsylvania, but also as Schwenkfelders, Hutterites, Baptists, and Quakers.

Cohn relates the story of Willemsen to close the story of the millennial fever he described as coming into the world with the emergence of Emico of Leiningen at the time of the first crusade. If Cohn is truly describing "revolutionary [fanaticisms], aiming to shatter and renew the world," though, the story was far from over, which he makes clear when he writes that "militant revolutionary chiliasm—the tense expectation of a final, decisive struggle in which a world tyranny will be overthrown by a 'chosen people' and through which the world will be renewed and history brought to its consummation ... did not disappear with the fall of the New Jerusalem at Muenster."¹⁰⁴ The history of "revolutionary movements" which promised a terrestrial and collective salvation," was in fact just beginning.

The rejection of what Cohn terms "the one authority which was universal, embracing with its prescriptions and demands the lives of all individuals,"¹⁰⁵

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namely, the Catholic Church, was to have far-reaching consequences which had yet to play out. Instead of finding their joy in heaven, the “rootless masses of the poor” were now told “the Heavenly city” was going “to appear on this earth, and its joys” were “to crown not the peregrinations of individual souls but the epic exploits of a ‘chosen people.’” They were told that political movements would lead to heaven on earth. The only institution to consistently tell them otherwise was the Catholic Church: “By canalizing the emotional energies of the laity, by directing their yearnings firmly towards an after-life in another world, the church did indeed do much to impede the spread of revolutionary chiliasm.”¹⁰⁶ Conversely, to the extent that the Church was removed from public life, revolutionary messianic political movements moved in to fill the void. Either way, the antinomies were clear and would remain the same for centuries to come: the Church which told men to treasure up their treasure in heaven and her revolutionary simulacrum, which claimed it could achieve all that the Church promised here on earth.

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Chapter Ten

John Dee and the Magical Transformation of England

In July 1554, twenty years after the Anabaptist crisis in Muenster, Philip II, King of Spain, married Mary, daughter of Catherine of Aragon and Henry VIII, and became ruler of England too. The leaders of Church and State in Europe certainly hoped the marriage might heal the rift Henry VIII caused when he broke with Rome and alienated Church property. But those hopes were hedged with caveats. Pope Julius III and Reginald Cardinal Pole were adamant that Church lands be restored to the Church.

However, the emperor, Charles V felt the marriage would smooth all in its wake (especially after the arrival of an heir), and conveyed his opinion to his son Philip, who dutifully and, it could be argued, mistakenly followed his advice. Mary ruled a land where the main issue, the break with the Church and the subsequent theft of Church property, remained unresolved. The thieves had a significant portion of England's wealth, and they were determined to use it to prevent Catholic restoration.

The revolutionaries in England were no ragtag cohort of bakers and tailors, as in Anabaptist Muenster. Anabaptism had disappeared as a significant movement, replaced by something more systematic and insidious, the ideology of Calvin and his police state in Geneva. The revolutionaries in England were not about to take off their clothes and run naked in the streets as had the Anabaptists. The English revolutionaries were a network of families grown so powerful from confiscation of Church property that their names are still known today.

Thomas Cromwell grew enormously rich by plundering monasteries. Cromwell then turned to usury to get even more. He understood his desires were incompatible with the Catholic faith, so Cromwell dedicated his life and fortune to preventing Catholic restoration. He instilled these same beliefs in his family. His nephew married the daughter of a usurer from Genoa; together they became the grandparents of Oliver Cromwell, the Puritan general whose hatred for the Catholic faith the Irish experienced at Drogheda a century later. Thomas Cromwell was determined to "lead Henry by gradual steps to a position from which he could not retreat, to terrorize all political opposition by a reign of blood, and to set up a wall of material interest against both the Church and the ancient nobility he and his friends wished to supplant."¹

Cromwell and his famous great-grandson, Thomas Gresham, the author of Gresham's law, were architects of the new England. Together with the Cecils and the Russells, Gresham helped make England the model for the modern nation.

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England would turn finance into a weapon more powerful than Philip's armies. Revolution in Muenster meant communism; in England it meant capitalism. As Marx understood, the beginning of capitalism was the theft of Church property. The former wealth of the Church was put in the service of Mammon when the wealthy English families contested the Jewish monopoly on usury. Gresham was a financial genius who understood the possibilities for financial exploitation at the dawn of the capitalist age. As Elizabeth's finance minister, he knew how to debase the nation's currency in the interests of governmental policy and those who ran the government, to the detriment of the majority of the nation's citizens, who slipped farther into poverty. Gresham also knew how to precipitate financial crises among his enemies. Under Gresham's guidance England created the wretched proletariat for which it became infamous through Dickens' novels. Under Gresham's leadership:

A whole class of decent Englishmen, of whom too little has been remembered in history, was swept off the church lands and doomed to poverty, vagabondage and often crime: mostly small farmers and farm laborers with their families, dispossessed because the new owners found it more profitable to raise sheep.

Finance wasn't the only new weapon Philip had to face. According to the mother of Philip's new wife, Henry VIII had been turned into the dupe of his own lusts by a cabal that knew how to manipulate his sexual passions as effectively as Gresham knew how to manipulate prices. Long before the pope refused to grant Henry a divorce from Catherine of Aragon, the same group that would profit from the plundering of the monasteries was using the King's infatuation with Anne Boleyn to bring him under their control. "My plea," Catherine wrote, "is not against the King my Lord, but against the inventors and abettors of this cause."³

These are my real enemies who wage such constant war against me; some of them that the bad counsel they gave the king should not become public, though they have been already well paid for it, and others that they may rob and plunder as much as they can.... These are the people from whom spring the threats and bravado proffered against Your Holiness; they are the sole inventors of them, not the King, my Lord. It is, therefore, urgent that Your Holiness put a very strong bit in their mouths.⁴

Catherine seemed aware that the sexual spell Anne Boleyn exerted over her husband could be put to political use. Boleyn was educated in Navarre at the court of Marguerite d'Angoulême, "the most corrupt and anti-Catholic court in southern Europe."⁵ Marguerite's Dominican spiritual advisor, Gerard Roussel (whom Walsh claims was of Jewish origin) hurried to Germany in 1521 to imbibe the new evangelical freedom at its source as Luther wrestled with his vow of celibacy. Out of that unsuccessful struggle, Luther's doctrine of the enslaved will would emerge, a doctrine that enabled Luther to marry; many monks and priests followed his example. Cranmer, who had his Lutheran wife smuggled into England in a crate, was part of this network, which had grown tired of living under the sexual prescriptions of the Catholic Church.

Many thought the Church's financial proscriptions equally onerous. The desire to profit from usury was a great incentive to join the revolutionary struggle against the Church's hegemony over European culture. The rudimentary alliance between capitalism and revolution first became apparent in England when the families grown rich with the spoils of the church lands adopted Calvin, not Muentzer, as their theological mentor. In economic matters they took as their mentors the Jews, who had been expelled officially from England in 1290. Expulsions usually meant that the principled Jews left, leaving behind the unprincipled majority (only 16,000 Jews left England in 1290) to pursue their former way of living unhindered under the mask of Christianity. These marranos provided a natural network and support system for other Jews who returned secretly to England over the next few centuries under the guise of Spanish, Portuguese, or Italian merchants. The Lombards, who practiced usury on Lombard Street in London, were probably crypto-Jews. As in Spain, many English Jews went underground to preserve their fortunes. When Jews expelled from Spain in 1492 joined them, the time was ripe for expansion of Jewish influence over English culture under the guise of the reformed faith.

Many have noted this change in English culture and the subsequent rise of Britain as the philosemitic nation. Barbara Tuchman noticed that "England changed" during the 16th Century even though she "cannot fix upon the exact date ... when the god of Abraham, Isaac and Jacob became the English God."⁶ She believes the main reason "the heroes of the Old Testament replaced the Catholic saints"⁷ was Tyndale's translation of the Bible, smuggled into England in 1526 in false bottom wine casks transported by Sephardic Jewish merchants. Tyndale's translation, says Tuchman, influenced England even until the Balfour Agreement establishing the Jewish presence in Palestine in the early twentieth Century:

With the translation of the bible into English and its adoption as the highest authority for an autonomous English church, the history, traditions and moral law of the Hebrew nation became part of the English culture, became for a period of three centuries the most powerful single influence on that culture. It linked, to repeat Matthew Arnold's phrase, "the genius and history of us English to the genius and history of the Hebrew people."⁸ This is far from saying that it made England a Judeophile nation, but "without the background of the English bible it is doubtful that the Balfour Declaration would ever have been issued in the name of the British government or the Mandate for Palestine undertaken, even given the strategic factors that late came into play."⁹

Tuchman writes as if the Old Testament were unknown in England until the first half of the 16th Century, a patent absurdity. Jacques Maritain's comment is more perceptive. Whenever the Bible is ripped out of context, "revolutionary ferment of extraordinary violence"¹⁰ erupts. Once the Church is removed as the arbiter of Scripture—once Scripture was no longer read according to what Augustine called "the spirit"—it gets read, as Augustine warned, according to "the flesh," the way the Jews read it, as a prescription for establishing heaven on earth and, ulti-

mately, a front for appetite. The gospel becomes “carnal” when separated from the Church; it becomes a justification for violations of chastity or of the prohibition against usury. It becomes, as Nietzsche claimed, a front for the will to power.

This judaizing tendency reached its full flower when Thomas Cromwell’s great grandson became dictator in England. As Tuchman says, “With the Puritans came an invasion of Hebraism transmitted though the Old Testament.”¹¹ Tuchman adverts to the notion that Scripture is a front for appetite, saying the Puritans “followed the letter of the Old Testament for the very reason that they saw their own faces reflected in it.”¹² But she takes the idea no further. Puritanism meant the end of Christian morality and the importation of “Jewish habits.” According to Cunningham, as cited by Tuchman, “The general tendency of Puritanism was to discard Christian morality and to substitute Jewish habits in its stead.”¹³ The natural consequence was “retrogression to a lower type of social morality which showed itself at home and abroad.”¹⁴ The first manifestation of that moral retrogression was the widespread poverty characteristic of English life for centuries thereafter.

“By mid-16th Century,” Tuchman concludes, “it was possible to talk about a revolution, an international political movement bent on overthrowing the medieval view of the world and replacing it with something new.”¹⁵ In England, that “something new” was the rationalization of greed, appetite, and *libido dominandi* later known as capitalism. Whenever that age referred to its new system of economic exploitation, it used the vocabulary of a by gone era. And so it referred to the dawn of a new age of mammon and usury, and to the rise to power of revolutionaries well off from the theft of Church property and bent on imitating the Jews in theology and economics. None of these advances in finance could have been accomplished without the willing collaboration of the Jews. Like the Jews, the thieving English families supported “the forces of heresy in religion and liberalism in politics.”¹⁶ That meant usury, a system Lord Bacon would defend explicitly in an essay on economics. England became Jewish not because it read the Bible, but because the leading families promoted widespread distribution of heretical translations, which everyone had the right to interpret, as a front for usury and their consolidation of political power. Freedom meant the right of the powerful to determine what was true. Everyone was free to interpret the Bible as he saw fit. When that interpretation did not correspond to the interests of the powerful, *force majeure* would become the ultimate explicator.

When the ecclesial bond uniting England and Rome was severed, the bond uniting Englishmen was fatally weakened too, because once England stopped being Catholic it became an ideological nation favoring aliens who supported the new regime over the natives who opposed it, but also over those who simply didn’t understand what was happening. The recusant and the clueless were swept away by the same tide. The Protestant was the alien par excellence. His secret allegiance was to the shadowy conspiracy emanating from Geneva, not to his native country.

Not surprisingly, many of these aliens were Jews, either crypto-Jews like Marco Perez using the facade of Calvinism in Antwerp to cover his identity as a revolutionary, or descendants of Jews expelled from Spain.

If on the issue of the restoration of Church property, Mary found no support from her husband, who swayed by his father to oppose the pope and Cardinal Pole, had left the country immediately after the marriage anyway, she found even less support among her dubious advisors. Prominent among them was chief commissioner John Russell, progenitor of a family wealthy from looting the Churches that would equal the Cecils in influence. John Russell came from a family of wine merchants who traced their ancestry to the Roussels of Gascony, who traced their lineage to wine-trading Jews from Spain or Portugal. With a husband *in absentia* and advisers like Russell, the issue of Church property soon became moot. During the reign of Edward, Mary's predecessor from 1547 to 1553, "the loot went on at an appalling rate. When [Edward] died and Mary came to the throne, it was nearly completed. A mass of new families had arisen, wealthy out of all proportion to anything which the older England had known, and bound by a common interest to the older families which had joined in the grab."⁷⁷ Those families included "the Howards ..., the Cavendishes, the Cecils, the Russells, and fifty other new families" whose fortunes were based upon "the ruins of religion."⁷⁸ The monastic lands stolen by these families constituted one fifth of the wealth of the country. "[T]his transference had tipped the scale entirely in their favor as against the peasantry,"⁷⁹ who sank into a poverty from which they never recovered, only to emerge as an equally impoverished proletariat in the industrial revolution. By 1660, the king was a "salaried puppet"⁸⁰ in the hands of the magnates, while more than half of the population had been "dispossessed of capital and land. Not one man in two, even if you reckon the very small owners, inhabited a house of which he was the secure possessor, or tilled land from which he could not be turned off."⁸¹

The loot remained in the hands of the looters, who would use it to prevent re-establishment of the Church and economic policies inimical to usury, which they wanted to expand into a system of governance. Thwarted on the economic front, Mary tried to deal with the Protestant revolutionaries solely on theological grounds, an attempt doomed to fail. Unsurprisingly, Mary, the scion of the line that brought the Inquisition to Spain and saved it from internal subversion, brought the Inquisition to England to address the secret cabal that enabled Henry VIII to cast off her mother for the Lutheran sex agent Anne Boleyn. Philip, left for the continent shortly after the wedding (he was to return briefly in March 1557 and stay until July 1557) concurred with Mary's decision even though he was seldom there to implement it.

Mary began to burn heretics in 1555 in a campaign that the magnates condoned to foster popular hatred for the regime. Mary learned the hard way that times had changed. It was no longer 1480, and England was not Spain. The enemies of the Church had grown much more sophisticated in psychological warfare.

So Mary's enemies paid for ballads ridiculing her phantom pregnancy while she tried to get a handle on her evanescent foes.

In the five years of Mary's reign, 300 Englishmen died at the hands of her Inquisition. John Foxe, in exile in Switzerland, termed Mary's victims "martyrs." Protestant historians have expressed doubts about their piety. "The real truth about these 'Martyrs,'" according to Protestant historian Cobbett, "is that they were generally a set of most wicked wretches, who sought to destroy the Queen and her government, and under the pretence of conscience and superior piety, to obtain the means of again preying upon the people. No mild means could reclaim them."²²

Bishop Edmund Bonner of London was one of Mary's lieutenants in her crusade against Protestant influence. Foxe devoted a couplet to Bonner, the bloody bishop of London:

this cannibal in three years space three hundred martyrs slew
They were his food, he loved so blood, he spared none he knew

On May 28, 1555, a warrant was issued for the arrest of a secret Protestant cell with direct links to Elizabeth, Mary's half sister, and the next in line to the throne. Elizabeth was brought to Hampton Court for questioning. One of the conspirators named was a young scholar, John Dee, on the staff of Bishop Bonner, working as his assistant in ferreting out and punishing secret Protestant heretics.

John Dee was born on July 13, 1527, the same year Kerssenbroick saw fiery signs in the sky, presaging the end of the old order. There is no information on his place of birth, whether he was baptized and where, or any details about his family. Dee would come to fame as Queen Elizabeth's conjurer and astrologer, and the time of birth, aligned with the position of the stars, was essential in casting a person's horoscope. "In those dark times," the 17th Century historian John Aubrey wrote, "astrologer, mathematician and conjurer were accounted the same things."²³

Dee grew up in England under the shadow of Henry VIII's divorce and the country's looming break with Rome. Frances Yates called him the characteristic philosopher of his age. More than Tyndale's translation of the Bible, Dee is responsible for turning England into *the* Judaizing nation *par excellence*: Dee created the philosophy that allowed England's new rulers to integrate their lust for gain, their judaizing, their imperialism, and their penchant for magic into a more or less coherent whole. His enemies accused him of casting spells. He did a horoscope of the royal wedding between Mary and Philip, and informants later claimed that, in casting that horoscope, Dee had "endeavored by enchantments to destroy Queen Mary."²⁴ His role ranged from casting horoscopes to assign propitious dates for momentous occasions, for example, Elizabeth's coronation, to advising on matters geographical and political. By the time of his death in 1608, the tide of reaction was running against him, but by then he had left an indelible mark on what would become the world's premier Protestant empire and foremost promoter of revolution.

While a student at Cambridge in 1546, Dee put on a performance of Aristophanes' play *Peace*, during which a mechanical scarab beetle leapt off the stage in flight to the palace of Zeus. No one could explain how Dee accomplished this. Shortly after his *coup de theatre*, Dee left for the continent on the first of many trips to the centers of learning there. Dee went to Louvain, a center of what he called "the intertraffique of the mind"²⁵ in the Spanish Netherlands. The low countries were the delta of the continent's largest river, and analogously, all currents of thought, including the new revolutionary ideas, ended up there as well. The Anabaptists had gravitated toward the low countries after expulsion from Thuringia and Westfalia, and with them flowed the ideas of Radical Protestantism, along with Renaissance science from Italy, navigational discoveries from Portugal, and Cabala, in a millennialist redaction that tried to make sense of the expulsion of the Jews from Spain. Louvain was a home to all of these ideas, and Dee imbibed deeply. While there, Dee noted in his diary the arrival of the heir apparent, Philip of Spain, who would loom large in his career.

Dee's religious views at the time are unclear. Since he later was employed by Bishop Bonner, he probably was a Catholic, but Dee seemed equally at home intellectually in reformist England during the reign of the sickly child King Edward. In 1568 Dr., later Cardinal, William Allen, soon famous as the leader of England's exiled Catholics, warned students under his care at the new Catholic college at Douay in the Netherlands to keep their distance from "Ioannes Deus," whom he described as "*sacerdos uxoratus, magicis curiosisque artibus deditus*."²⁶ Was Dee a married priest practicing magic and uncanny arts? A member of the Walsingham intelligence community claimed Dee was ordained while in Bonner's service. If so, his ordination did not recommend him to Cardinal Allen, who suspected him of trafficking in spirits and double-dealing. Dee was, according to Allen, a purveyor of "certain irreligious influences,"²⁷ more dangerous because of his cover as a Catholic priest.

Dee's biographer tries to resolve the religious issue by claiming "Throughout his life, Dee refused to commit himself to a particular religion."²⁸ The same cannot be said of his politics. Dee was at home under Protestant and Catholic regimes because he believed in neither Protestantism nor Catholicism. He believed in an alternative to both, what Yates called "the occult philosophy in the Elizabethan age."²⁹ The clearest expression of his beliefs came later with publication of his *Monas Hieroglyphica*. The Monad was his symbol for the key to understanding the universe. It was intimately related to the language God spoke when he loosed the divine force that caused the universe to come into existence and then stay in orderly motion. Magic, as Dee understood it, involved "the human ability to tap this force. The better our understanding of the way it drives the universe, the more powerful the magic becomes. In other words, magic is technology."³⁰ Neither Protestant nor Catholic, Dee believed in magic, and he was willing to work with whichever regime was willing to pay for his services. Since the Catholics consid-

ered him a magus who trafficked in unclean spirits, that meant that Dee would work for the new Protestant establishment in England, which, was avid to put his discoveries to political use.

Magic determined his politics, which determined his religion. In 1552 Dee returned to find England had changed in his absence. "Everywhere statues were destroyed in the churches," Dee wrote in the diary he kept to the detriment of his reputation. "The great crucifix ... on the altar of St. Paul's was a few days ago cast down by force of instruments, several men being wounded in the process and one killed.... There is not a single crucifix now remaining in the other churches."³¹

Seeking some explanation, Dee sought out John Cheke, his former colleague at Cambridge. Cheke introduced Dee to his son-in-law, William Cecil, who in collaboration with Elizabeth, who knighted him as Lord Burghley, would become an architect of the anti-Catholic revolution during the latter part of the 16th Century. Burghley presented Dee to the court of Edward in 1552 and, under his auspices, Dee joined the household of Northumberland later that year.

When Mary died in 1558, Cecil probably rescued Dee from his exposed and precarious position as Inquisitor, because it was through Cecil that Dee had become an Inquisitor. Once Mary died, anyone associated with her regime was in jeopardy, most certainly someone like John Dee, Bloody Bonner's chaplain. Foxe's account of Bonner's persecutions bears this out. In the first edition of *Acts and Monuments*, Dee's involvement in the persecution is documented in detail. His name then disappears from the 1576 edition, although his words do not. Everything Dee said as Inquisitor is still in the book but, as Woolley puts it, "every occurrence of his name (more than ten) has been deleted or substituted with the anonymous label 'a Doctor.'"³² The reason is clear. Foxe learned Dee "was up to something," while ostensibly in Bonner's service, which made clear Dee was no "Catholic colluder."³³ Dee was a double agent. Claiming to be a Catholic in Bonner's service, Dee was really working for Cecil and Elizabeth and the cell identified in the arrest warrant of May 1555. Dee landed on his feet because he was working secretly for the new regime all along. In contemporary parlance, Dee was an "intelligencer." Dee was "a seeker of hidden knowledge, philosophical, scientific, as well as political."³⁴ As proof of his standing with the new regime, Dee chose the date of the Queen's coronation, which he set after consulting the stars and the time of her birth.

II

On October 25, 1555, roughly six months after Dee was arrested, Charles V abdicated as emperor. The abdication was complicated, and it lasted well into 1566. Charles was 55 but seemed much older, worn down by his vices and by shadow-boxing with forces out to destroy him but which he had difficulty identifying. His advice to Philip on England was misguided and would cause his son much heartache. They did not realize the sinister nature of the changes in England; both

were taken in by lies Elizabeth and her ministers spread about their intentions, deferring action until it was too late.

Charles came to the throne in 1516 when his father Ferdinand died. In 1496, the Jews were expelled from Portugal as part of a marriage agreement to unite the King of Portugal with the daughter of Ferdinand and Isabella. Those who refused to convert moved north, importantly to the Spanish Netherlands, where they soon made use of their skills at international trade. As early as 1512, large numbers of Sephardic Jews settled in Antwerp, "whose citizens," Nadler says, "perceived the financial advantage of admitting these well-connected merchants."³⁵

In 1516 when Ferdinand died, Charles was living in the Spanish Netherlands as the Jews arrived in large numbers. Luther would nail his 95 theses to the church door in Wittenberg one year later. Within the next half-Century, Antwerp would become a center of international intrigue involving Sephardic Jews, English Protestants, and German Anabaptists, culminating in the Iconoclast rebellion of 1566. By then, the reformation was in full swing. As Charles was to discover, Spain solved its Jewish problem by exporting it to the north. One of the tenets of the Black Legend is that Spain went into decline following the expulsion of Jews. To the contrary, "the Spanish Empire attained its greatest limits and material and intellectual power in the Century after the Expulsion."³⁶ But the problem showed up elsewhere. Many Jews remained unbelievers, even if they professed the faith to save their wealth, and "their descendants were in communication with *Jews scattered all over Europe*, building up new commercial empires, especially in the Low Countries and in England."³⁷ These Jews functioned as a sophisticated spy network that "quietly kept the anti-Spanish and anti-Catholic forces of the world informed as to naval, military, and commercial happenings in the peninsula. Thus the Jews, in the long run, took their revenge on the country that had cast them out. In this sense only can it be said truthfully that the exodus led to the decline of Spain."³⁸ Kamen claims one consequence of the expulsion was the creation of "an international Jewish conspiracy":

Several Spaniards later regretted the expulsion of Jewish financiers in 1492; in the seventeenth Century Spanish writers first claimed the growing wealth of countries like Holland was due to converso capital flowing into Amsterdam. Later, the mythical decline of Spain and the triumph of its enemies were blamed on the international Jewish conspiracy. Among the first to take this line was the poet Francisco de Quevedo, who claimed Jewish elders from all over Europe had held a meeting at Salonika, where they drew up secret plans against Christendom. Quevedo and others accused the count duke of Olivares of planning to invite the Jews back into Spain to undo all the consequences of 1492.³⁹

What went underground in Spain came into the open in the German principalities and the low countries. In Spain, heresy took on a quietist tinge and became "Illuminism" of the sort practiced by the Gnostics and the Albigenians centuries earlier. "Catholic Jews of slight orthodoxy" collaborated with Protestants of

the German-speaking north in their campaign against the Church. They offered Charles V 800,000 ducats if he would make certain "reforms" in the procedure of the Holy Office. "Charles," according to Walsh, "seemed unaware, most of his life, that he was surrounded by the agents of an international conspiracy to destroy everything that his heart loved and revered."⁴⁰

By 1540 the converso issue was over in Spain. Spain had saved itself by importing the Inquisition from southern France, and then by exporting its problem to the north of Europe. For some indication of what might have happened in Spain if the situation there had gone unchecked, we need only look at Poland. Jewish influence over Polish political life increased in intensity, fueling Polish imperialism in the East while weakening Polish rule at home. Graetz brags that a Jew in Constantinople chose the successor of Sigismund Augustus in 1572. Polish laws codified Jewish hegemony over large areas of Polish cultural life. Since disobedience to the predations of the Jewish tax-farmers was a capital crime in Poland, animosity against the Jews was widespread but severely repressed. An explosion of violence was all but certain. The explosion came when the Sejm, dominated by the Polish magnates and their Jewish administrators, rebuffed Cossack aspirations for political reform in 1647. Cultural drift in Poland led to an explosion of the sort the Inquisition prevented in Spain. As a result, the Polish republic went into terminal decline, expiring 147 years later.

The Jewish settlements in the newly-Protestant regions of the North drew Marranos like a magnet. Disaffected Catholics who had lived double lives as clerics now made common cause with the Jews who had led double lives after converting to Catholicism to preserve their wealth. A coordinated attack on the cultural hegemony of the Catholic Church proceeded when these groups came together. Revolution was a binary weapon, a Protestant-Jewish alliance from its inception. The Jews, as Newman shows, promoted every "reform" movement in Europe, from the Hussites to the Anabaptists, to weaken the hegemony of the Catholic Church, reasoning that the enemy of their enemy was their friend. In places like Antwerp and Amsterdam, the Jews put their wealth and their considerable expertise in finance and publishing at the disposal of the Dutch Calvinists and their princely protectors to wage cultural warfare against the Catholic Church and Spain, its defender. Liberation from the stress of a double life was intoxicating, and the intensity of the intoxication demonstrates the stress it exerted on those troubled souls. An orgy of "gluttony, drunkenness and lasciviousness" followed this "liberation of the northern man from the trammels of Roman culture."⁴¹ In the wake of this Reformation, a Venetian ambassador reported, "among the Germans, overeating was considered a virtue, and cupidity, among the Calvinists especially, was a synonym for superior industry; and that when a German was sober, he was thought to be ill."⁴²

Lured by the promise of wealth from the conjunction of river and sea trade in Antwerp, Portuguese conversos settled there as early as 1512, when the Neth-

erlands were still under Hapsburg control. Charles V, the Holy Roman Emperor, was under tremendous political challenges and had little time to figure out what was going on, much less how to stop it. Ratifying a *fait accompli*, in 1537 Charles V gave the expelled conversos permission to settle in the Spanish Netherlands as long as they did not revert to Judaism or Judaize.

Many of those Jews settled at Antwerp, a natural entrepot on the northern bank of the Scheldt River with easy access to the North Sea. Because of its location at the mouth of the Rhine delta, Antwerp was the link between European markets and the colonies European countries were establishing throughout the world. Antwerp soon became the richest city in Europe, "where merchants and usurers lived in palaces with regal pomp and luxury." It was

"the center of that commercial system which was soon to be superseded by a large international life ... a stately and egotistical city" which was then the centre of the Jewish money power, driven from Spain three quarters of a century before. Along the river were massive warehouses, stuffed with treasures from the ends of the earth.⁴³

Antwerp became the center for trade in East Indian spices and Brazilian sugar, and the agents for these firms were almost without exception Portuguese conversos. Indeed, the wealthy trading firms were almost exclusively Portuguese new Christians. In less than a generation, the Jews made Antwerp the center of world trade and finance. The Jewish merchant who came and went as a "Lombard," a "Genoese," and an "Italian," or more commonly a "Portuguese" had found a new earthly paradise. His new-found freedom allowed him to re-establish the Jewish commercial supremacy of the Middle Ages. Because of the expulsion of the Jews from Spain, Antwerp became the center of a large mercantile network that included Jewish communities in Lyons, Ferrara, Rome, Turin, Venice, and Ancona and extended to Ragusa, Salonika, and Constantinople, and south to Suez and Cairo, the line of the overland trade to the Indies. That mercantile network also doubled as a spy ring.⁴⁴

The Jews who controlled the spice trade reinvested their profits in the new printing trade, which they quickly used for cultural subversion and psychological warfare by printing Protestant bibles. The printing business combined with the intelligence network gave the Jews and Protestants a significant advantage in the war with Spain. Soon the Jews were smuggling Protestant bibles into England, making a handsome profit from cultural subversion.

By the end of the 16th Century many conversos had moved to Amsterdam, then under Calvinist control, where they threw off the appearances of Christianity and formed their own Jewish communities. Beginning around 1603, the marranos in Holland emerged as Jews. The confessor of Phillip II's sister Maria, Fray Vicente de Rocamoro, disappeared suddenly only to re-emerge in the Jewish community in Amsterdam as Isaac of Rocamoro. The new Jews of Amsterdam had peculiarly Catholic devotions to figures like the Old Testament figure "Saint Esther," but

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Catholicism disappeared gradually from their culture, replaced by the emerging Protestant revolutionary view.

In 1540 Charles received disconcerting news that the Marranos in Antwerp were engaged in a propaganda war against the Catholic Church. The Marranos had a disconcerting affinity for Protestantism and, unlike Luther, kept that affinity a secret in times of danger. Charles was surrounded by men, including clergy, who had secretly gone over to the other side. "[S]ecret Jews wound themselves into the confidence of Charles and his very family, and sapped the foundations of the Faith he loved under cover of some of the new fashionable opinions from the north; the new Jewish communities at various strategic points in Europe were quietly building up greater empires of economic and political strength to oppose and to plague him and his successors."⁴⁵

Two years later, the Austrian branch of the Hapsburg family banished all Jews from Bohemia after they were discovered passing military intelligence to the Turks. The Jewish refugees then moved to Poland and Turkey. In 1545, Charles learned that Marranos from Spain and Portugal were involved in secret arms shipments to Turkey for use against Christians. Four years later, Charles expelled the Marranos from Antwerp. Many Jews remained as Catholics, while others became Protestants and migrated to England, where they continued in the ongoing insurgency against Spain and the Catholic Church. Sandoval found in Jews a perennial racially based inclination toward "ingratitude" and subversion. The racial interpretation of Judaism that arose in Spain was given new life by the Marranos of the Netherlands, whose evil tendencies were like "the inseparable accident of blackness"⁴⁶ among Negroes. "The slightest provocation," Sandoval continued, tended to "pervert the Marranos" into reverting to Judaism, making them "extremely dangerous in communities."⁴⁷

Despite expelling the Jews from Antwerp, Charles was at a loss deciding how to deal with so subtle an enemy. Perhaps passion clouded Charles' judgment. According to Walsh, "If the Emperor had put on the strong armor of sanctity which the Church, his wife and his conscience had often urged upon him the result might have been different, but a Charles dallying with lusty Barbara Blomberg between fits of the gout and spurts of gluttony was no match for the Jews."⁴⁸

Charles also failed to deal with the Protestants effectively. One of his greatest regrets as he lay dying was that he did not execute Luther as a heretic and traitor during the Diet of Worms. The limited damage done by the Protestant revolt during his reign was not due to his ineffectual efforts to stop it, but the internal fragmentation and dissension in the movement.

Writing in 1564, the year Calvin died, and 18 years after Luther's death, an English Catholic apologist described tongue-in-cheek, the many alternatives to Catholicism:

Now, so ye be no papist, ye may be a Sacramentary, an Anabaptist, or a Lutheran; and then a Civil, a Zealous or a Disordered Lutheran, among all which ye may

choose of what sort in each branch ye list to be; whether ye allow two sacraments with the zealous Lutherans, three with the Leipsians or four with the Wittenbergers; whether ye will be an Osiandrin, a half-Osiandrin or an Antiosiandrin; whether a close Anabaptist or an open Anabaptist, a new Pelagian or a new Manichee. Whether ye say the body is with the bread, or the bread without the body, or pledge to assure the body, or the very value and effect of the body. All these with a number of other doctrines professed and defended freely of Protestants hath God now revealed for truths, faiths and gospels to recompense the darkness of nine hundred years.⁴⁹

The half-humorous irony bespoke the confidence of the Catholic cause in the wake of the Council of Trent; it derived nothing from the befuddlement of an emperor grown old before his time and too worn out by his vices to carry on the task God had ordained for him. Nonetheless, the year of Charles' abdication saw a dramatic reversal of fortune for Catholicism. Philip II, his son, would never bear the title emperor, but as the King of Spain, he carried on the struggle for the Catholic faith that his father should have fought. His name became synonymous with the Counter Reformation, especially its military application. Beyond that, the papacy went through rebirth and revitalization, the likes of which had not happened before. The change in papal character from a Renaissance Epicurean like Alexander VI to an ascetic like Pius V was dramatic.

III

In August 1559, Pius IV was elected pope. He reconvened the Council of Trent, reassembling the church's bishops to answer the challenges of the reformers and provide a program of reform. Beginning with the election of Paul IV in 1555, the popes, strengthened by the doctrinal clarity and the ecclesial reform that Trent enabled, exercised their office in a way unheard of for decades if not centuries. By the time Pius IV became pope, the Peace of Augsburg, which tried to resolve the Protestant split in the Germanies with the formula, "*cujus regio ejus religio*," was not working. Europe needed a thoroughgoing reform, better theological clarifications, and political resolution. The Protestants were determined to press their political advantage despite the doctrinal splintering that plagued them.

When the Council of Trent reconvened in January 1561, the English bishops weren't there, because Elizabeth would not allow the papal delegates announcing the council to set foot on English soil. But 113 other church fathers were, and when they finished their deliberations on December 4, 1563, the church tied up over 17 years of loose ends, providing successive church leaders with a blueprint that would be remarkably successful in reversing much of the damage wrought over the past half century. By the time the council was over, "simony, pluralities, non-residence, ignorance, and racketeering" were no longer synonymous with church administration.⁵⁰ Pius IV took a knife to his own household, firing 400 hangers on in what O'Connell terms "radical surgery."⁵¹ The operation was a success, largely because of the people who implemented the council's teachings. Pius V succeeded

The Jewish Revolutionary Spirit

Pius IV in 1566, and a series of equally remarkable popes followed Pius V, all united in implementing the same program. Ignatius of Loyola, one of the Church's great organizational geniuses, died in 1556, one year into Pius IV's reign. Ignatius did not found his organization to fight Protestants, but his followers like Edmund Campion in England and Peter Canisius in the Germanies adopted that role with remarkable success. Once equilibrium was reestablished in Europe, the Jesuits turned to the colonies of Spain and France in the New World, where their zeal was crowned with similar success. When the Counter Reformation had run its course, Protestantism was on the defensive, and the Church was run according to a new canon of organizational principles. Before 1555 the cardinals controlled the pope; after 1598 the pope controlled the cardinals as the church centralized its power to deal with the centralization of the newly emerging modern state.

Lutheranism, which was either blessed or rendered ineffective (depending on your point of view) by Luther's innate conservatism in matters not of burning personal concern, became, as Thomas Muentzer predicted, a docile tool of small German principalities; it was in no position to lead an international revolutionary movement, especially one that required close collaboration with the Jews. On May 5, 1527, Lutheran German mercenaries sacked Rome, and the Jews took it as a sign that the Messiah, a handsome Marrano named Solomon Molkho, was on his way to redeem them. In 1530 the Lutherans, under Philip Melanchthon, showed revulsion at this Jewish presumption and the complicity of the Judaizers, when they issued the Augsburg Confession, which condemned millennialism and the belief in the rule of the saints on this earth, a doctrine promoted by Anabaptists then and Calvinists later. Melanchthon and Luther were deeply offended by Molkho's apocalyptic tone and condemned the Christian version of his ideas as a Jewish doctrine. Molkho was burned at the stake in Italy in 1532. In 1542 Luther expanded his attack on the Jews by writing an intemperate invective that has caused Lutheran theologians intense embarrassment ever since. The defection of Luther and Melanchthon from the revolutionary cause left the field open to the Calvinists in Geneva, but before they could assume the mantle, they had internal issues to resolve.

The accusation that Protestants were Jews was not new. Calvin claimed an opponent "called me a Jew, because I maintain the rigor of the law intact."⁵² Others claimed the Genevan reliance on "*jure gladii*," the law of the sword, to suppress dissent made Calvin "a Jew." Calvin was a lawyer before he became a reformer; his reliance on the law to micromanage the minutiae of everyday life reminded many of Jewish proscriptions in Deuteronomy and Numbers. His notion that idolatry should be uprooted by military force was consistent with the Anabaptist reading of the Old Testament. His approach was a more refined, more sophisticated, and more legalistic appropriation of the Old Testament than the version that had inspired the Anabaptists in Muenster and the Taborites in Bohemia. The idea Calvin was a Jew or he was working for the Jews was, therefore, not new or far-fetched.

The evidence that Protestantism was Judaizing was there for all to see. Graetz and Newman agree the Jews played an important role in the Protestant revolt. Walsh quotes Cabrera, a Spanish Marrano, who claims "most of the heresiarchs and heretics of this present Century have been of those people," i.e., the Jews. "It is beyond question," he continues, citing another Jewish historian, that "the first leaders of the Protestant sects were called semi-Judaei, or half-Jews, in all parts of Europe," and "men of Jewish descent were as conspicuous among them as they had been among the Gnostics and would later be among the Communists."⁵³

Luther, Zwingli, and Calvin were all students of Nicholas of Lyra, a Franciscan monk of Jewish descent who lived in the 14th Century. Nicholas got his ideas from Raschi, who was the conduit that allowed the Talmudic scholarship of his father, Isaac of Troyes, to flow directly into Protestantism. Reuchlin was another conduit. When Pfefferkorn accused Reuchlin of being in the pay of the Jews to disseminate their propaganda, the essential truth of the charge caused Reuchlin to issue a violent denial in his pamphlet *Augenspiegel*. Reuchlin's battle with the Cologne Dominicans was the diversion that allowed Luther to issue his 95 theses with impunity. In each instance, Protestantism exhibited not an advance over Catholic thought, but "one long retrogression toward the moribund Judaism of the Pharisees of the time of Christ."⁵⁴

Conversos waiting impatiently to throw off the pretext of Catholicism were in communion with the Jews throughout Europe and together they formed the nucleus for the coming international revolt. Their skill in finance and printing made them powerful culture warriors who could influence events in ways their opponents had difficulty understanding, and they were quick to put these skills in the service of Messianic political movements. The constant in Jewish participation in revolution from Simon bar Kokhba to Trotsky was not race but rejection of Christ. Revolution was a theological project from its inception:

It was their great tragedy that, having failed to understand Who Christ was, [the Jews] could not get rid of the messianic consciousness for which they had been chosen and consecrated. Finding closed to them the only spiritual door to salvation, they were constantly driven to seek redemption in the here and now, in the resources of matter, in gold and power, in anything, anywhere but Christ. When all their kingdom had turned to dust in their patient hands, and the inevitable scourge of persecution came to scatter them again and again, they still followed leaders who kept them blind, and remained missionaries of what Saint John called "the spirit that dissolves Christ."⁵⁵

Many of the Jews expelled from Spain and Portugal fled to cities in France. Many more made their way to the Spanish Netherlands, where Charles allowed them to flourish. Lucien Wolf claims large numbers of English Protestants—"and doubtless the most active in propaganda and organization"⁵⁶—were Jews who had become Calvinists in Antwerp where they were active in the Protestant movement and "had given up their mask of Catholicism for a not less hollow pretense of Cal-

vinism.”⁵⁷ There was a natural affinity between the Calvinists and the Jews. Both were “enemies of Rome, Spain and the Inquisition.”⁵⁸ And Calvinism was a form of Christianity similar to Judaism in its attitude toward idolatry and the law. As a result, the Jews “became zealous and valuable allies of the Calvinists.”

There is no indication that Calvin or his lieutenant Beza were of Jewish descent, but many of their preachers were. Calvin was hardly as flamboyant as Bokelzoon in playing the Old Testament prophet, but he was as willing to have his followers use the sword as any latter day Gideon, even if he didn't wield it himself. In a letter to his English followers, he said anyone who refused to give up the Catholic faith must be put to the sword. Because of his legalism, his lack of charisma, and his willingness to create a systematic framework for his thought, Calvinism became an international movement that soon eclipsed less intellectually powerful rivals like Anabaptism as the *avant garde* of the revolutionary movement. Calvin tried to distance himself from the Jews, but he nevertheless relied on them as his intellectual inspiration and co-revolutionaries, especially as spies. Neither his police state in Geneva nor the imitation of it erected in England could have prospered without the Jewish intelligence ring in the spice trade in the Netherlands.

The embarrassment Molkho caused in Protestant circles would be palpable for quite some time. In 1530, Oecolampadius accused Michael Servetus, the Unitarian Spanish physician who discovered circulation of the blood before Harvey, of Judaizing. Michael Newman says “The career of Michael Servetus ... affords a vivid instance of the imprint of so-called ‘Jewish influence’ upon the Reform movements of the Christian Church.... Jewish friends and his study of Jewish literature ... served to create both the atmosphere and the special background wherefrom the revolutionary doctrinal system of Servetus emerged.”⁵⁹ Newman dismisses race as an influence on Servetus’ conversion to a Unitarianism indistinguishable from Judaism, but there is no evidence he was a Marrano. Judaizing was a matter of intellect and will, not some involuntary biological reaction. “The ‘Judaizing’ tendencies in individuals such as Servetus, and in movements such as the Puritan, the Unitarian and others, “by no means depended upon deeply hidden traces of Jewish blood-heritage.”⁶⁰ Servetus was corrupted by contact with Marrano teachers from whom he learned Hebrew and medical lore, including what they knew about blood. “It is beyond all reasonable doubt,” says Newman, that Servetus “derived his unusual Hebrew knowledge and perhaps also his advanced medical lore from Marranos in the Spanish Peninsula.”⁶¹ After finding the Jews right on medical matters, Servetus concluded they were right on the Trinity. “We are surely justified in assuming that his vigorous anti-Trinitarian views,” Newman continues, “were also absorbed from these Jewish teachers.”⁶² The papal nuncio said Servetus was corrupted by unauthorized translations of the Bible distributed by the Jews in Spain “from their headquarters in Antwerp.”⁶³ Newman suggests that in Paris, Servetus saw French translations of Luther’s works “written and printed by Jews.”⁶⁴

In 1531, Servetus wrote *De Trinitatis Erroribus*, published in Strasbourg, a hot-

bed of Anabaptism, in which he used the writings of Rabbi David Kimchi to attack the dogma of the Trinity, a move certain to make him unpopular in Catholic and Reformed circles. The threat to the Protestants was significant, because Catholics could now cite Servetus's anti-Trinitarianism as the logical conclusion of the Reformation's Judaizing, and they could point to the numerous Hebrew citations in his writings as proof. Servetus was re-baptized at 30, but he soon turned on the Anabaptists too. By the 1550s Servetus was a wanted man, and wanted more by the Protestants than by the Catholics. In 1553 Calvin engineered his arrest at Vienne on charges of heresy. Escaping from prison, Servetus thought of returning to Spain. Perhaps fearing that he might fall into the hands of the Inquisition, Servetus went to Geneva instead, where he fell into the hands of Calvin's police state and was put on trial for heresy. The Calvinists claimed Servetus "had written, published and said that to believe there were three distinct persons: Father, Son and Holy Ghost, in the single essence of God was to forge or feign so many phantoms and to have a God parted into three, like the three-headed Cerberus of the heathen poets."⁶⁵ They found him guilty, burning him to death at the stake.

Calvin's resort to the tactics of the Inquisition caused considerable consternation among the Reformed Party. Calvin was not stupid enough to be unaware of the risks, and probably proceeded because the alternative was even more fraught with danger. What was the alternative? To acquiesce in the accusations that the reformed faith was judaizing and that Calvin and his associates were secret Jews? "The central contention of the opponents of Servetus," says Newman, "was that his entire theological system was a vindication of Jews and Judaism."⁶⁶ Servetus was to Calvin what Muentzer was to Luther. He was the disciple who carried the master's premise to its logical conclusion, and in so doing, left the new system dangerously exposed to attacks by its enemies. No revolution can succeed without a boundary on its flank, and the only way to create it is by brute physical force, since revolution has no internal order. So Zizka exterminated the Adamites; Luther urged the German princes to slay Muentzer and his peasant followers; and Calvin burned Servetus at the stake. Cromwell would have to deal with the Fifth Monarchy Men, and Stalin would have to deal with Trotsky, but the precedent was established. "When Calvin burned Michael Servetus at Geneva in 1553," Newman writes, "he was trying to burn away the influence exercised by Marrano Judaism on the dogmas of Christianity."⁶⁷ He was also trying to maintain control over a movement that naturally tended toward Judaism. Calvin's critics insisted that "by their strenuous insistence upon the effects of Adams's transgression as compromising mankind at large, and Abraham's readiness to sacrifice his only son," Calvin and his fellow Reformers had "interspersed the religion of Christ with such an amount of Judaism that their Christianity was in many respects a relapse into the bonds of the Law from which Christ had set us free."⁶⁸ It was a serious charge; Servetus paid for Calvin's answer with his life. Calvin dealt with the Jewish issue by burning Servetus at the stake, stopping the mouth of those who called him a ju-

daizer, while incorporating Jewish principles into his system and baptizing them as Calvinism. By time of its founder's death in 1564, Calvinism had replaced Anabaptism as the cutting edge of Protestant revolutionary thought. By the time the Catholic Church aroused itself from the decadent indolence of the Renaissance, Anabaptism was gone and "the enemy it encountered everywhere wore the face of John Calvin."⁶⁹ Calvinism became the intellectual leadership of the revolutionary movement because, as Marvin O'Connell says, "In Geneva reformation went hand in hand with revolution."⁷⁰ Calvin rescued the revolution "when the Protestant reform was wavering on the brink of anarchy."⁷¹

Calvin's lieutenant Beza tried to convert the King of France to Calvinism in 1561, and the Dutch descendants of Jan Bokelzoon turned to Calvinism when Anabaptism became the god that failed in Muenster. By the time of Charles V's abdication, Calvinism led the revolutionary movement, and the focus of its activity was the Spanish Netherlands.

IV

Once Elizabeth was crowned on January 16, 1559, Cecil lost no time in putting his plan to cut England off from Rome into effect. The first act of Parliament under the new regime abolished the spiritual jurisdiction and authority of the pope in England. The Act of Supremacy was the first in a line of increasingly draconian penal enactments "to eradicate the Catholic faith from England and to set up Protestantism in its place."⁷² The same Parliament then abolished the Mass, making it a criminal offense to say or hear it. Taken together, the two acts were "tantamount to doing away with the Catholic religion in England."

The first ideological state followed. To be a good Englishman, Elizabeth's subjects had to affirm by oath that all spiritual jurisdiction was vested in the Queen, "who thus became supreme governor in all spiritual and ecclesiastical things and causes as in temporal."⁷³ The Good Englishman also had to attend the new worship or suffer onerous fines. Those who refused were known as recusants or refusers, and some paid the price of martyrdom. England became known as "perfidious Albion" because of the religious hypocrisy of its leaders: "They were ashamed to admit to catholic sovereigns abroad that they were cruel persecutors of Catholics at home and so they tried to rob their victims of the martyr's crown by pretending that they died as traitors."⁷⁴ Like Hamlet in Denmark, the recusants learned what it was like to live under a "rotten" regime which would not admit its intentions or its origins honestly and which punished those who did by deeming them traitors. "They were traitors to the godless state," Knox wrote, "because they would not be traitors to Almighty God Thus it was that the new religion was forced upon a reluctant people."⁷⁵ This time the English bishops did not go along, and they were replaced by a motley assembly of political opportunists, who then replaced the loyal Catholic clergy with hacks, pothecaries, and dawbers who outdid the most venal of their medieval predecessors in seeing religion as an avenue for financial gain.

Gradually, fanatical Calvinists like Francis Walsingham created a regime of mammon in England that was naturally philosemitic. On the theoretical level, this philosemitism found expression in the system known as capitalism. On the practical level, Walsingham collaborated with the international Jewish spy ring that complemented his domestic intelligence efforts. Together they would form a new, formidable weapon to thwart the Counterreformation on the continent.

Cecil's anti-Catholic legislation made apparent the error of Charles and Philip's policy toward the magnates. Elizabeth was a tool of Cecil, who, along with the other magnates, was determined to hold on to the loot stolen from the Church. If Mary had immediately returned the monastery lands to their rightful owners, and if she had an heir, things might have turned out differently. But Cecil and his gang of looters, emboldened by the inactivity of Charles and Philip, pressed their advantage as the powers behind the throne. By his opportunism, Philip had allowed the emergence of a regime "which would become the rallying point of the new Protestant world ... and plague him to the day of his death."⁷⁶

Cautiously at first, the Protestant exiles returned to offer their services to Cecil. Francis Walsingham returned from exile in Switzerland and became Cecil's spymaster. In 1559, John Knox returned to Scotland and, collaborating with Cecil, turned Scotland into an English fief by buying off the nobility by bribing them with stolen Church lands. Once the lairds were assured they could appropriate the revenues accruing from monasteries and bishoprics, they "turned a movement into a revolution by solemnly proclaiming themselves Lords of the Congregation and protectors of the Protestant Kirk."⁷⁷ As a result, the Catholic Faith was banished from Scotland, attending Mass became a capital crime, and Mary, Queen of Scots, great grand-daughter of Henry VIII and next in line to the English throne, became a prisoner in her own country. In 1559 it looked as if all Europe might follow Germany's example and become Protestant. Scandinavia and Switzerland had thrown off the Catholic yoke. England had done the same. There was no reason to believe the rest of Europe would not follow. Emboldened, Cecil became less fearful of antagonizing Philip. When the King of Spain complained about English pirates preying on his Flemish subjects, Cecil refused to make restitution, thus encouraging the pirates. With Philip outwitted, the time seemed ripe for a bold initiative.

So Cecil inaugurated England's new foreign policy by proposing Elizabeth as the head of the anti-Catholic crusade. Referring to Cecil, O'Connell says, "Many of [Elizabeth's] closest advisers would have had her mount a Protestant crusade ... but the queen took a decided worldly view of the dangerous world she lived in.... The advantage to be pressed was English not Protestant."⁷⁸ With the Act of Supremacy, however, there was no difference between being English and Protestant. Elizabeth and Cecil had alienated the Church of England from Rome and intended to put the country in the service of the Protestant cause. To be a good Englishman, one had to be a Protestant. Anyone else was a second-class citizen and, if Catholic, a traitor fit to be hanged. Foreign policy would serve the Protes-

tant cause, which would be bound up with an English nationalism unknown in the middle ages. Together, they would form the nucleus of British Imperialism for centuries. Shortly after coming to the throne, Elizabeth

sent emissaries to the kings of Denmark and Sweden, the princes of Germany and the rulers of Switzerland "and all States alienated from the Catholic Church," proposing a league "not only for the defense of their religion but for its propagation and to so much for the security of their own affairs as to cause trouble and detriment to the Crown of France." To dispose men's minds to this effect she sent four English preachers, four Germans and one Frenchman, from England to Germany, who, feigning to be moved by religious zeal and ardor, went to visit many cities and princes, sometimes themselves preaching what they thought might most facilitate their object, and sometimes making the local preachers perform the office.⁷⁹

According to the cardinal of Lorraine writing to the Venetian ambassador to France, the plot originated in Geneva. On July 13, the day of Henry II's death, Throckmorton wrote Cecil claiming the moment had come to move against France and take back Calais, even though France and Spain were at peace. Cecil felt the new order in England was a model for Europe; the time was right to press the advantage of the "invisible kingdom of opposition,"⁸⁰ a "link of mysterious co-operation between enemies of the Catholic Church, who raised such formidable obstacles, all over the world to King Philip II."

V

Shortly after Elizabeth's coronation in 1559, John Dee "performed a disappearing act."⁸¹ Little is known about his activity during the next five years except that he went abroad, and while abroad, learned to read Hebrew. Woolley claims he "taught himself Hebrew"⁸² to become involved in a new field of research, the Cabala, from which he would learn the secrets of the universe. But Dee probably did not teach himself Hebrew. If he possessed such formidable linguistic ability, he could have stayed home. He went abroad to learn Hebrew and begin his study of the Cabala. Like Reuchlin before him, he learned Hebrew at the feet of the rabbis. Learning Hebrew any other way is unlikely. No one studied Hebrew at the university, because no one taught it there. Dee could not learn Hebrew at the feet of rabbis in England, but as he probably learned in the Netherlands in the 1540s, he could do it there among the Jews newly emigrated from Spain and Portugal. He probably wanted to learn Hebrew because he wanted to learn Cabala so he could practice magic. "The chief practitioners of magic and astrology were Jews,"⁸³ and the people most likely to pay Dee for his occult knowledge were militant Protestants like "William Cecil and Lady Elizabeth" and "lukewarm and questionable Catholics [such] as Catherine de Medici and her weakling sons, all of them infected with heresy."⁸⁴

The link between supply and demand is significant because we have to assume that Dee went not on his own to the continent but as an agent of the Cecil

regime. Dee became an agent of the Cecil/Elizabeth faction at the time of Queen Mary, and the evidence indicates he remained one for the rest of his life. He was certainly an agent when he went to Prague in 1583. This is not to say he was well-rewarded. None of Walsingham's "intelligencers" was. They were paid according to performance, after the fact, and according to the government's need; Walsingham was particularly stingy, keeping agents dependent on him rather than *vice versa*.

Dee was most probably sent abroad to learn Cabala because both Dee and Cecil considered Cabala the cutting edge of the new science and the new intelligence technology. Unlike Scholasticism, especially the English nominalist variety that had soured Luther, neither Cabala nor the occult science based on it wasted time learning about essences for the sake of truth. As Reuchlin had said over half a Century earlier, Cabala delivered tangible results like gold and power.

If Dee, as Yates maintained, truly was the characteristic philosopher of his age, the characteristic philosophy of that age was the *occulta philosophia* that Dee received directly from Reuchlin's student, Cornelius Agrippa. Through Cabala, Dee made a clear break with the Middle Ages. Because he had the support of the government, he was able to redefine England in a fashion that was both revolutionary and enduring. In the 1590s, Shakespeare would deal with the changes Dee had wrought, viewing them in both a positive and a negative light. According to the negative view, the occult philosopher was saturnine, which was also characteristic of the Jews; he was melancholy because of the deep insights the occult philosophy gave him. Hamlet was a dramatic representation of the occult philosopher. Durer's famous etching of Melancholy was a pictorial representation of the same thing. The positive view of the new man—the Renaissance man as the English Magus—shows up in the *Midsummer Night's Dream* and the *Tempest*, both of which are suffused with magic. Prospero was, according to Yates, modeled on Dee. His island kingdom was the new occult Protestant England, based on James Strachey's description of Bermuda, an island known on comorparary maps as the "*insula daemonum*."

The Renaissance Man was a Magus, and Cabala made him one. An unfortunate result of the expulsion of the Jews from Spain was the introduction of Cabala into Christian circles. Reuchlin wrote his first book on Cabala in 1492, the year the Jews were expelled. It is obvious, however, that Jews had been in Italy for quite some time, but all of the Jews, whether recently expelled or not, had to come to grips intellectually with the expulsion, and the Lurianic Cabala was one way the Jews dealt with this calamity. Under the influence of the Cabala, Jewish thought became more apocalyptic, more millennialist, and the ferment in Jewish circles soon had an effect on Christians. Jews expelled from Spain brought the Cabala directly to England, initiating, Yates says, "the gradual integration of Jewish influences into European culture."⁸⁵ Yates tries to make sense of the anomalies in Dee's thought—Dee was a brilliant mathematician and geographer, but he was also a "conjurer" of angels who believed he was "an ardent reformed Christian"—by call-

ing Dee a "Christian Cabalist" who supported "the 'more powerful' philosophy implicit in Neoplatonism as understood by Pico, Reuchlin, Giorgi, Agrippa and as developed in the Renaissance occult tradition."⁸⁶

Before long it becomes clear that "Christian Cabalist" is a synonym, if not a euphemism, for Judaizer, and before long it becomes equally clear that it was through Dee's redefinition of science the Talmud made its first serious entry into English culture. Cabala, not Tyndale's translation of the bible, marked the beginning of England as the philosemitic nation. Cabala was the lens through which Dee saw all of the trends the new government was interested in, from usury to "intelligence," thus redefining what the now Protestant country would promote. What it would suppress was already clear: the Mass was gone and with it any connection between the Englishman and Catholic Rome. In its stead, Dee promoted imperialism, magic, usury, and the occult science as state of the art intelligence technology. "Dee is certainly following Agrippa's outline in the *De occulta philosophia* and that was a work founded on Renaissance Magic and Cabala. Also he hints in the Preface at higher secrets which he is not here revealing, probably the secrets of the angel-magic."⁸⁷ Dee's Christian Cabala would link the messianic politics of the Hussites and Anabaptists with the cabalistic arcana of Renaissance magic, and out of that marriage England would emerge as the messianic Protestant nation. Its main literary propagandist in the Elizabethan age would be Edmund Spenser. Following his lead, John Milton would become the literary propagandist for the Puritan age. The common denominator shared by messianic politics and renaissance magic was Talmudic Judaism, which sank its tenacious tendrils into English soil.

Yates' use of the term "Christian Cabala" is intended to cover a multitude of sins. On the one hand, Christian Cabala is the "'more powerful' philosophy that was to supersede scholasticism, as potentially a world-wide movement of reform, to be applied not only in Elizabethan England"⁸⁸ but throughout Europe. In this sense, "Christian Cabala" is a euphemism for judaizing Protestantism. On the other hand, Christian Cabala also means involvement in "good" or "white" magic. Dee insisted, and Yates accepts the claim, that he was only speaking with "good" angels during his conjurings. "A pious Christian Cabalist," Yates writes, "is safe in the knowledge that he is conjuring angels, not demons. This conviction was at the centre of Dee's belief in his angelic guidance, and it explains his pained surprise when alarmed and angry contemporaries persisted in branding him as a wicked conjurer of devils."⁸⁹ Dee could make that claim only because Catholicism had been banned from England by the time he began his conjurings. The Catholic position was clear: if a man attempts to summon angels, only fallen angels will respond, and then only if he puts his soul in jeopardy. Christopher Marlowe stated the orthodox position in *Dr. Faustus*, his attack on Dee's cultural hegemony over the new "England" Dee had created. The nuncios took the same position in Prague, when Dee showed up there.

Yates also claims "The sensational angel-summoning side of Dee's activities was intimately related to his real success as a mathematician."⁹⁰ This too is false. If Dee was successful as a mathematician, it was despite his involvement in Cabala, for Gematria is to mathematics what astrology is to the study of the universe, which is to say, a false start down a blind alley. Only when Mersenne cleared the intellectual rubbish the Reuchlin-Agrippa-Dee tradition had spread could science and mathematics emerge from the mumbo-jumbo Elizabeth and Cecil promoted as the antidote to Catholicism and Scholasticism. Dee undoubtedly produced wonders for the government agencies who wanted to use his magic "to drive the Prince of Parma from our land,"⁹¹ as Marlowe put it later, but they led nowhere. It was not only Dee (or Giordano Bruno) whom Marlowe had in mind when he has Dr. Faustus say, "Tis Magick, Magick that hath ravish'd me."⁹² It was his country as well.

The change in thought in England that Dee promised through Cabala was not unlike what Karl Marx promised 300 years later. Before men used philosophy to describe the world, but now Dee, as master of Cabala, would change the world through magic. The principle was simple: Hebrew was the language spoken by God himself. It was by the divine word that the world came into being and continued to function. So any man who knew those words could bend the universe to serve his will, just as God could. One technique was known as Gematria, which involved learning the numerical significance of Hebrew words, each letter of which had a numerical value. Cabala was related to the Pythagorean idea that reality was ultimately number. But another feature of Cabala was its preoccupation with angels. Copernicus' *De Revolutionibus* appeared in 1643, but Dee was still living in a universe in which things were in motion because an intelligent spirit was moving them. The spirits that moved the stars and planets were known as angels. One preoccupation of Cabala was learning the names of angels, as well as figuring out just how many there were (301,655,172, according to one set of calculations). If a man, through magic, could learn their names, he could, like God, command them to do his bidding. According to contemporary thought—thought which Dee accepted completely—the heavenly bodies determined the existence of minerals in the earth. The fact that Mercury was both a planet and an element was just one indication of this correspondence. The moon was silver. The sun corresponded naturally to gold, and so gold was normally found in the tropics, where the sun was strongest. By learning the names of the angels who moved planets like the sun, Dee would become the master of the elements, able to change lead into gold, as well as the master of intelligence, able to send messages (aggelos meant messenger) back and forth without cipher. Dee would actually come up with a way of using angels as a form of communication. In an age when the King of Spain, England's archenemy, owned the gold mines of the new world, all of this had political and military implications, which is most certainly why Dee went to the continent to learn Talmudic technology and most probably why he went there as Cecil's agent.

The Jewish Revolutionary Spirit

There is an obvious connection between magic and prayer: the former is a parody of the latter with supplication replaced by command. When Woolley writes, "incantations would work whether you were a Catholic or Protestant,"⁹³ he either misses the point of what magic is about or he is tacitly placing Protestants outside the Christian orbit. The point of magic is to do away with man's precarious position as a supplicant and place him in a god-like position of command. Man cannot order angels around, any more than fish can command men, because angels are superior beings. The adept, believed the man who learned Cabala, became superior to angels and ceased to be a mere man. Therein lay the temptation and the danger of magic: seeking superiority to the angels, the magician sank below the beasts because he abandoned what was distinctly human, namely reason, which alone could discern the true order of being.

Although most scholars trace Freemasonry's beginnings to the 17th Century, Walsh claims "something very like the odor of Freemasonry ... hung about the court of Elizabeth."⁹⁴ He traces that odor to Sir Thomas Sackville, modestly famous as the author of one of the first English plays, *Gorboduc*, first performed 1561. Sackville, according to Walsh, was the Grand Master of the Grand Lodge at York. Suspicious of any secret society in her realm, especially one that withheld secrets from the world's most formidable police state, Elizabeth sent an armed force to break up its meeting and apprehend its members. Sackville, one step ahead of Elizabeth, placed Masons in the troop sent to break up the meeting. Either Elizabeth was taken in by their ruse, or they admitted her to membership in the lodge and shared with her their secrets and arcana. A pattern emerged: the leading Protestants were the leading Masons. When the Grand Lodge was divided into two groups upon Sackville's resignation in 1567, Francis Russell, Second Earl of Bedford, became head of the northern Lodge, and the Queen's financier, Sir Thomas Gresham, became Grand Master in the South. The Magnates in England all began as Protestants and ended up as Masons when the revolutionary spirit leapt like a spark from the Protestants to the Masons at the time of the Restoration.

Many have noted the connection between Freemasonry and Talmudic Judaism. The Talmud, with its "scurrilous and vindictive blasphemies against Christ" was "the chief means employed by the Annas and Caiaphas of each age to keep the mass of the Jewish people in ignorance of the true nature of Christianity, and to fan their misunderstanding of it to hatred."⁹⁵ The moment Christianity lost the will to contest the Talmud, that doctrine began to occupy the intellectual territory so badly defended by Scholasticism and the Humanists. Once Christians lost the will to contest it, judaizing was a natural consequence; the rise of the Talmud in Christian culture was a function of that loss of will. The inordinate craving for the magic which Cabala dangled before the eyes of credulous Christians became the chief impediment to contesting the Talmud. Why should these books be burned if they contained important information? Cabala was the Jewish version of the Albigensian importation of Gnostic thought onto European soil. The Talmud and

Cabala became the crucial link between the heresies defeated by the first Inquisition in the Middle Ages and Freemasonry, which took up the revolutionary banner after Europe tired of sectarian strife in the wake of the 30 Years War.

The continental tradition differs from the English. A diffuse Gnosticism had, after some time, found a home amongst the Knights Templar. When the King of France suppressed the Knights Templar and brought about the death of Jacques (James) De Molay, it looked as though a tradition had ended. And in the ordinary sense it had. But, as Peter Parker in *The Murdered Magicians* notes, the tradition was to be fancifully resurrected. He points out that: "The transformation of ideas about the Templars during the eighteenth century shows how far from stern scientific rationalism the men of the Enlightenment could wander. In the very body of Church history which was the prime target for rationalisation and demystification, eighteenth-century men found the Templars, and turned them into a wild fantasy...". And there were no greater promoters of this "wild fantasy" than the Freemasons. The history of gnosticism, Cabala, Talmud, the Protestant revolt and the Masonic lodges were self-consciously (if not historically) intertwined by eighteenth-century men opposed to the Church. Freemasonry was always a messianic political movement, an explicit alternative to Catholicism bound up with the rituals of Judaism and Jewish symbolism. The adept must travel toward the east toward Jerusalem to find Enlightenment; he is going to rebuild the Temple and he is going to find a lost world. Sir Francis Bacon felt America was the New Atlantis; the English colonization of that continent was largely the work of John Dee, who felt Baffin Island contained, if not the ten lost tribes of Israel, as Menasseh ben Israel would claim about South America, then a people with Latin books who brewed beer. The earliest Jewish settlers in the new world brought Freemasonry with them. When 15 Jewish families arrived in Newport, Rhode Island from Holland, they brought with them the continent's first Masonic lodge. "Descendants of certain of these Jews," Walsh writes,

originally from Spain and Portugal, went into the whaling industry, and founded some of the First New England families. A little later, according to a Masonic authority, "American Masonry was introduced into China by the captains of the clipper ships, who came out from new England to trade with the Chinese." ... The official coat of arms of the English Grand Lodge, even to this day, is the one made in 1675 by Rabbi Jacob Jehuda Leon, known as Templo, who went from Holland to England that year. "This coat is entirely composed of Jewish symbols," explains Dr. Lucien Wolf. "It is obviously an attempt to display heraldically the various forms of the Cherubim pictured to us in the second vision of Ezekiel—an Ox, a Man, a Lion, and an Eagle—and thus belongs to the highest and most mystical domain of Hebrew symbolism.... If one looks more carefully, it becomes apparent that they have the hindquarters of goats, with hairy haunches and legs and cloven hoofs that tread upon the motto holiness to the Lord.... The trail of Masonry always leads to, and crosses, that of the wandering Jew, whether he actually founded it or not."⁶

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William of Orange was not a Freemason; he was a Calvinist, and Calvinism was the revolutionary movement in Holland in mid-16th Century. But his great grandson William III was a Freemason and a Protestant; because of that, he was brought from Holland to rule over England at the time of the Glorious Revolution. The Jews played an important role in keeping England in the hands of the Protestants. In collaboration with Protestants who brought William from Holland, Isaac Auaso, a Jewish banker from Amsterdam, contributed two million guilden to the effort that kept James II, the legitimate Catholic heir, from returning to the English throne. Occult Protestantism became formalized as Freemasonry during the 17th Century. "It is quite certain," Rabbi Benamozegh wrote, "Masonic theology is at root nothing else than Theosophy, and that it corresponds to the theology of the Kaballah."⁹⁷ What Walsh calls "nascent Freemasonry" is really Dee's "Christian" Cabalism.

VI

Within months of Dee's disappearance in September 1559, a newly ordained Catholic priest, Thomas Stapleton, set sail for the Spanish Netherlands. Like Dee, his goal was the university at Louvain. Dee traveled to the low countries to learn Cabala from the rabbis. But Stapleton left because England was no longer hospitable to men who took the Catholic faith seriously.

Stapleton would become "the most learned Roman Catholic of all his time."⁹⁸ Although his works have been little read since his death, they were read aloud when the pope sat down to his meals in the Vatican. Born at Henfield, Sussex in July 1535, days after the execution of St. Thomas More, Stapleton was probably named after More. Stapleton watched Nicholas Ridley and Hugh Latimer burned at the stake for heresy. Since he felt the punishment fit the crime, he probably correctly assumed his prospects as a Catholic priest were not good under the new regime.

So he left England. He probably left illegally, with all the risks that entailed, so firm was his decision. "Fearing the contagion of schism in my tender years," he wrote, "I came a fugitive to the learned benches of Louvain."⁹⁹ Just as the Spanish Netherlands were a magnet for Calvinist revolutionaries, so too it attracted many English Catholics because of its proximity to England, and because it was ruled by the Philip II, the Catholic King of Spain who had been the English sovereign as well. Shortly before his death, Stapleton described himself as "a true and trusty servant to his Majesty of Spain,"¹⁰⁰ who alone, it seemed to him, stood between Christianity and the abyss. "Louvain," Knox tells us, held a special attraction for the learned Catholics in England,

because of the convenience which it afforded for writing against the heretics. Nor was it long before they set themselves to work. Treatise followed treatise in defense of the catholic faith and confutation of Protestant errors. They wrote

by preference in English for their object was to address not the learned but the multitudes. The books were printed in Flanders and then smuggled over in large quantities to England: an operation which was not difficult, on account of the continual communication existing between the two countries. As might have been expected, their labors soon bore fruit in confirming waverers and reclaiming many who had fallen away.¹⁰¹

In 1561, Stapleton was joined by fellow Oxonian William Allen. If Stapleton was the mind of the exiled recusants, providing intellectual ammunition to explode Protestant positions, then Allen was their will, deploying those weapons as a general and administrator. Allen was, like Stapleton, a priest, but unlike Stapleton, Allen would become a cardinal and the leader of the exiles in the low countries. Allen crossed to Flanders in 1561, and when he arrived at Louvain he found many of his countrymen had preceded him. Allen returned to England a year later and for the next three years he traveled from one beleaguered Catholic community to another "urging upon them the duty of abstaining from all communication with heretics in the Protestant worship by law established."¹⁰² Because Cecil and Elizabeth had avoided the excesses of their continental allies, the Anglican and the Catholic services were confusingly similar. Many English Catholics were confused; even worse, they used the similarities to rationalize what Allen felt were unconscionable compromises. "Many priests," Knox tells us,

said mass secretly and celebrated the heretical offices and supper in public, thus becoming partakers often on the same day (O horrible impiety!) of the chalice of the Lord and the chalice of devils. And this arose from the false persuasion that it was enough to hold the faith interiorly while obeying the Sovereign in externals.¹⁰³

Allen would have nothing to do with compromises. As a result of his single-mindedness and his preaching, "it was brought about in a very short time that a vast number of our countrymen not only came to hold right views about religion, but abstained altogether from the communion, churches, sermons, books, and all spiritual communication with heretics."¹⁰⁴ Allen's labors bore most fruit in the northern counties, which were still largely Catholic, especially "in the county of Norfolk, in the family of the Duke of Norfolk, who, though himself a Protestant, gave protection to several learned Catholics."¹⁰⁵ His zeal drew the attention of Cecil and Walsingham, and so in 1565, Allen was forced to return to the Low Countries.

The political situation had deteriorated there in his absence. In August 1559, Philip II sailed from Flushing to Spain, appointing as governess in his absence his half sister Margaret, the Duchess of Parma. The great lords of the Netherlands were offended by the slight and withdrew from the government, aiding rising Dutch nationalism and resentment against Spain that the Calvinists, although they too were agents of a foreign power, successfully exploited. William of Orange eventually headed this treacherous faction. A religious opportunist who was by turns Lu-

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theran (the religion of his birth), Catholic, Lutheran again, and finally a Calvinist, William would connive with the Jews and lead armies of foreign mercenaries on repeated fruitless attempts to drive the Spaniards from the low countries.

In January 1561 Philip withdrew Spanish troops from Dutch soil. If they had been the source of the problem, the problem would have ended. Instead, Philip's gesture, compelled by lack of money, accelerated the revolution by showing what his enemies considered weakness. In September 1562, English troops occupied Calais, and Elizabeth then used the French port closest to England as a staging area to support the Huguenots, who had embarked upon a campaign of savage iconoclasm in France. The Protestant rabble took a lesson from their Hussite forbears by their wanton destruction of the sacred and their desecration of the dead. Sacred hosts and the bones of the dead were scattered in the mud in front of desecrated churches and trampled under foot by men and horses. To this organized thuggery and desecration, Elizabeth contributed 6,000 men and 100,000 crowns; the emboldened Huguenots pillaged their way across Normandy to link up with the English forces. On February 18, 1563, Duke Francis of Guise, upon whom English Catholics placed their hopes, was shot; after a week, he died. Under torture, his assailant admitted he acted as an agent of Beza, Calvin's lieutenant, then laboring to convert the king of France, and Admiral Coligny, another Calvinist sympathizer. This was no local uprising based on legitimate complaint, but an international conspiracy involving the highest levels of religion and government attempting to overthrow the Catholic hegemony of Spain and put in its place the revolutionary police state of Geneva. Convinced by his three years in England that no half measures would suffice, Allen went on pilgrimage to Rome to interest the pope in a permanent institutional commitment to bring England back to the Catholic fold.

Called back to England by his father in the same year that Allen returned, Stapleton also was immediately caught in the trammels of the nascent Elizabethan police state when he was subpoenaed to appear before an Episcopal tribunal. "I was scarcely home," Stapleton wrote to his father, "when I was called before the mock tribunal of the heretic jester to whom fair Chichester had become subject."¹⁰⁶ Protracted negotiations followed, after which Stapleton professed his willingness to swear to the part of the Oath of Supremacy that testified to the Queen's rights as supreme governor in temporal matters.

By early 1563, Stapleton could see the situation in England was hopeless. The clouds of heresy were not going to blow away on their own. So Stapleton returned to Louvain with his family, never to set foot on English soil again. Instead, he settled in the low countries and set his pen to work to drive the illicit Elizabethan regime from England. "At this time," he wrote, "I began to write my first books against the heretics, but in the vernacular tongue only."¹⁰⁷ If the English Catholics had been left to wage their war of words in peace, they might have driven Elizabeth from the throne. The Spanish Netherlands became the headquarters of

the recusant Catholic publishing industry, and during the 1560s, those printing presses caused Elizabeth increasing concern. The leaders of the ill-fated Northern Rising, were inspired to rebel by the recusant tracts from Louvain. An intellectual foe this formidable did not go unnoticed by Elizabeth's intelligencers, who would not respond with intellectual weapons. The recusant print apostolate was going to be crushed by subversion or by force of arms.

VII

In February 1563, John Dee resurfaced in Antwerp. Dee took up residence at the sign of the Golden Angel. Apparently Dee was drawn to Antwerp because of its publishing industry. The "escalating clatter of printing presses"¹⁰⁸ included the "Officina Plantiniana," one of the world's most important publishing firms, founded by Christopher Plantin. Plantin was famous as a publisher of heretical books, including those of Hendrick Nichlaes, founder of a secret society known as the Family of Love. The familists invited "all lovers of truth ... of what nation and religion soever, they be—Christians, Jews, Mahomites or Turks and heathen"¹⁰⁹ to join an organization a lot like the symposia Reuchlin described in his books or what was to become the Freemasons. Dee was most probably a fellow traveler. Dee was a bibliophile who haunted bookstores in England and on the continent, striking up conversations with other customers as a way to find rare books or gather intelligence.

Dee was especially interested in finding an extremely rare unfinished book by Johannes Trithemius known as the *Steganographia*. Trithemius' interest in Cabala drew the charge he was a magus, "trafficking in demons."¹¹⁰ "I hoped," Carolus Bovillus wrote after meeting Trithemius, "that I would enjoy a pleasing visit with a philosopher, but I discovered him to be a magician."¹¹¹ Trithemius' work was unfinished at his death in 1516, but its fame spread nevertheless. Dee was more intrigued by Trithemius' reputation as a magician than repelled by it. Imagine then Dee's excitement when he heard a copy was available for inspection, if not purchase, in Antwerp.

The *Steganographia* brought together two of Dee's interests: angels and what later came to be known as encryption technology. In *Steganographia*, Trithemius proposed using angels as God did, as messengers. Trithemius's encryption system was simple. Volumes I and II of the *Steganographia* gave long lists of angel names, along with details on the powers of each, followed by conjurations to call them into service. Once an angel—Padiel, for example—appeared, Trithemius would hand over the message; Padiel would take it to the recipient, who would then mutter another incantation, whereupon the original message would be revealed. It was the occult version of the Western Union telegram, except the messengers were angels, and the master of this encryption technology was, if successful, indistinguishable from God. Woolley claims the *Steganographia* is "primarily a work of cryptography, not magic."¹¹² But neither Dee nor Trithemius distinguishes be-

tween the two disciplines. Books I and II “were full of ciphers, for which Europe’s political tensions had produced a growing demand.”¹¹³ But if angels could spare the spy operations the trouble of encryption, so much the better. In the 16th Century, information traveled at the speed of a horse—unless, of course, angels carried it.

Impressed with its military and intelligence potential, Dee wrote to Cecil in February 1563 describing “the most precious jewel that I have yet of other men’s travails recovered,” and also “begging for some recompense to his costs which had left him virtually penniless.”¹¹⁴ All courts of significance on the continent had their magi and intelligence officers, but England, a small and insignificant power, lacked this edge. Dee volunteered as an “intelligencer” for Elizabeth to unlock the door to the vast wealth Cabala could provide, if only Cecil would provide a modest income that would allow him to criss-cross the continent purchasing books and making contact with other magicians. Cecil needed someone like him if England wanted to compete with the more advanced continental courts. At least this is how Dee felt.

There is no record of an answer from Cecil. One can imagine Dee waiting, excited someone might pay him to collect books on arcane topics, like the mysterious “Book of Soyga,” reportedly written in the Adamic language in which God conversed with Adam. Dee, though, was plagued by financial need and other misgivings, some of which he expressed in his diary. At 36, Dee was no longer young, especially given life expectancy in the Elizabethan age. He describes a dilemma typical of men, who “having hesitated for some time at the Crossroads of their wavering judgment, they at last come to decision: some (who have fallen in love with truth and virtue) will for the rest of their lives devote their entire energy to the pursuit of philosophy, which others (ensnared by the enticements of this world or burning with a desire for riches) cannot but devote all their energies to life of pleasure and profit.”¹¹⁵ Woolley thinks “it is clear in which direction Dee imagined he would go,”¹¹⁶ but Dee’s letter to Cecil casts doubt on that clarity. Did Dee think asking for money as a spy and cryptographer was compatible with the vocation of a man “who [had] fallen in love with truth and virtue”? If Dee was willing to work for Cecil and Walsingham he was more likely to be “ensnared by the enticements of this world ... burning with a desire for riches.” Isn’t that what magic promised? Dee’s diary entry indicates he had gone over to the dark side while still in Antwerp.

In 1563 Philip received troubling reports. Antwerp, the richest city in his empire, was a particular concern. Thirty years after its extermination in Muenster, Anabaptism was making a comeback in the Spanish Netherlands. According to reports from the Inquisition, two Anabaptists were burned at the stake at Alost, three at Louvain, and two at Antwerp. In Brugge, two Anabaptists told the inquisitors the headquarters of the Anabaptist conspiracy was in Antwerp. They also confessed they each had four wives, who called their husbands “Lord,” and when the one of the elect tired of a wife, an Anabaptist minister would put her to

death quietly in the forest. Following the example of their sainted founder Bokelzoon the Tailor, the minister had killed six or seven (it was hard to keep track) of his wives. Unsurprisingly, the Anabaptists also taught it was no crime to plunder Catholics, or even to kill them.

More troubling were the reports about the Jews. In 1563, Philip learned there were now "an infinite number of Jews"¹¹⁷ in Antwerp who circumcised themselves, assembled in synagogues, and publicly defied the Inquisition. Jews and heretics did what they pleased there. Many who paraded around Antwerp as Jews were Marranos from Spain, which meant they were lapsed Catholics who should have been punished by the Inquisition, whose office in Madrid shared information on them with the king. In early 1563 Philip sent Margaret a list of suspects who should be closely watched.

In less than a generation, the Jews had transformed Antwerp into the center of world trade and finance. It was like Genesis in reverse. The Jews had been expelled into "a new earthly paradise" of their own making based on the lucrative trade between the Atlantic and the Mediterranean. The Jewish Spice Trust was a combination of the IRS and the CIA: the Jews collected a toll on goods sold all over Europe while engaging in extensive espionage. The Jewish spy ring stretched from London to Constantinople, and it became a "weapon of the greatest political as well as economic importance."

Spice ships from Portugal, and others laden with immigrants for the Netherlands would first land at an English port, where Jewish messengers from London with the latest news from the continent would meet them and tell them whether the coast was clear. If not, they would disembark, usually at Hampton (now Southampton), proceed to London and wait for a favorable chance to continue their journey to Antwerp. The chief link in the chain of espionage at London was a Marrano merchant named Christopher Fernandes. A money-changer named Antonio de Loriingue conducted a brisk trade selling bills on Antwerp to the voyagers, for they were not allowed to carry Portuguese money out of England.¹¹⁸

One converso who became rich in the Spanish Netherlands was Joao Miques, later known as Joseph Nasi (to signify he was prince of the Jews), the Duke of Naxos, knighted for his service to the Turks. Miques married into the wealthy Mendes family, also Portuguese conversos, who were owed the stupendous sum of 160,000 ducats by the king of France. After growing wealthy through the spice trust and usury, Miques rose to fame as spy minister to the sublime Porte in Constantinople, and after ruining Sulieman the Sot by "leading the prince into all kinds of orgies and excesses,"¹¹⁹ he terrorized Christian princes as the Sultan's chief negotiator. He orchestrated factions waging war on Philip in Spain. Because of his contacts, Miques, says Graetz, relieved the sultan "of the necessity of employing spies,"¹²⁰ because the Marranos in Antwerp constituted a large spy ring that would "cause anxious hours to many a Christian ruler and diplomatist."¹²¹ When the French royal family refused to repay him, Mendes sent Barbary pirates to seize

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French ships and confiscate their cargoes, which Mendes sold. Mendes launched the Turkish fleet defeated by Don Juan of Austria at Lepanto, and Mendes urged William of Orange to revolt in Antwerp. Under the direction of Mendes, "All the powers of international Jewry were allied with, if not actually the motive power of, the vast conspiracy which produced the Protestant revolt."¹²² If it weren't for Mendes and Jewish support, the Calvinists would have become the Dutch version of the Hussites. With Jewish support, in 1566 they became the manifestation of world revolution.

VIII

Dee returned to England in June 1564, accompanying a marchioness dying of breast cancer who promised to introduce Dee to the queen. Dee had just completed his magnum opus of occult studies, the *Monas Hieroglyphica*. He had written his distillation of the Cabala, as transmitted by Reuchlin, Agrippa, Trithemius and others, in 12 days, as if transcribing dictation. The Monas (or monad) "contained in the compressed form of a magic sign the whole of the occult philosophy."¹²³ He dedicated the book to Maximillian II, the Holy Roman Emperor and father of Rudolf II, who would relocate the court to Prague. The occult philosophy was no grassroots movement; it was to be implemented by princes, even if Dee didn't know which one.

When Maximillian showed no interest in Dee's "cosmopolitical theories," Dee focused his attention on the 31-year-old queen of England. Dee referred to himself as a "Cosmopolites," or a "Citizen and Member of the whole and only one Mystical City Universal,"¹²⁴ and it was on the young queen that Dee now placed on his hope for the fulfillment of his vision. She would use the Monas as her occult imperial sign and institute occult imperial reform as leader of the Protestant nations of Europe. England was to become the new Protestant world empire to replace the Holy Roman Empire of the Catholics.

In summer 1564, Dee and the queen sat together and pored over his baffling but intriguing book. The queen seemed drawn to it, even if she had difficulty understanding it; she also indicated she might put some of its ideas into effect. She may have even considered herself a magus (or maga). She felt she could cure scrofula with her "royal touch," and that the royal power that emanated from her was "magical." She also felt committed to a magical destiny beyond her power to revoke. When a comet appeared in the heavens, Elizabeth was warned not to look because of the "disasters" it might cause. Elizabeth looked anyway, telling her courtiers, "*Iacta alia est*,"¹²⁵ the die is already cast, indicating that she was intent to follow her "disastrous" career to its conclusion. Dee encouraged her, believing disaster would fall on the Catholics, not Elizabeth, who would triumph over their ruin. She would rise as the paradigm of the new world order over the ruins of the old church and the old political order whose destruction would fulfill her destiny. Dee would string her along for years. Four years after Dee introduced her

to the Monas, Dee told her he was going to reveal "the great secret for my sake to be disclosed unto her Majesty by Nicolaus Grudius Nicolai, sometime one of the Secretaries to the Emperor Charles V."²⁶ He never disclosed the secret, but since it involved Grudius, the Belgian poet, it probably involved alchemy to increase gold bullion by transforming base metals, a topic dear to monarchs' hearts.

Ultimately, Elizabeth and Cecil's stinginess overcame Dee's imaginative vision. So Dee, with no prospects at court, moved into his mother's home at Mortlake, an obscure village on the Thames, where he compiled one of the most impressive libraries in Europe. Many of the books were written by Spanish Jews, like Johannes de Burgo's *Treatise on Magic*, which was written in Spanish but in Hebrew letters. Most of them had to do with magic, including *Liber Experimentorum* by Raymond Llull, another Spaniard. Like Freemasonry, which was made up of exoteric and esoteric doctrines, Dee's library had two levels. Behind the exoteric library, there was an esoteric library, a hidden room Dee called his "Interna Bibliotheca." It housed retorts in which he distilled potions from eggshells and horse dung, the same stills whose vapors would eventually poison him with fumes from toxic metals. The Interna Bibliotheca contained the magical mirror Sir William Pickering had given him, which would so amuse and impress the queen when she visited, and on the same table lay a copy of Cornelius Agrippa's *De Occulta Philosophia*, "which he kept open on the study desk for easy reference."²⁷

IX

Three years after the Council of Trent concluded, Pius V became pope and implemented the council's decrees with a vigor the papacy had not shown for centuries. "The poor had alms given them in abundance, prostitutes were banished from Rome, Jews began hiding copies of the Talmud and of Protestant tracts, usurers trembled, easy-going prelates and priests began to reform their lives. Yes, something had happened at Rome. The candidate of St. Charles Borromeo and of King Philip II was proving to be all they had expected of him, and both rejoiced."²⁸ Pius V launched a three-pronged attack on the abuses that made the Catholic world vulnerable: he imposed order on the clergy, which meant increasing the level of education in seminaries, ended concubinage, and forced bishops to reside in their dioceses. He used the revitalized clergy, especially the newly created Jesuits, to convert heretics, and if the Jesuits failed to bring about their conversion, he turned to the civil arm to destroy them. And finally, he persuaded the Christian kings to unite in a Holy Crusade against the Infidel Turks. It was an ambitious program, but Pius V succeeded, and successors like Gregory XIII, an exceptional administrator, built on and complemented his efforts. Six successive extraordinary papacies contributed to the most significant *volte face* in the history of the Church, and it happened not a moment too soon. Sensing the change that came over Rome, the forces of revolution and disorder made their move too.

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On the afternoon of August 19, 1566 Thomas Stapleton arrived in Antwerp, unaware he would soon have a front row seat for the revolution. Between five and six o'clock in the evening, Stapleton noticed a gang of Calvinist thugs milling around in front of the main church in Antwerp conducting a bit of revolutionary theater mocking the Assumption of the Blessed Virgin, a feast celebrated four days earlier. William of Orange had conveniently left town, and so, when the mob turned ugly, the task of restoring order fell to the town Margrave, who hastened to the church only to find the demonstrators inside, barring the door. Finding an unbarred entrance, the Margrave entered the church and demanded in the King's name that the demonstrators disperse. In spite of "Many words passing between the Margrave and them,"²⁹ the Calvinists refused, probably because their numbers were swelling, making hollow the Margrave's threat of force. Finally, seeing "nothing prevailing, neither by fair words or foul,"³⁰ the Margrave went home.

The mob then began singing Psalms, and, as if by prearrangement, an even greater mob swarmed into the Church. Since Stapleton was swept along by the human tide, he got to witness what happened inside the church first hand and to report "that which I saw with my own eyes."³¹ At about six, the singing stopped, and the sacrilege began. The mob of Calvinist thugs broke images and pulled down altars, organs, and "all kind of tabernacles."³² They stole chalices to melt for coins to pay ruthless German mercenaries, broke up the seats in the choir stalls, and robbed "the church warden's boxes, as well as for the church as for the poor."³³ When the mob finished, they moved to other Antwerp churches. At St. James Church, the mob left the furniture intact and concentrated on plundering the "diverse little scobbes and boxes of farthings for the poor."³⁴ Far into the night, the "the zealous brotherhood" plundered churches in Antwerp; they "so followed the chase that they left not one church in Antwerp, great or small, where they hunted up not good game and carried away flesh good store." The plunder was so extensive "To describe particularly the horrible and outrageous sacrileges of that night, an eternal document of the gospel-like zeal of this sacred brotherhood, would require a full treatise of itself."³⁵ Stapleton noticed the "zealous brotherhood" included "members of the same gang of desperadoes who had thrown down St. Thomas a Becket's image from London Bridge and who squatted impudently at that moment in the canons' stalls in Chichester Cathedral."³⁶

The English contribution to the revolution was significant. Virtually all observers noted the destruction was carried out by a relatively small number of well prepared men, among whom a significant percentage were English criminals. Clough, Gresham's spy in Antwerp, felt the wreckers were paid vagabonds among whom he recognized English criminals. An English diplomat recognized 20 London criminals. Strada, who wondered at the magnitude of destruction achieved by so few, attributed their effectiveness to diabolic assistance.

The iconoclasts did not limit themselves to destroying images; the Calvinist believers in *Sola Scriptura* destroyed books too. "What shall I speak," Stapleton asks disconsolately, "of the very libraries spoiled and burned, namely of the Grey

Friars and the Abbey of St. Michael.³⁷ It wasn't just old books that were destroyed. The Iconoclast rebellion destroyed the English Catholic printing operation in the Netherlands. Stapleton never again wrote in English. "Until this violent summer of 1566," O'Connell writes, "almost all the Catholic émigré books had been printed at Antwerp."³⁸ A large number of controversial and devotional books, many of a remarkably high literary quality, were written by exiled Englishmen and printed on presses in Antwerp and Louvain before the Calvinist uprisings. After the riots, "the English printing operation moved *en masse* to Louvain, and two years later, when fresh and much graver troubles broke out, it ceased altogether."³⁹ It is difficult to assess how widely those proscribed works circulated in England or how much effect they had. One contemporary claimed 20,000 copies were smuggled into England, and a missionary, 15 years afterward, said these "books opened the way" and "did much to bring about [a] change in men's minds."⁴⁰ The Earl of Northumberland, leader of the Northern Rising admitted he read some of them. The zeal with which Elizabethan apologists answered them suggests they had some impact. And, demonstrating coordination, at the time of the riots, the Elizabethan police state stepped up surveillance of literature in England, increasing the penalties for possessing it and efforts to confiscate it. Stapleton thereafter wrote in Latin and devoted himself to answering Calvinists on the continent rather than supporting the Catholic resistance in England.

Within a year, the Calvinists murdered 4,000 priests, monks and nuns, drove 12,000 nuns from their convents, sacked 20,000 churches and destroyed 2,000 monasteries, including their libraries and collections of art. The attack on libraries shows that iconoclasm was not based on a noble Old Testament objection to graven images. It was protracted and sustained cultural warfare to destroy every aspect of Catholic culture. Just as the Mass had been banned in England, Catholic culture would be banned on the continent by the systematic destruction of every artifact associated with it. One incident gives particular insight into the intentions of the reformers: in one Antwerp church, a statue of Christ on the Cross was destroyed but the statues of the thieves on either side of Christ were left standing. The determination to desecrate the body of Christ also manifested itself in the attack on the Eucharist, which invariably was thrown into the mud outside the church and trampled underfoot by men and horses.

Philip was convinced the revolt was the work of an organized conspiracy headquartered in Antwerp. Correspondence with Margaret and others there confirmed his beliefs. In the aftermath, William of Orange's departure hours before the uprising convinced Philip that he was at the center of the conspiracy. His principal co-conspirator, according to his sister, "would be Marco Perez at Antwerp."⁴¹ Perez was a Sephardic Jew, formerly a converso and Marrano, who now professed Calvinism. In March 1567, Gresham wrote to Cecil explaining Perez and other "Calvinists" had offered William of Orange "a great piece of money for to maintayne God's word and the promise he made to them that they should

not be molested with their religion and preaching until the States had decided the matter.⁷⁴² The "Calvinists" in question were Spanish Jews who had renounced the mask of Catholicism for an equally deceptive mask of Calvinism. Once they had established their *bona fides* as "Christians," they funneled Jewish money into the Jewish controlled publishing houses which were responsible for the propaganda war against Philip, Spain, and the Catholic Church. In 1566, the propaganda war became an actual revolution. "From an early period," Dr. Lucien Wolf wrote,

the Marranos in Antwerp had taken an active part in the Reformation movement, and had given up their mask of Catholicism for a not less hollow pretense of Calvinism. The change will be readily understood. The simulation of Calvinism brought them new friends, who, like them, were enemies of Rome, Spain and the Inquisition. It helped them in their fight against the Holy Office, and for that reason was very welcome to them. Moreover, it was a form of Christianity which came nearer to their own simple Judaism. The result was that they became zealous and valuable allies of the Calvinists.¹⁴³

Perez also had contacts in England, through which he recruited the English thugs active in wrecking churches in Antwerp. Perez also used his influence in England to get his Jewish doctor friend, Rodrigo Lopez, appointed Queen Elizabeth's personal physician. Lopez, like Perez, was a "Calvinist," i.e., a Spanish Jew who abandoned the pretense of Catholicism after he migrated to the low countries. After his falling out with Lopez, Perez used his same connections to spread a rumor that Lopez was planning to poison the queen and got him hanged. Poisonings by Jewish physicians were common. Stephan Batory, the charismatic Transylvanian king of Poland, was poisoned by a Jewish physician; some claim the poisoning was to prevent him from launching a crusade to free the Slavs in the Balkans from the oppressive yoke of the Porte. Had Elizabeth crossed him, Perez would have been in position to work against Elizabeth through Lopez. The Lopez affair contributed significantly to the rise of English anti-Semitism in the 1590s.

The web also spread east to Constantinople. In 1566, Joseph Nasi wrote to the Protestant Council of Antwerp, whose president was Perez, promising that if they held out against Philip, the new sultan would send aid. In response, William of Orange wrote to Nasi urging him to ask the sultan to declare war on Spain to divert attention from the revolt the Dutch were planning in the Spanish Netherlands. William of Orange later rewarded Nasi by granting special concessions to Holland's Jews. The Holy Office claimed Perez "was secretly a part of the huge, invisible international conspiracy that extended from London to Constantinople."¹⁴⁴ Once he broke with the Church, he worked actively with Henry of Navarre, with Jewish agents in Paris and London, and with the Cecils. England, run by a clique of usurers, had become the headquarters of world revolution, just as Moscow would in the first half of the 20th Century. "The Protestants of that time," Prescott writes, "constituted a sort of federative republic, or rather a great secret association, extending through the different parts of Europe, but so closely linked together that a

blow struck in one quarter instantly vibrated to every other."¹⁴⁵

X

It took a year for Philip to digest the intelligence and respond to the assault. Meanwhile, the Huguenots, encouraged by the audacity of the Calvinists in the lowlands, armed themselves to attack churches in France. In the summer of 1567, the Duke of Alba, under orders from Philip, assembled an army in Milan and marched to Brussels, arriving in August. For the next five years, his army brutally suppressed the Calvinists, Jews, and Anabaptists who constituted the revolutionary movement in the Netherlands. Walsh claims the Duke "had made what he considered just enough show of force to uphold his King's authority;"¹⁴⁶ once the rebels were frightened into submission, he planned to grant a general pardon. Others take a dimmer view. O'Connell claims Alba implemented "his program of political repression and pursuit of heresy with a ruthlessness that has earned him universal condemnation."¹⁴⁷ As a result, "the tyranny of Alba breathed new life into the nationalist cause which had died in 1567 beneath the walls of Antwerp."¹⁴⁸ On June 5, 1568, Egmont was beheaded in Brussels, providing Beethoven with a theme for an overture, and providing a symbol for the cause of Dutch nationalism and its resistance to Spanish tyranny. The Dutch needed all the help they could get in this regard because William of Orange's German mercenary horde did not incite warm feelings among the natives as it raped and looted its way through the northern provinces. The major difference between Alba and William was leadership. Alba stayed by his men until Philip removed him from command. William of Orange deserted his own troops after leading them into France and running out of money.

Philip understood he was involved in a religious war; he did not neglect spiritual weapons, especially those wielded by the exiled English. Stapleton and Allen and their fellow English exiles withdrew to Douay, where they purchased two large houses, and, with four students (three from Oxford), founded the College des Pretres Anglais. The exiles were determined to prepare for the collapse of the Elizabethan regime when England would have an immediate need for trained priests. The college had an almost immediate effect on English life. One year after its founding, the lords of the north, among whom Allen had stayed a few years before, rose in an abortive counter-rebellion known as the Northern Rising. The brutal repression of that rising convinced Allen and his colleagues that the "holy war of religion" was going to be protracted. One year later, on June 2, 1570, Pius V's bull "*Regnans in Excelsis*" was nailed to the bishop's palace in London, excommunicating Elizabeth and declaring "her people forever released from obedience," thus encouraging insurrection, by telling the English "not to obey her commands and laws."¹⁴⁹ The bull arrived as Elizabeth dealt with the Northern Rising and probably contributed to her cruelty in suppressing it. Other plots followed, although it becomes difficult to distinguish between genuine plots and sting opera-

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tions set up by Walsingham and his network of *agents provocateurs*.

Training priests in England was now out of the question. Since the Mass was now a criminal offense, the college at Douay could not assume priests could perform their duties under anything like normal circumstances. They had to be trained as counter-revolutionaries because only by using subterfuge could they survive in England. This fueled government propaganda that maintained Catholics were traitors simply because they practiced rites outlawed by the state.

Money was a perennial problem for the college, but Philip and the pope made generous donations. In April 1575, Pope Gregory XIII granted the seminary a monthly pension of 100 gold crowns, later increased by 50 percent. Rev. Gregory Martin, the English scholar responsible for the Catholic translation of the bible, claimed "swarms of theological students and candidates for holy orders ... were daily coming or rather flying to the college at the mere report of such magnificent liberality."⁵⁰ But the money was never enough to cover expenses, not even enough to provide decent meals, as Martin makes clear in his description of the refectory, "where in our time we sat down about six at one table, nearly sixty men and youths of the greatest promise were seated at three tables eating so pleasant a little broth, thickened merely with the commonest roots that you could have sworn that they were feasting on stewed raisins and prunes, English delicacies."⁵¹ Dr. Thomas Bailey rented another house, but accommodation was still insufficient, given "the number of students daily flocking to the seminary from the town, besides those who were expected from England."⁵²

With recruits streaming in, Allen and his colleagues decided in 1574 to send priests back to England. By 1580 there were 100 clandestine Catholic priests in England. When Elizabeth died in 1603, 450 had taken part in the English mission, and of those 110 had died the martyr's death. There were Jesuits among those who served (and among the martyrs as well, men like Edmund Campion) but the overwhelming number were secular priests who far excelled the intellectual caliber of the Anglican usurpers.

The ordination of priests for England was the second phase of the Catholic Counter-Reformation attack on Elizabeth's regime. Like the first, it preserved the faith in small enclaves but did not overthrow the rabidly anti-Catholic regime which knew it held the winning cards if it kept the machinery of the church firmly within its grasp.

Although books opened the way and priests from Douay kept the way open, neither could turn the tide. Douay burst at the seams with eager seminarians, but the 400 priests they sent to England over the last 30 years of Elizabeth's reign could not compete with the staffs of the 8,000 parishes the government had taken over. Cecil and Elizabeth nevertheless responded with bloodthirsty savagery. In fall 1577, Father Cuthbert Mayne was arrested near Exeter with a concealed papal bull on his person. He was convicted of treason and hanged and quartered. One hundred and eighty two more English Catholics would die in this battle. In 1581

the Jesuit Edmund Campion was convicted in a trial that was rigged so blatantly that Cecil had to defend the government in a pamphlet.

English historiography often speculates about when England ceased being Catholic. Belloc places the change at the time of the gunpowder plot. Eamon Duffy contests Whig historians by documenting the perduring attraction Catholicism held for the English people. O'Connell attributes the change to the ferocity of the Elizabethan police state: "What long years of passive obedience had begun the violence carried to conclusion and Catholicism after 1585 ceased to be a significant factor in English life."¹⁵³ Whatever the date, the unjust situation could only be changed by force of arms:

The failed Catholic revival in England demonstrated how crucial was the existence and control of the ecclesiastical structure. In Germany and Poland the structure of diocese and parish, of monastery, university and school, though corrupt, was nevertheless intact, and through it the fervor of the Counter Reformation could be transmitted to the people. In the Elizabethan England, this was never the case, and so one might guess the movement never had a chance. One might also guess that long before the armada, most Englishmen had given up the thought of bringing back the pope.

The 1570s, beginning with the defeat of the Turkish armada at Lepanto, brought an almost unbroken string of Catholic victories. In August 1572 the French government launched a pre-emptive strike against the Huguenots in what is known as the St. Bartholomew's Day Massacre. Throughout the 1570s the Duke of Alba subdued one rebellious Dutch city after another. Alba's success in what is now Belgium forced the Dutch Calvinists to take refuge behind the maze of rivers and dikes in the northern provinces of Zeeland and Holland. The Spaniards were invincible in land warfare, but the territory north of the Waal, the Leck, and the Rijn rivers was *terra firma* only in some tenuous sense of the word. The Dutch adapted their tactics to the terrain, fighting defensive campaigns where they could control the territory by flooding the battlefields. They also cultivated contact with England via the North Sea, developing a force known as the Sea Beggars that moved in shallow draft boats. By developing these tactics, the Calvinists were able to hold on to Holland while at the same time maintaining contact with England. The opposite was true of the Spaniards, who could neither consolidate their control of the land nor link up with their own navy when the time came for the crucial move against England. In 1576, the Spaniards retook Antwerp, but the subsequent sacking of the city proved to be a public relations nightmare. That sacking would have far reaching consequences, especially for the Catholic exiles in Douay.

XI

In the months that spanned the transition from 1572 to 1573, John Dee and astronomers across Europe noticed something strange and disturbing. A new star had appeared in the heavens. According to the then regnant view of the universe,

all stars (including those wandering stars known as planets) were embedded in concentric crystalline spheres. The outermost sphere separated the universe from the empyrean realm where God reigned in a realm of eternal light. Stars in this sphere were holes letting light through. The appearance of a new star meant the heavens had sprung a leak. The celestial spheres, which were considered eternal and unchangeable, had changed. Since everything on earth corresponded to influences from on high, that meant that the earthly order was about to change too. A revolution was imminent, and it was Dee's task as magus, scientist, and government agent to understand the significance of these changes and harness them politically.

Renaissance astronomy was very similar to the reformed reading of Scripture. In each instance, projection played a large if not the determinative role. Given that the structure of the universe had just changed, the time seemed ripe for a bold move by the Elizabethans. Of course, any sober reading of the military situation during the 1570s would not have encouraged English military adventurism. The Spaniards were proving repeatedly that they were masters of the continent. They had also been the first to colonize America, which Pope Alexander VI ratified by dividing the new world between Portugal and Spain in his bull *Inter Cetera* in 1493. That and the Treaty of the Torsedillas effectively excluded England from any role in colonizing the New World.

But who in England recognized the authority of the pope? Wasn't it illegal to do so? If it were illegal in ecclesial matters, could it be permissible in temporal matters, where he had even less authority? The revolution meant there was no longer one authoritative source or court of appeals. This became obvious when Rome reformed the calendar. The task was long overdue because of obvious discrepancies when the old calendar failed to take into account the extra quarter day that accumulated each year. Yet England would not accept the calendar reform for another 170 years because of ideology. When consulted, Dee claimed the pope had used the wrong starting date. Another manifestation of this loss of authority was the search for the *prisci theologi*, a quest related to the idea that Hebrew or Soyga or something or other was the language spoken by God. Antiquity became an authority, which led to the promotion of figures like Hermes Trismegistus, devotee of the Egyptian god Thoth, who was praised by Copernicus as older and therefore more authoritative. The Hermetic or occult philosophy was an attempt to trump religious controversies by outflanking them historically. Dee was a major proponent of this school.

Objectively, the times were not propitious to test the most powerful nation on earth and her staunch ally the pope. In addition to a series of victories on land in Holland, Spain had just pulled off one of the most significant victories in the history of naval warfare. In early October 1571, the fleet of the Holy Alliance under Don Juan of Austria crushed the Turkish fleet at Lepanto. Turkish hegemony over the eastern Mediterranean was broken, and God clearly had a hand in the victory

at Lepanto. Pius V not only put the alliance together, he sat praying the rosary in Rome while the outcome was hanging in the balance. The Victory at Lepanto showed how self-confident the Tridentine Church had become and how effectively the Council of Trent had reinvigorated the Catholics.

In 1571, in the same year as Lepanto, Dee set off to the Duchy of Lorraine to buy laboratory equipment. He returned with a "great cart" laden with flasks and retorts for alchemical experiments. Dee could not have gotten his passport without explicit government approval, so it is safe to assume the government was as interested in alchemy as Dee. Dee's illness, probably from inhaling vapors of toxic metals, also indicated his involvement in alchemy, as did his pursuit of the writings of the German magus Theophrastus Philipus Auroelius Bombastus von Hohenheim, who nicknamed himself Paracelsus or the man "surpassing Celsus," the legendary ancient philosopher.

Dee, in desperate financial straits, wrote to Cecil in October 1574 with a plan for discovering buried treasure. Since metals were related to planets, Dee could locate metals by poring over the motions of the stars. Dee's proposal got pushed aside, but he was soon called to government service anyway. In 1574, the explorer and navigator Martin Frobisher approached the Privy Council with a proposal to seek a northern passage to the Indies and China. Since it was known in intelligence circles that Dee had studied at the University of Louvain with two of the world's leading geographers, the government drew him into the discussion. The time seemed right. Sir Francis Drake was planning to set off on the voyage on which he would sail around the world. The ambitious Frobisher aspired to become the English Columbus, but he was aware that the fame would go to Drake if Drake returned successfully. As a result, Frobisher tried to steal a march on Drake, with the help of the Privy Council, who felt he could not achieve his goal without first taking instruction from Dee. So Dee was called in to teach Frobisher the "rules of Geometry and Cosmography" and how to use navigational instruments. The Elizabethan establishment also invested in the venture, convinced it would bring wealth to the queen, increase English importance in foreign affairs, and spread the Protestant cause. Leicester invested 50 pounds; Francis Walsingham and his future son-in-law, the poet Philip Sidney, invested 25 pounds each.

The nascent British Empire needed theoretical justification every bit as much as Frobisher needed instruction in the use of the quadrant; Dee provided this justification in a series of books published in the mid- to late-1570s. In 1576 Dee wrote *Brytanici Imperii Limites*, which asserted that British claims to foreign lands extended well beyond the borders of the British Isles. He pursued the idea in *General and rare memorials pertayning to the Perfect art of Navigation* (1577). Dee thus laid the groundwork for British imperialism. Although he cited Mercator profusely in *Limits*, neither book was geographical. The claims upon which the British Empire was based were literary. Dee mentioned the voyages of St. Brendan as antedating those of Columbus by a millennium and therefore substantiating English claims

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to America's north Atlantic shores. Other English claims were derived from Geoffrey of Monmouth's history of England, including the Brut legend, which claimed England was founded by refugees from Troy. The main peg upon which Dee hung his claim, however, was King Arthur. King Arthur, he reasoned, had promoted exploration long before the upstart Spaniards landed in the Caribbean. He had also provided the DNA for the Tudors. So what could be more logical than to have Elizabeth, the head of a purified British Church, extend the sway of true religion and chivalry over the benighted lands of Greenland, Estotiland, and everything else north of "Florida"?

In November 1577, Dee met with the queen and her advisors at Windsor Castle to plead his case in person. Dee proposed that England, a relatively poor nation, should contest the pope's division of the New World as well as Spain's hegemony over the lands north of "Florida," a geographical entity with no clear boundaries. Dee's presentation was "the first authoritative statement of the idea of a British empire, and it was delivered to the queen during the period when that Empire was about to make its first appearance on the geopolitical scene."⁵⁴ The new empire should be dedicated to spreading the Protestant faith, and England's queen was its definitive expositor. But the new empire was bound up with Cabala too. Dee saw himself as the Saturnine Melancholic visionary, who after long immersion in the sciences of number, would ascend to a second, prophetic state, in which the adept arrives at prophecies concerning political and religious events. The new Imperium of the Protestant queen then created a new world order based on the deep insights that the Saturnine philosopher had achieved through contemplating the books of magic in the Cabala. From its inception in Dee's mind, the British Empire was a judaizing enterprise, based on the connection between messianic politics, finance, and magic. It was both the alternative to and the mirror image of the Holy Roman Empire, which the stars had foretold was on its last legs. So if the Spanish Hapsburgs persecuted the Jews by way of the Inquisition, England would welcome them to her shores.

Less than two decades after Dee's death, Sir Francis Bacon would take Dee's vision a step further in his utopian novel *The New Atlantis*. Bensalem is the name Bacon gives to his ideal state; Yates makes clear that Bacon was describing a "Christian Cabalist," i.e., a Judaizing, community. The inhabitants of Bensalem had the sign of the Cross and the name of Jesus, but their culture isn't Christian in any orthodox sense. Bensalem is a Christian Cabalist utopia dominated by occult philosophy, magic, and trafficking in spirits, which make it more powerful than societies dependent on traditional scholastic philosophies and orthodox theology. What Bacon doesn't mention is that all these characteristics are directly traceable to Dee. The Cross, for instance, is a Red Cross, which Bacon derived from Spenser's reading of Dee, as put forth in the first book of the *Faerie Queene*. The Red Cross would become the symbol for Rosicrucianism, which is the crucial link between Dee's occult philosophy and Freemasonry.

The Jews of Bensalem are merchants—even in Utopia some things never

change. The Jews of Bensalem are allowed to circumcise themselves and to practice their own religion. Bensalem, in this regard, has a lot in common with Holland. Because they are allowed the free practice of their religion, the Jews of Bensalem (by now recognizable as a combination of the Protestant nations of Holland, England, and North America) no longer have "a secret inbred rancour" against Christ and "the people amongst whom they live."¹⁵⁵ Instead, they "give unto our Saviour many high attributes and love the nation of Bensalem extremely."¹⁵⁶ The Jews are fulsome in their praise of Bensalem. They even believe "Moses by a secret Cabala ordained the laws of Bensalem which they now use, and that when the Messiah should come and sit on his throne at Jerusalem, the King of Bensalem should set at his feet."¹⁵⁷

The Jews would eventually make their own contribution to the literature of England as the chosen nation, but by then the tradition had already been firmly established by Dee and his literary children, Spenser, Bacon, and Milton. Shakespeare would join that tradition too, especially in the *Tempest*, his tribute to an old and all but forgotten Dee.

England was going to become the magic island through Dee's explication of Cabala, and then they were going to export that vision to the rest of the world by exploration, colonization, and conquest. During his audience with the Queen, Dee elaborated on her claims to Greenland, Estotiland (i.e., Baffin Island), and Friseland. In May 1578 Frobisher was instructed to create an English settlement on Estotiland as the second step in establishing claims to North America. Dee had no fears about the survival of the settlement because, he said, the natives of Baffin Island spoke several languages, including Latin, had extensive libraries, and brewed their own beer. These fantastic claims would be echoed in the next Century when Rabbi Menasseh ben Israel would claim equally implausibly that the lost tribes of Israel had been discovered living in Ecuador. According to Dee's reading of Justinian, who said "what presently belongs to no one becomes by natural reason the property of the first taker,"¹⁵⁸ the English had a right to North America because it had been discovered by King Arthur, St. Brendan the Voyager (who happened to be Irish), and Madoc. All their British descendants had to do was occupy the territory "which the Spaniard occupieth not."¹⁵⁹

With those instructions as well as his newly acquired navigation science firmly in mind, Frobisher set off on his voyage. Within months he arrived back in England with the hold of his ship full of smooth black rocks, which, he assured his influential backers, contained a high quantity of gold ore. By August of 1578, it had become clear that the black rocks were just that, black rocks. Once it became clear that there was no gold in them, they were all dumped unceremoniously into the Thames, and the voyage's backers, including the queen, calculated their losses and reminded themselves to be less credulous the next time the queen's conjurer proposed one of his harebrained schemes.

XII

On November 4, 1576 word of Alba's conquest of Antwerp reached Douay eliciting "sign[s] of cheerfulness" among the Englishmen which were misinterpreted by the natives as *Schadenfreude* over the calamities of Belgium. Before long it became clear to the English that whatever annoyance the Belgians felt was being fanned into something much more serious by the agents of Elizabeth and William of Orange. The Calvinists, "who formed the kernel of the Prince of Orange's faction" had received orders "to stir up the multitude" against the English "as partisans of Spain."⁶⁰ The English Queen was at the bottom of the intrigue. Her plan was to use Orange "to procure the destruction of the seminary, which she both feared and hated."⁶¹ Once the seminary was destroyed, she hoped to apprehend Allen, Stapleton and the other exiles and bring them to trial in England, where their fate, as the hanging of Cuthbert Mayne had shown, was a foregone conclusion. Beginning in the fall of 1576, everything that the English did in Douay was minutely scrutinized and "evilily interpreted"⁶² as part of a campaign to shut down the seminary. The Catholics there had received reports that assassins had been dispatched from England to murder Dr. Allen and his associates. Englishmen of sinister aspect were seen lurking in the town, "to all appearance the kind of men suited for the execution of such a crime."⁶³ As a result, many seminarians became intimidated. In a little over a year after the inception of the campaign enrollment in the seminary dropped from 120 to 42.

During the next two years, the revolutionary spirit seemed reborn in the Spanish Netherlands, and "many persons of all ranks, even of those who were sincerely attached to the Catholic faith and never dreamed of casting off their allegiance to their sovereign, had been more or less carried away by it."⁶⁴ Knox felt much of the blame was ascribable to the Duke of Alba, whose troops sacked Antwerp in 1576. The people felt "their national liberties and privileges ... had been largely infringed by the Duke of Alba while he was governor." So they "abandon themselves blindly to the guidance of the Prince of Orange and the revolutionary party."⁶⁵

Don Juan continued his negotiations to restore harmony, but Orange and his followers were more interested in revolution. On January 25, 1578, Don Juan broke off negotiations and declared war. Six days later, his new general, Alexander Farnese, the Prince of Parma, crushed the revolutionary army with unpleasant consequences for the English at Douay. On March 14, the newly appointed Calvinist governor told them they had to leave. A week later, the magistrates of Douay reiterated the demand. Allen had scouted a new location for the seminary in Rheims under the protection of the French Catholic Guises. During Holy Week of 1578, the seminarians set out on foot on a four-day journey to their new home. In November the magistrates of Douay invited the seminary back, proving to Knox that the expulsion was the work of a Calvinist cabal, but Allen decided not to return. The situation in the Spanish Netherlands was too uncertain, the borders too porous, the likelihood that assassins from England might do serious harm too great. The idea of a united Netherlands had proven untenable by the end of 1578. On January

23, 1579, the Calvinist provinces of the north established the Union of Utrecht, a *de facto* independent Calvinist state, from which Dutch-speaking Calvinists could continue to exert military pressure on Catholics in the south.

In 1580, six years after the first Douay priest arrived in England, the Jesuits became involved in the English mission. In June, Edmund Campion, SJ, arrived in England amid optimism that Allen's ambitious plan for the conversion of England might be working. Earlier, toward the end of 1575, the Rev. Henry Saw wrote to Allen, "the number of Catholics increases so abundantly on all sides that he who almost alone holds the rudder of state has privately admitted to one of his friends that for one staunch catholic at the beginning of the reign there were now, he knew for certain, ten." "The heretics," he continued, "are as much troubled at the name of the Anglo-Douay priests which is now famous throughout England as all the Catholics are consoled thereby."⁶⁶

The magnitude of the task before him—the return of England to the Catholic faith—tempered Allen's enthusiasm. The English at Douay and later Rheims, no matter how great their zeal, had very small numbers. And in England they were subjected to sophisticated surveillance and constant persecution. English Catholics had to fend for themselves, and without church governance, abuses were bound to arise. Difficulties arose because the Catholic Church in England

hath no form of external commonwealth, no one that governeth the rest, no discipline or censures neither to drive the priests nor people into order, no man subject to his fellow, no way to call disorders to account, no common conference, no sovereignty nor subjection; but every one, living severally and secretly by himself, and often far from any fellows, is ruled only by his own skill and conscience, which even among the Apostles had bred disturbance, if by sundry meetings councils and conferences it had not been looked into, and, that notwithstanding, some of the best sort were now and then found reprehensible ... because no man dare nor well can in those terms take upon him to direct govern and call to account at certain times the rest of the inferior clergy in so great a dispersion and uncertainty of their abode.... Therefore where there can be no further jurisdiction or recount of their dealings than the rule of every man's own conscience and knowledge, no marvel if all be not at all times agreeable to reason and our desires.¹⁶⁷

The mission to England could only be a holding action that kept Catholic hope and practice alive until the situation was resolved militarily, as Parma was then resolving it in Belgium. England needed bishops to run the machinery of the church. Allen was confirmed in his views when Edmund Campion was arrested on July 17, 1581, and, after prolonged torture, died a martyr's death at Tyburn on December 1.

XIII

In September 1580, Sir Francis Drake returned in triumph from his voyage around the world. His ship became an immediate tourist attraction, drawing large crowds, some of whom fell off the gangplank into the Thames mud. Impressed

with Drake's loot, Elizabeth rewarded his piracy by making him a knight. Three months later, Christopher Marlowe entered Cambridge as an undergraduate. For four years, Marlowe was an impecunious student, taking frugal meals with the rest of the students. In 1585, however, Marlowe's fortunes inexplicably rose. He bought himself an expensive doublet and began dining on meat and wine at many times the cost of the bread and cheese that was formerly his fare. The cause of Marlowe's newfound prosperity came into being during 1581, his first year at Cambridge. During that year, shortly after Campion had arrived on English soil, the Jesuits had established a recruitment network at Cambridge. In September 1581, the Jesuit Person wrote to Claudius Acquaviva, the Jesuit General in Rome, that "At Cambridge I have at length insinuated a certain priest into the very university, under the guise of a scholar or gentleman common, and have procured him help not far from the town. Within a few months he has sent over to Rheims seven very fit youths."⁶⁸ John Ballard and John Fingelow, both of Caius college, were recruited and ended up at Rheims. Ballard returned under the pseudonym Captain Fortescue and was executed for his role in the Babington plot in 1586. Unwilling to let such a threat go unchallenged, Walsingham set up a counter-network of young men who would either make contact with Catholic sympathizers at Cambridge or go to Rheims to infiltrate the seminary from within. In 1585, when England declared war on Spain and sent an expeditionary force to the Netherlands, Walsingham's espionage budget increased dramatically, and one of the first beneficiaries was Christopher Marlowe, whose meteoric rise to fame never completely clarified his political or religious allegiance.

In May 1582, Allen wrote to the Jesuit Agazzari complaining about the tribulations of life in exile, and more particularly about the behavior of his students. The Catholics were fighting a losing battle even in Catholic areas because "the common people sometimes go to the churches of the heretics through fear of the iniquitous laws."⁶⁹ The hardships of exile had convinced Allen "it would be easier to guide to salvation a thousand souls in England than one hundred in this exile, which of itself breeds murmurings, complainings, contradictions and discontent. When Moses leads the people through the desert, he suffers much. Even at the very time that God rains down manna and quails and brings water from the rock they are not satisfied, but their soul is with the flesh-pots of Egypt."⁷⁰

In the same letter Allen mentioned they had caught a spy. Richard Baines was ordained in Rheims in September 1581. He had arrived at the seminary in 1578, and for the three years did his best to foment discontent, encouraging students "to mislike the rule and discipline of subjection to their masters."⁷¹ He would engage in "licentious" talk about flesh pies and sex to break the discipline of the seminarians struggling with the rigor of life in penurious exile. Baines liked to portray his actions as the result of a fall from grace, but he had been sent to Rheims as a spy. This is certainly the view Allen conveyed to Agazzari. Rheims had always been high on Walsingham's list of threats to the new order in England. His attempts to

spread disunity there were consistent with other Walsingham operations.

It is unlikely that a seminarian would turn from grumbling about the food to plans for mass murder on the spur of the moment. In a long confession in May 1583, Baines admitted that he plotted “how the first President might be made away, and if that missed how the whole company might easily be poisoned.”¹⁷² Baines planned to murder the entire seminary by dumping poison into the college well or into the water the seminarians bathed in. Nicholl sees Baines as the model for Marlowe’s *Jew of Malta*, a Catholic hater who poisons a convent of nuns. Marlowe’s Jew is said to “go about to poison wells” and produces “a drench to poison a whole stable of Flanders mares.”¹⁷³ Baines went about his duties, “daily celebrating Mass,” Allen adds with scarcely concealed disgust, “believing himself unsuspected” until “his treachery and illicit dealings with the Privy Council had become known.”¹⁷⁴ If Baines had been a Catholic in Protestant England, there is little doubt what his fate would have been. The Catholics instead set him free; before long he was devising new treachery for his Protestant masters, as Marlowe would discover to his chagrin, because Marlowe “was some kind of cog in the operations against Rheims” too.¹⁷⁵

XIV

On the evening of March 8, 1582, the sky over Mortlake turned blood red, portending a momentous change in the sublunar sphere. Earlier that day, Dee the Magus had entertained a visitor who identified himself as Edward Talbot. Talbot was a 26-year-old cripple who wore a cowl that created a monkish appearance. The cowl concealed his ears, which had been mutilated, probably as punishment for counterfeiting or “coining.” The visitor’s real name was Edward Kelley, a criminal “necromancer,” someone who exhumed dead bodies. He dug up a corpse at Walton le Dale near Preston in Lancashire and used it to invoke “some one of the Infernal Regiment.”¹⁷⁶ Kelley needed “the Devil’s foresight” to figure out the “manner and time of the death of a noble young Gentleman, as then in Wardship.”¹⁷⁷ Kelley was a “skyrer,” or medium, who could contact angels and summon them to appear. Kelley was not Dee’s first skyrer. In fact, Kelley arrived at Mortlake to announce he was to replace Saul, a skyrer who had showed up a few months earlier. Dee’s first recorded “action” or seance took place under Saul’s direction on December 1581. Saul gazed into a crystal ball and announced he saw the Angel Annael, one of seven angels of Creation and, according to Dee, “the Angel of Intelligence now ruling this world.”¹⁷⁸ Annael wrote on the crystal a message in Hebrew letters of transparent gold. A bright star appeared, first ascending and then descending, followed by “a great number of dead men’s skulls” and a “white dog with a long head.”¹⁷⁹

Dee warned Kelley that he was uninterested in what was “vulgarly accounted magic.”¹⁸⁰ Rather, Dee wanted to contact “the blessed angels of God,”¹⁸¹ so they could assist Dee’s “philosophical studies.” Yates, among other scholars, was taken

in by Dee's protestations that he was only interested in "white" magic, which rang increasingly hollow as Dee plunged deeper and deeper into the world of the occult.

Kelley told Dee he had been sent to warn Dee about Saul, Dee's previous skryer. Kelley was an emissary of a group that previously had sent others to Dee, including Richard Hickman (who would be implicated in the Hesketh plot ten years later) in June 1579. Hickman gained entry "with the commendations of Sir Christopher Hatton,"¹⁸² which "shows that interest in spiritual communication went right to the top of government."¹⁸³ Although Woolley says "this aspect of Elizabethan political life remains largely undocumented and unexamined,"¹⁸⁴ he then gives an impressive list of high government officials under Elizabeth who were deeply involved in the occult and interested in having Dee come up with a military or intelligence application of the occult. He lists Leicester (and by implication Sydney), Pembroke, and, most significantly, Walsingham, the head of Elizabeth's spy network. The links are instructive and problematic. If Kelley was sent by Hatton to work with Dee, whom was Dee working for? Was Kelley sent to spy on Dee? If so, he was the man providing Dee with most of his material. This could mean, of course, that Kelley was a "projector," or agent provocateur sent to implicate Dee in some plot. Walsingham was famous for concocting schemes and was then deeply involved in what became known as the Throckmorton plot. Did Walsingham and Hatton suspect Dee had divided loyalties? Cardinal Allen, after all, had already claimed Dee was a Catholic priest. Even a "*sacerdos uxoratus*," might have bouts of recurring Catholicism, especially if confronted by treachery and disappointment by his new masters.

Kelley's links with Hatton and Walsingham may explain the increasingly political nature of the visions he conjured. During a seance Kelley conducted with Dee in April 1582, the Archangel Michael appeared and announced he was going to reveal the governors who rule the lower world by revealing the names of 49 angels, "whose names are here, evident, excellent and glorious."¹⁸⁵ Additionally, Michael revealed an elaborate table of letters and numbers, which described divine government. This table indicated the revelations concerned not personal but political salvation, which would come about through creation of a "new global order run according to godly principles."¹⁸⁶ The new world order was also bound up with a new sexual order. After the seance, Kelley told Dee the Archangel Michael had suggested to Kelley that he was to break his vow of celibacy. As Luther and the Anabaptists had shown on the continent, the new world order involved liberation from the constraints of the old. No matter how much the Reformers played it down, sexual liberation and reformed Christianity went hand in hand. Now the very angels were commanding it. Did this mean that Michael the Archangel was, as a later age might put, the representation of suppressed sexual desires? If by that, we mean to the exclusion of an actual supernatural being, the answer is no. If by that we mean the supernatural being was aware of Kelley's unfulfilled sexual

longings and determined to manipulate them, the answer is yes. Seven months later, Dee and Kelley conjured up the spirit King Camara, whose first question was "what is your desire?"⁸⁷ The question demonstrates the angels were interested in the desires of those who summoned them and willing to fulfill them in an as yet unacknowledged bargain. Two days after the appearance of King Camara, Dee had a nightmare in which he was disemboweled after Lord Cecil had entered his house and look "sourly" upon him. Like the intelligence agents that worked for Cecil and Walsingham in the sublunary world, the angels seemed to be double agents.

For his library, Dee acquired *De Organibus* by the Frenchman Guillaume Postel, who told of meeting a priest from Ethiopia who told him about a Book of Enoch, lost for centuries to Europeans but well known to Ethiopians. The book contained Enoch's account of the language taught Adam straight from the mouth of God. The man who mastered it could control the universe as God had done through Adam, namely, by speaking or naming things. The passages in Postel's book describing the Ethiopian priest's testimony were heavily annotated by Dee. Imagine Dee's astonishment then when Anneal, conjured again by Kelley on March 26, 1583, began writing letters of the celestial alphabet, the language God had spoken to Adam, which had been lost since man built the tower of Babel, and commanded Dee to write them down.

Dee was on the verge of a momentous discovery, the fruition of 20 years work in magic through his study of the Cabala. The discovery would correspond to a momentous change in the heavens. On April 28, 1583, Saturn and Jupiter fell into "conjunction" or "copulation," signaling the end of one historical era and the beginning of another. The era which was coming to an end was the watery trigon under the sign of Pisces. The world would witness the dawn of the era of the "fiery trigon," characterized by "sudden and violent changes," or revolution. Dee immediately corresponded with astronomers in England and on the continent. Richard Harvey confirmed "the watery Trigon shall perish and be turned into fire."⁸⁸ A "new world" would come about "by some sudden, violent & wonderful strange alteration, which even heretofore hath always happened at the ending of one Trigon & beginning of an other."⁸⁹ Tycho Brahe felt the celestial conjunction of Jupiter and Saturn was "the end of the Roman Catholic Church's supremacy."⁹⁰ A Czech astrologer added the "sudden and violent changes" would occur first in Bohemia.

Six weeks later, the Polish Prince Albert Laski showed up at Mortlake. By the end of the summer, Dee, Laski, and Kelley embarked on a mission to Prague, capital of Bohemia, the new home of Rudolf II and his court. Rudolf, whom Walsh describes as "surrounded by Jews, astrologers, Rosicrucians, pseudo-mystics, and quacks,"⁹¹ was the son of Maximillian to whom Dee had dedicated *Monas Hieroglyphica*, and head of the Austrian line of Hapsburgs, the family facing down the English, the Jews, and the Calvinists in the Netherlands. Although he was on the outs with the Polish king, Laski had received the royal treatment in England,

where Cecil and Walsingham saw Laski as useful in providing them with a back channel access to the Hapsburgs, with whom England would soon be at open war. Laski came to Mortlake eager for occult insight. Dee obligingly summoned the angel Raphael, who informed Laski "Many witches and enchanter, yea many devils have arisen up against this stranger, but I will grant him his desire."¹⁹² It was the sort of response one might expect from the local gypsy, but the mention of granted desires kept the Polish nobleman coming back for more. The suspicion Kelley and Dee were commissioned by Walsingham to bring Laski under control is strong: Walsingham's agent, Charles Sledd, the spy who had penetrated the English College in Rome, had arrived at Mortlake the day before Laski and had spent the night, presumably consulting with Dee and Kelley about the imminent arrival of the prince from Poland. Walsingham's house at Barn Elms was a short walk from Dee's at Mortlake. The fact that Sledd, who may have come to Mortlake from Barn Elms, did not spend the night at Walsingham's indicates that the three men must have conferred until late in the evening. Dee considered Sledd's appearances an ill omen. The outcome was invariably unpleasant, sometimes producing psychosomatic effects like nosebleeds.

If Sledd arrived at Mortlake with instructions from Walsingham on how to use Laski, then Dee probably proposed the trip to Prague to Laski and Kelley. The Queen quickly signaled her approval. Preparing for departure, Dee catalogued his books. While compiling his list, Dee received a visit from the Queen, who then sent him a gift of 40 angels, coins with more than monetary significance. Sir Walter Raleigh also sent a letter assuring Dee of Elizabeth's "good disposition." When Dee and his entourage set off by flyboat down the Thames on September 21, they were a government-sponsored operation. Dee repeatedly said as much, indicating he was embarking on a private mission in the service of the queen to use "his position as part of Laski's entourage to gather sensitive foreign information."¹⁹³

When Dee left England with Laski, Elizabeth was in something approaching a state of panic, convinced that she was the object of a French-Spanish plot to remove her from the throne. Part of that plan involved orchestrating a Catholic invasion of England. Another part involved getting faithful Catholics in England to rise in rebellion as French and Spanish troops arrived on English shores. English involvement in that scheme came to be known as the Throckmorton Plot. Walsingham was weaving a web of intrigue that would bring a number of prominent Englishmen to the gallows, including Lord Henry Howard, a Catholic who attacked magic and religious enthusiasm in *A Defensative against the Poyson of supposed Prophecies*, an attack on Dee and the Earl of Leicester. Dee is not mentioned by name, but Howard attacks a hermeticist, suffering from "distemper of the brain,"¹⁹⁴ who trafficked in spirits, cast horoscopes, and "sought to entrap Diana in the coils of his occult knowledge."¹⁹⁵ Diana was an obvious reference to Queen Elizabeth; the unsubtle point was "the Earl of Leicester and his Protestant friends had been using diabolic powers to control the queen."¹⁹⁶

Howard's brother had been hanged in 1572 for involvement in the Northern Rising. Howard was to follow him when he was arrested and executed on charges of treason. Meanwhile others were being implicated in the Throckmorton Plot by a spy named Fagot, a Frenchman who wrote reports in a peculiar French full of mistakes no Frenchman would make. John Bossy claims "Fagot" was Giordano Bruno, an Italian monk newly arrived in England hoping to make his fortune as the most brilliant expositor of the new *occulta philosophia*. Bruno inexplicably became a martyr to "science" when the Inquisition burned him at the stake on the Campo di Fiore in Rome in 1600. Walsingham probably lured him to become an informer by playing on his ambition. In addition to offering Bruno a salary, Walsingham offered introductions to Philip Sydney and Dee, his fellow magus and chief competitor as explicator of the occult. It was probably through Walsingham's influence that Bruno got to debate the Scholastics at Oxford, demonstrating his brilliance. By collaborating with Walsingham, Bruno could aspire to replace Dee as the Court magus when Dee left for Prague. Bruno was encouraged by Dee, the "intellectual godfather to the Oxford party," who "by his departure for Poland with the palatine" had "left a vacancy in England for the position of resident guru."⁹⁷

With the arrest of Throckmorton and Howard, Bruno had done his job; with Dee gone, he could become magus in residence in England. Walsingham probably encouraged Bruno in this, as he had encouraged Dee to take the journey with Laski. The two men were his puppets. Both men promoted a political vision intimately connected with magic as a form of control: "Bruno envisaged a universal monarchy to achieve total moral redemption, assuring obedience by persuasive magic and exaltation of the 'vital spirits' of its subjects: complete freedom through complete servitude."⁹⁸ Dee and Bruno were working for Walsingham toward the same goal: the spread of magic as a way of undermining Catholic hegemony over Europe. Dee was to Rudolf what Bruno was to Throckmorton. What Howard said of Dee's influence over the Queen would now apply to Dee's influence over Rudolf at precisely the moment when the war between England and the Hapsburgs was escalating in the direction of open military conflict.

XV

Dee and Kelley's journey to Prague took almost a year. It was no mean feat to cross the northern European alluvial plain, especially in the dead of winter. Rivers swelled to impassability; carriages got bogged down in mud. Travelers got separated and had to wait in uncertainty at dubious accommodations until reunited. Illness was part of the journey. Another reason for the delay in reaching Prague was their intervening visit to Lask, Laski's ancestral estates in Poland.

Shortly after his arrival in Lask, Dee contacted the spirit Nalvage, which had the face of a child and hair like down. Dee, suffering from a fever for days, asked Nalvage for medical advice and got instead a terrifying vision of Mortlake in flames

with his wife lying dead on the ground outside. Soon Madimi, a seductive female who would play a crucial role in the Dee and Kelley marriages, replaced Nalvage. Madimi told Dee the Queen mourned his absence, and Cecil would “come home shortly, a begging to you.”¹⁹⁹ Then Nalvage returned and started to reveal “the Cabala of Nature,” meaning “all of the universe’s secrets” in the language Adam had spoken in Eden. Dee’s fingers raced across the pages of his notebook as he struggled to keep up with the angelic dictation.

On July 13, 1584, Dee’s 57th birthday, the Angel Gabriel announced the angelic revelation was complete. Dee now had “the keys of God’s storehouses ... wherein you shall find (if you enter wisely, humble and patiently) treasures more worth than the frames of the heavens.”²⁰⁰ Dee could now write the Book of Enoch. In the same month, Nalvage reappeared and told Dee “Go to the emperor,” meaning, go to Rudolf in Prague. Apparently Dee was more interested in the Book of Enoch, because on July 31 Nalvage appeared again, furious that his command had been ignored. “Were you not commanded to go after ten days,” the angel raged, breathing fire. “I have brought madness into the house of the unjust.”²⁰¹ Dee left the following day, finally arriving in Prague in August 1584 along with his skyrer Kelley, their servant Edmund Hilton, and Kelley’s brother.

In the waning years of the 16th Century, Prague was a strange mixture of forces contending with each other over the fate of Europe in the wake of the Protestant revolution. Rudolf’s removal of the Austrian court to Prague had attracted hoaxers, con men, occultists, charlatans, pseudo-mystics, and artisans determined to cash in on his obsession with things arcane: “a host of ‘charlatans, knaves and blowhards,’ ... were drawn to the city’s gates by the prize of rich pickings and lax regulation.”²⁰² A Greek, Mamugna, arrived from Famagosta, announcing he was the son of an Italian martyr. Mamugna radiated an aura of mystical power while pulled through the town in a cart drawn by two black mastiffs. The mode of conveyance apparently reflected the power of the message: Geronimo Scotta arrived to sell his potions in the town square in a train of three carriages drawn by 40 horses. According to the court in Vienna, Rudolf was “interested only in wizards, alchemists, kabbalists and the like, sparing no expense to find all kinds of treasures, learn secrets and use scandalous ways of harming his enemies.... He also has a whole library of magic books. He strives all the time to eliminate God completely so that he may in future serve a different master.”²⁰³ According to a Venetian visitor, Rudolf “delights in hearing secrets about things both natural and artificial, and whoever is able to deal in such matters will always find the ear of the Emperor ready.”²⁰⁴ The angels may have been impatient because they felt that the Emperor’s ear was already overburdened. The presence of so many quacks and charlatans proved, if nothing else, that Rudolf’s character flaws were well-known. The angels who reported to Dee and Kelley and were, in some sense of the word, part of Walsingham’s intelligence network, knew that Rudolf’s weakness for magic could be exploited by Dee to serve British interests. The purpose of his trip to Prague was

simple enough to understand from the point of view of British intelligence. Dee and Kelley were to attack the Hapsburgs where they were most vulnerable at the time, which is to say on their exposed eastern occultic flank.

Walsingham also had other reasons to send Dee and Kelley to Prague. Prague, despite its distance from England, had become a center of Catholic resistance on a par with Rheims and Louvain. After Dee returned to England in 1589, Kelley became a "natural centre for English exiles in Prague."²⁰⁵ One of those exiles was the amateur alchemist Richard Hesketh, who would go to the gallows as perpetrator of the Hesketh Plot. While Kelley was advising Hesketh on matters alchemical, Kelley was also in contact with Lord Burghley, who importuned him for cures for the gout, advice on how to turn lead into gold to finance the wars in the Netherlands, and information on Catholic exiles, which Kelley would transmit via Matthew Royden, who would figure in Marlowe's demise. Nicholl says "Roydon in Prague," and "Marlowe in Flushing" were "bit-players in the same complex and rather pointless intelligence game which is being played around the reluctant Catholic pretender, their patron, Lord Strange"²⁰⁶ as well as Lancashire Catholics in exile like Hesketh. Hesketh was hanged purportedly for presenting a "forged indictment to Catholic rebellion"²⁰⁷ to Lord Strange to remove him as the Catholic pretender, but Kelley most probably identified him as part of the Prague circle of English Catholics. According to Nicholl, "there is plenty to link Kelley with the Catholic cell to which Hesketh belonged."²⁰⁸

Kelley would have a much greater impact on Prague and the English Catholic exiles there than Dee. By the time Dee left Prague to return to England, their roles would be reversed: by 1589, Kelley had gone from famulus to magus, and Dee was all but forgotten. Alchemical formulae "used by Edoardus Gelleus, the English alchemist."²⁰⁹ were quoted extensively during the 17th Century. Walsingham and Cecil ignored the failed Dee when he returned to England, but well into the 1590s, they were still assiduously courting Kelley by letter and envoy, hoping to persuade him to return to England and share his wizardry, or at least the wealth it was reportedly producing, with the English court.

The arrival of Rudolf and his court changed the modality of Jewish activity in Prague. The idea of revolutionary collaboration of the sort which took place during the heady days of 1421, when Hussites and Jews sang Jewish songs as together they dug the trenches that were to prevent the invasion of the King of the Romans, was no longer feasible. In 1584, Utraquism was a spent force politically. The Jews, therefore, got involved in the occult. Since the Cabala was the ultimate source of *occulta philosophia* that was the intellectual rage in Europe, the change in Jewish activity was not difficult. Indeed, the occult tradition began when Pico and Reuchlin got the idea of magic from the Jews. Now Prague seemed obsessed with the new mechanical man who was a product of magic. The image of the new man appeared in the figures of the town clock, who would parade around after a skeleton rang a bell announcing the beginning of the performance.

The Jewish Revolutionary Spirit

Giordano Bruno would follow Dee and Kelley to Prague, probably to cash in on Rudolf's generosity in patronizing those adept in magic and the occult philosophy. Bruno included a fulsome dedication to Rudolf in his *Articles against the Mathematicians*, which "rehearses the whole Brunonian philosophy of a single true universal religion rooted in the occult tradition, and the salvation of mankind through the institutions of an intellectual elite."²¹⁰ Like Antwerp, Prague received large numbers of Jewish immigrants after the Spanish expulsion in 1492. These Jews arrived with an interest in Cabala, especially as redacted by Isaac Luria, because its mystical explanation of a universe wracked with catastrophe seemed to explain their own catastrophe. Cabala brought with it the age-old Jewish inclination to millennialist politics, according to which the upheaval in Spain was the first pangs of labor signaling the birth of the Messiah. Magic was part of the program of messianic politics for Jews and Judaizers, who found common cause in their crusade against the Hapsburgs and the Catholic Church. Many Cabalists found places in Rudolf's court. Aware many of Rudolf's closest advisors were Jews, Dee suspected them of plotting against him. The Jews also were central to the system of imperial finance. The occult revival in Prague under Rudolf was a manifestation of "the blossoming of Jewish intellectual life at the end of the Century" that was "based on a renewed study of the Cabala."²¹¹

The most famous Jew in Prague during the Cabala revival was Rabbi Judah Loew ben Bezalel. Rabbi Loew was an expert in Gematria, but the source of his fame was that somewhere in the Jewish ghetto in Prague he had reportedly created a human automaton, known as the Golem, by his cabalistic arcane science. The Golem was a clay figure that came to life when Rabbi Loew put a tablet with the name of God inscribed on it into the Golem's mouth. To this day, tour guides in Prague claim Loew created the Frankenstein myth, which now finds its expression in the ubiquitous sale of marionettes and puppets in the Old Town. Loew met Rudolf, and the two of them "had a long secretive conversation."²¹² Yates thinks Dee may have met Loew in Prague, but from what we know of their journey, Dee and Kelley spent most of their time with Catholics.

In Prague, Dee and Kelley lodged at the home of Thaddeus Hajek, Rudolf's physician. Hajek lived on Bethlehem Square, not far from Bethlehem Chapel, where Jan Huss launched the revolutionary movement in Europe 174 years before. Hajek was one of the foremost astronomers of Europe; he and Dee had probably made contact when the new star appeared in the early '70s. Dee felt the revolution surrounding the arrival of the Fiery Trigon in the heavens in 1584 would involve the Hapsburgs, and he probably shared those thoughts with his Protestant host Hajek, who could introduce him to his contacts in the scientific world and at the imperial court. Dee's thoughts were probably not new to Hajek. Much of what Dee predicted had already been pointed out by the Czech astrologer, Cyprian Leowitz, and published in a book approved by the Emperor Maximilian. Leowitz predicted sudden violent changes would occur in 1584; Dee heavily annotated that book and probably knew Leowitz personally.

Hajek was also an Utraquist, but Utraquism, like the Anabaptism it spawned in Southern Germany, had had its day in Bohemia. The revolutionary spirit had departed, leaving only an ideological corpse behind. One reason for the demise of Utraquism was the rise of the *occulta philosophia*. Another reason was the Counter Reformation. When Dee arrived in Prague in August 1584, the Counter Reformation had been hard at work there for years. In 1581, the church had restored the nunciature, which soon functioned as a significant counterforce in intelligence and diplomacy to the English/Jewish spy ring that arranged Dee's mission to Prague. Soon the pope and the emperor were in a battle with Walsingham and the Jews over the mind of the emperor and the future of Bohemia and the empire. In that battle, the occult English cabalists had to play catch-up, which might explain the impatience of the angels, because in 1584, Nuncio Giovanni Francesco Bonomi submitted to Rudolf a plan for the "systematic extirpation of heresy in Bohemia."²¹³ Bolstered by support of the Jesuits and Catholic magnates like the Rozmberk and Lobkovic families, Bonomi and his successors hoped to implement the Tridentine reforms and bring about a re-Catholicization of Bohemia. This involved conversions, new seminaries, festivals and ceremonials, education, and mission work. "The hope is growing," Botero wrote, "for a total conversion of Bohemia."²¹⁴

Total cultural renovation along lines defined by Trent could not take place without the cooperation of the Emperor, whose weakness for occult knowledge was well known. And so the battle for Bohemia became a battle for Rudolf's mind. If Dee could get to him, Rudolf might inaugurate the era of the fiery Trigon. The nuncio was thinking similarly, but with the opposite goal.

According to Yates, "Dee's message appeared to be neither Catholic nor Protestant." It was instead "an appeal to a vast, undogmatic, reforming movement which drew its spiritual strength from the resources of occult philosophy."²¹⁵ Giordano Bruno, who seemed to follow Dee through Europe, was one of many "enthusiastic missionaries" of "universal Hermetic reform, in which there were some Cabalist elements."²¹⁶ Hermeticism or Cabala or Magic was, in the era of cultural exhaustion following the early victories of the Protestants, an alternative to Catholicism and Protestantism, which seemed to have reached a stalemate in their battle to control Europe. Hermetic Cabala was also the alternative to the Counter Reformation, which was exceptionally vigorous. Just how vigorous was obvious when Giordano Bruno mistakenly returned to Italy: Bruno fell into the hands of the Inquisition and was burned at the stake in Rome in 1600. The Counter Reformation was on its way to stopping the Protestant advance and pacifying Austria, Poland, France, the Spanish Netherlands, and, most significant of all, Bohemia.

Through Hajek, Dee met with Don Guillen San Clemente, the Spanish ambassador, as an important step in his quest to get an audience with the emperor. Dee showed San Clemente his crystal ball; the ambassador was favorably impressed. San Clemente was evidently familiar with the arcane writings of the Spanish Cabalist Raymund Llull and felt Dee had made significant progress in explicating them. This did not remove San Clemente's nagging suspicion Dee was an

English spy sent by Walsingham to foment trouble in Bohemia, the weakest link in the Hapsburg chain. Dee was an object of suspicion from the moment he set foot in Prague. He was viewed in Catholic circles as a magus and an English spy, if not agent provocateur. San Clemente probably shared his misgivings with the nuncio; before long, the nuncio was expressing the same fears. Even if he hadn't heard the story from San Clemente, Bonomi had heard rumors Dee trafficked in spirits "with the aid of certain magical characters."²¹⁷ Bonomi harbored no illusions about the sort of spirit that would respond to Dee and Kelley's conjuring, and he knew they would not look kindly upon the re-Catholicization of Bohemia. Bonomi identified Dee "as a threat to the ongoing mission to bring Prague back into the Catholic fold."²¹⁸

Dee saw the Emperor within a month of his arrival in Prague. After a little chit chat about Dee's *Monas Hieroglyphica*, a book Rudolf had read but found beyond his capacity, Rudolf mentioned that the Spanish Ambassador had told him Dee had a special message for the emperor. Dee then explained, in a manner reminiscent of Dr. Faustus, that when he had given up hope of finding wisdom in books, he had made contact with the angels, and they had a message for the emperor. "The Angel of the Lord," Dee announced, "hath appeared to me, and rebuketh you for your sins."²¹⁹

It was a bold move and bespoke psychological manipulation far ahead of its time. Eventually, the Illuminati, the psychoanalysts, and sensitivity trainers would refine techniques like this into sophisticated forms of control. Knowing Rudolf's obsessive interest in the occult, Dee probably assumed he was in the grip of an immoral compulsion or addiction. By broaching the matter so boldly, Dee hoped to elicit a confession, which he could later use to control the emperor and thereby integrate him into Dee's plan to bring revolution to Prague. Dee was not unlike C.G. Jung, who used the same sort of techniques to control Edith Rockefeller McCormick and her considerable fortune. Jung was well versed in the alchemical tradition Dee represented. Like Jung, Dee sought the philosopher's stone as something that could not only transform base metals into gold, but which could also bring about psychological transformations, which could have significant political ramifications, especially when they occurred in the powerful. Compared to the ability to dominate the mind of the emperor, changing lead into gold must have seemed insignificant. Dee claimed he had been "enjoined by the angel Uriel to tell the Emperor that he possesses the secret of transmutation"²²⁰ to bring him under his control and bring revolutionary change. "A learned and renowned Englishman whose name was Doctor De," wrote the Lutheran Budovec, "came to Prague to see the Emperor Rudolf II and was at first well-received by him; he predicted that a miraculous reformation would presently come about in the Christian world and would prove the ruin not only of the city of Constantinople but of Rome also. These predictions he did not cease to spread among the populace."²²¹

Dee hoped the audience would be the first of many. While waiting for a sequel

that never materialized, he and Kelley circulated in occult circles in Prague. If Kelley was having his effect on Prague, the opposite was also true: Prague was having its effect on Kelley. The Jesuits showed an interest in him; he showed an interest in them and the renewed Tridentine Catholicism they were preaching. It was a brand of Catholicism kept out of England by draconian laws for good reason: Under the influence of the Jesuits, Kelley showed signs he might return to the faith of his fathers. In Prague, Kelley showed the Jesuits the accounts of his "actions" with Dee. This was reckless, as Dee insisted, but Kelley persisted. In April 1585, Kelley sought out a Jesuit for confession and received absolution for "the crimes and grave errors of his entire antecedent life."²²² This, however, did not keep Kelley from trafficking in spirits, who soon dragged him into dubious theological territory as a prelude to moral fall. The angel Uriel appeared and praised Luther and Calvin, saying with angelic ambiguity that they had their "reward." Whatever their reward was, the political showdown between England and Spain intensified into open war when Robert Dudley, the Earl of Leicester, persuaded Elizabeth and the Privy Council, to take a hard-line against Philip and allow Dudley to lead an expeditionary force to attack the Spanish Netherlands in late 1585.

XVI

It turns out that 1584 wasn't the year of the fiery Trigon after all. As Dee and Kelley dawdled with angels, Alexander Farnese at the head of the Spanish army took one city after another and paralysis gripped the leadership of the revolution. The fall of Dunkirk, Eindhoven, Nieupoort, and Audenhove in 1583 was followed by the fall of Ypres, Bruges, and Dendermond in the first half of 1584. Then the revolutionaries lost their leader too. On July 10, 1584, a disgruntled petitioner shot William of Orange to death as he left his dining room. In September, when Dee had his audience with Rudolf, the city of Ghent surrendered to the Duke of Parma. Ghent was the largest Calvinist stronghold outside of Holland. If Farnese could then march on his enemies from the west, beginning with Nijmegen, where the absence of breakable dikes and floodable polders favored the Spanish army. The tide of battle in the Netherlands had turned.

The tide had turned in other areas too. In April 1585, around the time that Brugge fell to Farnese, Sixtus V was elected pope. Unlike Pius V, the ascetic who prayed the rosary as Don Juan battled the Turks at Lepanto, Sixtus was a former swineherd who never stopped being the crafty peasant. After amassing huge amounts of gold, which he lavished on building projects in Rome, Sixtus then turned on the College of Cardinals, transforming them within five years from a group of unruly barons into an assembly of docile civil servants that would run the Church for the next four hundred years. Sixtus also declared war on the 20,000 or so bandits who inhabited the Papal States and brought them under control. He then embarked on the moral reformation of Rome. Adultery was declared a capital crime, punishable by hanging. Sodomy was made a capital crime, but

those found guilty were burned alive instead. By the end of his papacy, Rome was reborn from medieval ruin into the baroque metropolis that it is even today.

Farnese's business was destruction not construction, but his plans were just as ambitious. He wanted to destroy the revolution in the Spanish Netherlands. The key was Antwerp. Located on the Scheldt River, Antwerp's access to the waters of the Atlantic and central Europe had made it the richest city in the Hapsburg Empire. That access made Antwerp militarily significant, too. With Antwerp in Calvinist hands, the Dutch could control whatever came down river. The sea beggars could supply Antwerp from the sea and England in their shallow draft boats, making the south vulnerable to attack. Farnese could not concentrate his troops to assault Deventer or Nijmegen if he had to leave some behind to defend against possible attacks from Antwerp. But, if Antwerp were in Spanish hands, the Dutch were effectively bottled up in the North. The Spaniards would control what came down the Scheldt. The sea beggars would have no base in the South. And Farnese could concentrate on taking Holland one city at a time.

The situation did not look promising. Antwerp had 100,000 inhabitants, a number ten times the size of the Spanish army. But, perhaps most imposing of all, there was the Scheldt River. At Antwerp, the Scheldt was half a mile wide and 60 feet deep at the center of its channel. Farnese could build fortresses on the banks, but, given the range and accuracy of artillery, he could not prevent sea beggars from provisioning the city. Any blockade from the banks alone would be futile, and viewed by the inhabitants with contempt.

Farnese chose another option. Instead of putting gun emplacements on either side of the river, Farnese did what was thought impossible. In one of the great engineering feats of his day, he built a bridge across the river. Once completed, nothing could get up the Scheldt from the sea, and the city was doomed; surrender was only a matter of time.

On August 27, 1585, Farnese, wearing gold filagreed armor fashioned in Milan, entered the city as conqueror. With diplomacy and charm, Farnese overcame the bitterness that accompanied defeat, granting generous terms and defusing the Dutch nationalism that was so detrimental to the Spanish cause under Alba. Philip was overjoyed. "Antwerp is ours," he shouted, "Antwerp is ours." It was the most significant good news since Lepanto. The Jews, though, began leaving, taking their fortunes and relocating to Amsterdam farther to the north. Paradoxically, Antwerp's fall was good news for Walsingham and the hawks on the Privy Council because it enabled them to get the queen and council to commit to war. Walsingham and Dudley convinced the council Holland would fall into Spanish hands unless England intervened. And so, at the end of 1585, Leicester led an expeditionary force to Holland to "drive the Prince of Parma from their land." England was now part of the anti-Catholic crusade and Elizabeth was its leader.

By the end of 1585, the thought that all Europe might fall to revolutionary forces was no longer tenable. The fall of Antwerp and the entry of England into the war meant a further merging of Jewish and "English" interests, which is to say the

interests of the magnates who controlled the country and who avidly emulated the usurers. So in some sense, Capitalism, as we now know it, was a result of the fall of Antwerp. If Farnese had re-conquered Holland, and if England had not resisted the Counter Reformation so effectively, capitalism would not have come into being. Without capitalism, there would have been no communism, and the history of revolution would have looked much different than it does today.

The tide turned in England too, but in the other direction. Deprived of the Mass and a functioning Catholic Church for over 25 years, English Catholics became what the usurpers wanted them to be, docile Erastians who probably would not have supported Philip's troops if they had landed in 1588.

XVII

When Baines returned to England in late 1584 or early 1585 after confessing his role in the plot to destroy the Catholic seminary in Rheims, his prospects were not good. He was a blown agent of no further use to Walsingham as a spy. He could look forward to a return to life in the half-criminal world of con men and scam artists from which British intelligence drew its agents. What he found instead was an intelligence network flush with money and opportunity.

After returning to England in 1559, Walsingham came to Cecil's notice as "most subtle searcher of hidden secrets"²²³ and soon rose to prominence as Elizabeth's Secretary of State and, along with Cecil and Leicester, one of the three most powerful men in government. One reason Walsingham proved so useful to Cecil was his contacts from his exile abroad. In Europe Walsingham "acquired his famous skill in foreign languages, and the ring of political contacts that would later form the basis of his foreign intelligence network."²²⁴ There Walsingham made contact with the international network of Jewish merchants who became "the backbone of the English spy system."²²⁵

One of Walsingham's spies was Geronimo Pardo, a Sephardic Jew who passed crucial information to Elizabeth and Walsingham during 1587 about the preparations for the Armada. Bernardino de Mendoza revealed Pardo's role in Walsingham's spy ring in a letter to Philip II from Paris, where he settled after his expulsion from England in 1584. According to Mendoza, Pardo, a member of a Marrano family from Spain that was part of a "vast network all over the world," arrived in London in 1587 with a shipload of cargo and "brought on that occasion two packets of letters in cipher, giving a full account of the warlike preparations which were being made in Spain. After translating them, he carried them back to Secretary Walsingham, and, within two months, Pardo was on his way back to Lisbon."²²⁶ Pardo returned to London, delivering dispatches to another Jewish spy, Doctor Hector Nunez, while at dinner. After receiving the packet, Nunez "rose in great haste, and went directly to Secretary Walsingham's house."²²⁷ Pardo was arrested when he returned to Spain, but even from prison he tried to smuggle letters to Walsingham. Most of the Jews in Walsingham's spy ring pretended to be Catholics except when in London, where they pretended to be Protestants, taking

“the bread and wine in the manner and form as do the heretics.”²²⁸

Walsingham depended on Hector Nunez for foreign intelligence. His biography is a road map of the revolutionary movement in the 16th Century. Born in Evora, Portugal, he moved to Antwerp and from Antwerp to London, where he practiced medicine. He married the sister of the spy Bernard Luis, who lived in Antwerp in 1566, when the Iconoclast Rebellion broke out there. Nunez was extensively involved in trade, which allowed him to gather and transmit intelligence. In 1568 he was listed as a member of the Corporation of Italian Merchants residing in London, although his nationality was listed as Portuguese. In 1579 Nunez, under the alias Francisco Pessoa, was listed as a member of the secret synagogue in Antwerp, and through that organization his wife sent money to another Portuguese doctor, Rodrigo Lopez.

Lopez, because of his unhappy fate (he was hanged in 1593 for attempting to poison the queen) was the most famous of the Jewish spies in England. Lopez joined a Jewish family famous for spying when he married the daughter of Gonsalvo Anes, alias Benjamin George, alias Gonsalvo George, scion of the famous Anes family of spies expelled from Spain. Gonsalvo Anes made a fortune selling groceries from India and was knighted by the queen in 1568. He also collaborated with Nunez and Pardo in smuggling operations. After marrying into the Anes family, Rodrigo Lopez spawned a family of spies. Walsingham used Rodrigo's sons as spies to prepare Drake's raid on the Azores.

When Rodrigo Lopez arrived in England in 1560 from Antwerp, he claimed to be a Calvinist. He soon became physician to the Earl of Leicester; his duties included poisoning Leicester's enemies. Dr. Lopez reputedly had “more skill in intrigue than in physic, and ... more cunning in poisoning than in healing.”²²⁹ One contemporary report “strongly” confirms “the common belief that he was willing, for a consideration, “to use his knowledge of drugs for a deadly purpose.”²³⁰ In 1586, Lopez was appointed physician to the Queen, but his greed led him to become a double agent, which led him to turn on Marco Perez, who then turned on him, implicating him in a plot to poison the queen, for which he was hanged in 1594. Lopez was the cause of much popular anti-Semitism in England.

Alvaro Mendez, another member of Walsingham's Jewish spy ring, was the brother-in-law of Dr. Lopez and also related to Joseph Nasi. After making his fortune in India by farming the diamond mines of the King of Nasinga (and cheating him out of his diamonds), Mendez lived in various European cities. By 1580, he was in Paris, where he became, in collaboration with Nasi, a proponent of a homeland for the Jews, as well as the architect of the Anglo-Turkish alliance against Spain, which tied up Spanish forces that otherwise could have been used against England. In 1585, Elizabeth's ambassador to the Porte, Barton, reminded the sultan he had promised under oath to fight the Spanish, calling them “our common foes, all of them cursed idolaters.”²³¹ Even so, Elizabeth turned to Lopez and Nunez to plead her cause with Philip II to ward off the invasion by a Spanish fleet after

Parma took Antwerp.

Walsingham, as leader of the Puritan faction, which included Leicester, Sidney, Dee and Spenser, consistently argued for war. Walsingham, whose daughter was married to Sydney, argued England could check Spanish power in the low countries by supporting William of Orange, giving the King of Spain "such a bone to pick as would take him 20 years at least, and break his teeth at last."²³² With war just over the horizon, Walsingham's spy agency looked to profit handsomely. In 1582, Walsingham's secret service had a budget of 750 pounds. By 1585, with war looming, his spy budget soared to 2000 pounds.

Baines now made contact with Christopher Marlowe, the Cambridge undergraduate, and recruited him for intelligence work. During spring 1585, Marlowe became "suddenly mobile,"²³³ attending class infrequently. Just as suddenly, he began spending much more money than before on food and drink. Marlowe went from a penurious student to a man of the world, spending well beyond the means of the average student. In *Edward II*, Spenser explains an intelligencer "must be proud, bold, pleasant, resolute/ And now and then stab as occasion deserves,"²³⁴ a passage which is especially ironic advice in the light of how Marlowe died.

Corrupted by money and the prospect of travel, excitement, and intrigue, Marlowe soon accepted that his new job involved "much unfaithful dealing towards people with whom he consorted day by day at Cambridge, people whose violent disaffection he in some measure shared."²³⁵ It is difficult to measure the allegiance of people who dedicate their lives to duplicity. Marlowe's job was most probably the ferreting out of Catholic sympathizers at the university. He thus had to pose as a Catholic, which he did so effectively that the university almost refused him a degree, so worried were they that he might "go to Rheims." Only when the government intervened, testifying that Marlowe was in service to the Queen, was his name cleared, and he was allowed to graduate. Nicholl tries to portray Marlowe as a skilled double agent with a foot in both camps ready to spring to whichever side looked to be the winner. In England, judging who might be winning was no easy matter. Mary had reimposed Catholicism and the Inquisition after Edward's Protestant reign. Now Elizabeth was undoing what Mary had done, but who could tell how long the wheel of fortune would hold her aloft?

The agents most likely to succeed in passing as Catholics were Catholics who had turned, but, as Dee noticed in Kelley's behavior in Prague, a Catholic who had been turned could turn back. It is tempting to view Marlowe as a character out of a novel by John le Carre or Graham Greene, which is often how Nicholl portrays him. But the stakes were different then. The battle was much more existential. The beliefs were closer to the existential core of the believer than in the Cold War contest between amoral players who believed in nothing but the will to power. "Is he a genuine conspirator or an agent provocateur? Is he a purveyor of information or disinformation? ... Often, the only workable answer is that he is both."²³⁶ Or perhaps neither. Another possibility is that a young person lured into England's

network of spies might experience revulsion and try to atone for past duplicity by saying what he really believed. Marlowe was, as his contemporaries noticed, fearless. The "wild young Catholic bound for Rheims" turned out to be a "faithful dealer for the government,"²³⁷ but that doesn't mean he had to stay that way, especially after he became aware of what the government was doing.

Walsingham tried to get as many people as possible involved in plots to put Mary Queen of Scots on the throne so that he could entrap and destroy them, and ultimately her as well. There had been the Throckmorton and Ridolphi plots in the past, and there would be the Hesketh Plot in the future, but for 1585 there was the Babington Plot, which would prove fatal to the pretender in Scotland. During summer 1586, Walsingham lured Babington into approaching Mary, Queen of Scots, with a proposal for a rebellion when a Franco-Spanish force invaded the country.

On July 17, a letter in cipher documenting Mary's approval of the plot allegedly passed from Chartley to Babington in London. It passed into the hands of Walsingham, who deciphered it and resealed it, leading to the deaths of Babington and the Queen of Scots. The term alleged is advised here because the original letters have disappeared. Mary denied she wrote the letter. The ciphered versions were used as evidence at the trial. The Catholics never had any doubt: the affair was a plot to justify killing Mary and put an end to Catholic hopes of restoring England to the fold of the Church of Rome. The Jesuit Robert Southwell claimed the "chief plotters" were Walsingham, Leicester, and Cecil. "The matter of Babington was wholly of their plotting and forging, of purpose to make Catholics odious and to cut off the Queen of Scots."²³⁸ Babington and his accomplices were "drawn blindfold to be the workers of their own overthrow."²³⁹ The chief agent of the "chief plotters" was Robert Poley, who would figure in the death of Christopher Marlowe, as would Baines, in 1593. Poley, says Southwell, "was continually with Babington and Ballard. He heard mass, confessed and in all things feigned to be a Catholic."²⁴⁰ Poley's *modus operandi* was one of Walsingham's favorite tactics. Poley was arrested as part of the plot and spent a few years in the tower, where he continued to work as a police informer, but none of the Catholics were fooled. While in prison Poley regularly had sex with the wife of an acquaintance and also, according to Southwell, "poisoned the Bishop of Armacan with a piece of cheese."²⁴¹ Poley was released from the tower in autumn 1588. Within a month, he was back in government service.

By the end of 1586, Leicester's expedition to the Netherlands had failed. The failure combined with the gruesome executions following the Babington Plot to cast a pall over England. England had become a nation of spies and pirates. Philip learned of Sir Francis Drake's terrorist attacks along the coast of Spain and Portugal, in which unarmed villages were burnt to the ground and their inhabitants put to the sword. A consistent picture of life in the new England was emerging. Freedom was a subterfuge to enslave the Catholic masses. Emancipation from Catho-

lic rule brought the Elizabethan Police State to power. England was a country of professional informers, not unlike the Stasi Police State in East Germany, except Elizabeth offered her subjects capitalist incentives, conferring on them one-third of the goods of the person they denounced. Purified religion meant the growth of the monster state, Leviathan, which demanded undiluted allegiance, and repaid its subjects by reducing the majority to poverty unknown in medieval Europe. Small farmers were kicked off their lands so that magnates could make fortunes there raising sheep. The purgatory societies, the guilds, the monasteries, the hospitals, the entire achievement of the Church in providing social welfare in England, was dismantled and put to work increasing the wealth of insatiably greedy magnates. The poor were then punished by laws declaring them vagrants and debtors and by the emergence of a philosophy of greed that blamed the victims of the looting for their misery by attributing their poverty to character flaws.

XVIII

Throughout spring 1586, the evidence mounted among Catholics in Prague that Kelley and Dee were English spies. In March 1586 Dee and Kelley met with Germanicus Malaspina, the new nuncio. Kelley spoke imprudently about reforming the Catholic Church. Malaspina said nothing, but Dee found out later that Kelley's words had filled the nuncio with "inward fury."²⁴² Kelley just as imprudently told the nuncio's priests he and Dee had written down "copious volumes"²⁴³ of angelic revelations. When a priest demanded to see the volumes so he could show them to the nuncio, Kelly refused, saying they were private. Fillipo Segá, Malaspina's successor, felt the same way about Dee, claiming that they were the "authors of a new superstition, if not heresy,"²⁴⁴ and that they were in Prague to infiltrate the emperor's court. Meanwhile, as if to confirm the suspicions of the Catholics, Dee and Kelly moved into a grand palace, known as the Faust House, even though they had no visible means of support with which they could pay for such a step up in housing.

On May 6, Dee left Prague for Leipzig, where he hoped to meet his servant Edmund Hilton, a courier between Dee and Walsingham. Upon learning Hilton was not expected for 16 days, Dee left the letter he intended to give to Hilton with his host instead. The letter was addressed to Walsingham; in it Dee told Elizabeth's spymaster "That which England suspected was also here."²⁴⁵

By May 24, Dee was back in Prague, where he learned the nuncio had submitted a dossier to the emperor accusing Dee of necromancy and "other prohibited arts."²⁴⁶ Dee appealed to the emperor on May 28, but the damage had been done. On June 29, one of the Emperor's clerks arrived at Dee's door notifying him that he and Kelley and their families had been banished from the empire. They had six days to get out of town.

With appeal impossible, Dee and Kelley headed toward the German border, but within two weeks they were back in Bohemia, where they took shelter at the ancestral estates of Vilem Rozmberk and began work in one of his laboratories.

Rozmberk was a Catholic of long standing. His forebears had battled Zizka in vain. Vilem held the crown at Rudolf's coronation in 1575, and he was a member of the Order of the Golden Fleece, the Hapsburgs' highest chivalric honor. But Rozmberk had a problem. He had no heir, and if he didn't get one soon, his death would mark the end of one of the noblest families in Bohemia. This probably explains his direct violation of the Emperor's edict by inviting Dee and Kelley to join him at Trebon. Rozmberk was no stranger to occult philosophy and the art of transmutation, another word for alchemy. The murals on the walls of his castle were covered with astrological, alchemical, and biblical symbols, all interwoven promiscuously. Fertility, next to transmuting lead into gold and changing the dead to the living, was a main concern of transformation. The houses in the town were covered with occult symbols; the colors of the tower overlooking the town were said to have alchemical significance too. Rozmberk had six laboratories, and the one at Trebon was placed at the disposal of Dee and Kelly.

The first transformation was in the state of Dee and Kelley's finances. The men were suddenly flush with money, which they lavished on those around them. Francesco Pucci, an occult fellow traveler whom Dee and Kelley felt was a Catholic spy, was bought off with bags of gold. This liberality, more than their intelligence reports, caused their stock to soar in England. The English court buzzed with rumors Dee and Kelley had turned pewter dishes, flagons, and even bedpans into pure gold, and that they possessed a magic powder, one ounce of which could produce 272,330 ounces of gold. Intrigued, Cecil increased his efforts to lure them back to England, but the magician and his famulus had other issues to resolve.

In January 1587 Kelley returned from a trip to Prague, bearing a jewel-encrusted gold necklace worth 300 ducats that had formerly belonged to the Rozmberk family. Kelley presented the necklace to Dee's wife, with the remark "I commend me to Mrs. Dee a thousand times."²⁴⁷ It wasn't the first time Kelley had shown an interest in Mrs. Dee. The sexual tension began as soon as Kelley entered Dee's service in 1582, but now it was more insistent. Soon even the angels were talking about sex. During an action on April 17, an angel told Dee: "All sins committed in me are forgiven. He who goes mad on my account, let him be wise. He who commits adultery because of me, let him be blessed for eternity and receive the heavenly prize."²⁴⁸ The angel Madimi then appeared to Dee along with other angels, who soon departed. When Madimi was alone with Dee, she parted her cloak to reveal she was naked. After noting in his diary that she "showeth her shame,"²⁴⁹ Dee records he ordered her to leave.

The angels wouldn't let the subject drop. They became strenuous moral anti-nomians determined to bring Dee and Kelley to their way of thinking, especially on matters venereal. "For all things are possible and permitted to the godly," the angels told Dee. "Nor are sexual organs more hateful to him than the faces of every mortal. Thus it will be: the illegitimate will be joined with the true son. And the east will be united with the west, and the south with the north."²⁵⁰

This sounded revolutionary, but hadn't Dee already predicted a revolution when he explicated the meaning of Jupiter's "copulation" with Saturn and the inauguration of the era of the fiery Trigon? As the Taborites had shown, political revolutions always entailed sexual liberation. Sexual liberation was an integral part of what happened at Muenster too. Why should Dee be shocked?

After a few more sessions, Dee understood what the angels were getting at. Dee and Kelley were to engage in the ultimate 1970s suburban lifestyle adventure: wifeswapping. When Dee, who hadn't entertained such thoughts before then, objected, the angel Madimi rebuked him for being insufficiently liberated. "Your own reason riseth up against my wisdom," Madimi told Dee. "Behold you are become free. Do that which most pleaseth you."²⁵¹

Catholics assert that only fallen angels respond to conjurings, and they were only likely to respond if the conjurer put his immortal soul in jeopardy by committing a mortal sin to attract them. Eventually Dee came to the Catholic position, but not in the way the Catholics in Prague hoped he would. Like Faust, Dee "offered my soul as a pawn"²⁵² to gain knowledge that would lead to wealth and fame.

In her treatment of Dee, Frances Yates goes out of her way to support Dee's contention that he was a devout Reformed Christian Cabalist interested only in "white magic," which meant magic wrought only with the help of good angels. Dee, it should be remembered, was, in Yates' words, the characteristic philosopher of his age. He had created a new intellectual foundation for England, one that stood or fell on his contention that he was involved only in "white magic." The hopes that Dee and Elizabeth and her ministers shared of "some vast all-embracing reform through Hermetic Cabalist influence and particularly through the influence of Christian Cabala"²⁵³ were based on the assumption Dee got his material from pure sources. The fact that the angels were proposing wife-swapping indicated this was not the case.

The same is true of Dee's literary progeny and their hopes for "pure imperial reform."²⁵⁴ Spenser's *Faerie Queene* is "a great magical Renaissance poem, infused with the whitest of white magic ... haunted by a good magician and scientist, Merlin (a name sometimes used of Dee), and profoundly opposed to bad magicians and necromancers and bad religion."²⁵⁵ Spenser got his idea of white magic for "pure imperial reform" straight from Dee, and dramatized it in his great poem, which portrays the Monas as Una and Elizabeth, the virgin queen, as Britomart, the agent who puts the white magic regime into effect. Yates rarely uses the term Counter Reformation. Any misgiving about the regime of white magic in England is dismissed as part of "the reaction against Renaissance magic," which derives from "the obsessive fear of dangerous spiritual forces, which swept over Europe, one of the manifestations of which was the witch craze."²⁵⁶

Spenser was not alone in insisting Dee was involved in white magic. In his pro-Dee *magnum opus*, *The Tempest*, Shakespeare's Prospero is a white magician, modeled on Dee. Prospero uses Agrippa's *De occulta philosophia* to "call on good

spirits" (Agrippa mentions Ariel by name) to cause "a return to the magical world of the late Virgin Queen, her chastity and pure religion, now continuing and revived by the younger generation. Her philosopher, the white magician Doctor Dee, is defended in Prospero, the good and learned conjurer, who had managed to transport his valuable library to the island."²⁵⁷

Dee's involvement in white magic has political implications in *The Tempest*. Prospero is "the beneficent magus," who "uses his good magical science for utopian ends."²⁵⁸ The fantasy of Prospero "firmly in control of his magical island through his white conjuring"²⁵⁹ was to find its actual fulfillment in Walsingham's police state. Far from vindicating "the Dee science and the Dee conjuring" or allaying "the anxieties of the witch craze and establishes white Cabala as legitimate,"²⁶⁰ Dee's involvement with the angels at Trebon confirmed the Counter Reformation's deepest suspicions.

According to Yates, Prospero is a white magician primarily because of "the emphasis on chastity in Prospero's advice to his daughter's lover."²⁶¹ Yates ignores the extremely inconvenient angelic pressure on Dee and Kelley that was the opposite of chastity. Madimi's call to wifeswapping destroys the whole edifice of "pure imperial reform" by revealing it is based on a demonic foundation.

Dee, it turns out, is much more like Dr. Faustus than Prospero. Dee's project for England was based on the fiction there was such a thing as white magic, that he was practicing it, and that the angels who responded to conjuring were good angels. The turn of events in Trebon disproved all that, and showed to anyone willing to see, that the project of a magical England, a "pure imperial reform," was diabolical. If Dee based his occult philosophy on the advice of demons, what else could it be? What other kind of spirit would propose wife-swapping? Good angels? Hardly.

One evening after dinner in spring 1587, Dee brought up the angelic invitation to "the common and indifferent using of matrimonial acts amongst any couple of us four."²⁶² The women were speechless. Dee retired to his study, where out of his distilling apparatus popped an 18-inch spirit named Ben, who prophesied the fall of Elizabeth and the invasion of England by "one of the houses of Austria made mighty by the King of Spain's death."²⁶³ Later, Dee talked to his wife in private, insisting, "I see that there is no other remedy, but as hath been said of our cross-matching, so it must needs be done."²⁶⁴ Jane finally agreed but only under certain conditions. After setting the modalities, she expressed the hope "though I give myself thus to be used, that God will turn me into a stone before he would suffer me, in my obedience, to receive any shame or inconvenience."²⁶⁵ Two days later, Dee wrote up an agreement, presumably signed by all, which "acknowledge[d], that thy profound wisdom in this most new and strange doctrine (among Christians) propounded, commended and enjoined unto us four, is above human reason."²⁶⁶

On May 20, 1587, Madimi, the libidinous angel, appeared to Dee to learn if

he was ready to consummate the agreement. Madimi told Dee "He that pawneth his soul for me loseth it not, and he that dieth for me, dieth to eternal life. For I will lead you into the way of knowledge and understanding; and judgment and wisdom shall be upon you, and shall be restored unto you, and you shall grow every day wise and mighty in me."²⁶⁷ It sounded vaguely religious and vaguely reassuring as long as one didn't ponder the phrase, "he that dieth for me, dieth to eternal life" too closely. Dee must have been reassured: the entry in his diary the following day was "*Pactum Factum*."²⁶⁸ Forty weeks later, Jane Dee gave birth to a boy. He was christened Theodorus Trebonianus Dee to indicate the place of his conception, but with no indication of his paternity. In the meantime, we are told, that a "rift formed between the Kelleys and the Dees" during the intervening months.²⁶⁹

The idea that sexual transgression was the way to attain occult knowledge and mastery over nature thus entered the history of ideas. Nietzsche would express the idea in *The Birth of Tragedy*. Sigmund Freud would appropriate the idea from Nietzsche without attribution and make it the basis for the Oedipus Complex. Percy Bysshe Shelley, who may have read Meric Casaubon's edition of Dee's diaries with Mary Godwin, put the idea into practice when he, Mary, her half-sister, and Byron engaged in the "League of Incest" on the shores of Lake Geneva in Switzerland during the stormy summer of 1817. At the hands of Jung and Freud it would become part of the technology of control they developed from the alchemical tradition. Dee's pact put to rest any idea that good was going to come from his "white" magic. Although no one else knew about the pact then, a reaction against Dee and everything he and his magic stood for began to build at about the time his wife-swapping pact with the angels was fulfilled. The angels were proving more and more unreliable, and Dee's fortunes began to suffer the more he listened to them.

XIX

On January 29, 1587 the English suffered a serious setback when Sir William Stanley handed Deventer over to the Prince of Parma. The surrender was a huge blow to English hopes in the Netherlands. Stanley, whose name became synonymous in England with treachery, added insult to injury by placing one-third of his 900 men in the service of the Spaniards. The English denounced Stanley in a pamphlet entitled *A Short Admonition Upon the Detestable Treason*, but Dr. Allen and the Jesuits praised him.

When everything goes wrong, people look for a scapegoat, and the English found that scapegoat in John Dee. At the beginning the reaction was not so much against Dee as against magic, particularly as practiced by witches. In 1587 the *Faust Buch* appeared in Germany as a continental expression of the revulsion against magic and the occult. The witch burnings were another manifestation, as was the manual of the Catholic inquisitors, the *Malleus Malificarum*, or *Hammer*

of *Witches*. In the same year, the King of Scotland attacked witches and witchcraft with publication of his *Daemonologie*. James, England's future king, condemned those who used conjurations to raise spirits as belonging to "the Divil's school," making no distinction between white magic and black.

During summer 1587, Marlowe was denounced from the pulpit of St. Mary's by the university preacher at Cambridge for "spying on behalf of the seminaries of Rheims and Rome."²⁷⁰ This denunciation elicited the government's endorsement of Marlowe as its agent. When the Privy Council issued a statement "it was not Her Majesty's pleasure that anyone employed, as he had been in matters touching the benefit of his country, should be defamed by those that are ignorant of th'affairs he went about,"²⁷¹ Marlowe was free to graduate and move on to other things. As of that moment in time, Marlowe seemed to be a Catholic but was really a government agent.

Marlowe was also involved with magic through the Northumberland circle. Through them Marlowe probably came in contact with Dee's ideas. Dee had contact with the group through Hariot, who is mentioned frequently in Dee's diaries. Through Northumberland, known as the Wizard Earl, Marlowe came in contact with Raleigh. Northumberland was suspected of being a crypto-Catholic, plotting political revenge for his father's death, and it was probably Marlowe's job to find out where his sympathies lay or, worse, involve him in a plot like that which ensnared his father. Catholic cells were an obsessive object of government surveillance and infiltration; judging from the Council's certificate, Marlowe was one of its agents in the summer of 1587.

A spy could insinuate himself into a household like Northumberland's as a poet. And it was ost certainly as a poet that Marlowe insinuated himself into the retinue of another patron with Catholic sympathies, Lord Strange, whose group of players had as their writers two of the greatest dramatic poets of the English language. Strange died later under strange circumstances, either witchcraft or poisoning, but during the late '80s and early '90s he was the vehicle for Marlowe's emergence as a playwright. Lord Strange was "wittingly or otherwise, a magnet for Catholic conspiracy."²⁷² Marlowe was known as "a young malcontent with fashionable papist sympathies."²⁷³ As such, he was the ideal agent for spying on Catholics or turning them as he had been turned. But was Marlowe still a Catholic? Baines, the Catholic traitor lately returned when exposed as a spy at Rheims, quoted Marlowe as saying "all Protestants are hypocritical asses."²⁷⁴ He also claims Marlowe said "That if there be any God or any good religion, then it is to be found in the Papists, because the service of God is performed with more ceremonies, as elevation of the Mass, organs, singing men, shaven crowns, etc."²⁷⁵ Even if he was a turned Catholic, Marlowe was still a Catholic, and he might be expected to revert to earlier beliefs under the pressure of disillusionment or revulsion.

All this speculation would be pointless were it not for the evidence of his

writings. Beginning in 1587 with *Tamburlaine*, Marlowe took the literary world by storm. Before his death six years later, he produced works of significant literary merit, but, more significant for our purposes, he produced a sustained critique of what England had become under the tutelage of John Dee. More important still, Marlowe's works were hugely popular and whipped up animosity against the failing project of "pure imperial reform" initiated by Dee and promoted by Leicester, Walsingham, Sydney, Spenser and the rest of the Puritan faction. In *Tamburlaine*, Marlowe portrayed an empire in which Christianity and morality had disappeared in favor of raw political will and expressed misgivings about a British empire of the sort proposed by Dee. The moral of the play is: power without Christianity must of necessity lead to tyranny. If the English abandoned the Church, they would end up at the mercy of some Asiatic despot, no matter where the despot was actually born.

One year later, Marlowe wrote *The Tragedy of Dr. Faustus*. The German *Faust Buch* made clear a year earlier that there was an actual historical prototype named Faust who lived in Heidelberg, but Marlowe took his model from someone closer to home. Robert Greene describes Marlowe as "Blaspheming with the priest of the sun,"²⁷⁶ in other words, a follower of Giordano Bruno, when the opposite is the case. Marlowe's Dr. Faustus is a sustained attack on Bruno, as well as Paracelsus and Agrippa, his predecessors. Dr. Faustus is an even more sustained attack on John Dee, the quintessential English magus of his age. It is also a veiled attack on the legacy of Protestantism. Wagner, Faust's assistant, talks like a Puritan. Faustus studied at Wittenberg, where Luther taught Thomas Muentzer, the leader of the Peasant Revolt. Study at Wittenberg left Faustus "swoll'n with cunning of a self-conceit."²⁷⁷

Philosophy is odious and obscure
Both law and physic are for petty wits;
Divinity is basest of the three,
Unpleasant, harsh, contemptible and vile.²⁷⁸

Thinking he has mastered all the earthly sciences have to offer, Faustus turns to magic and finds "these metaphysics of magicians/And necromantic works are heavenly."²⁷⁹ Marlowe is, however, of another opinion. Far from being heavenly, magic is from hell and leads inexorably to ruin: 'Tis magic, magic that hath ravished me,"²⁸⁰ Faustus says, without understanding where magic is going to lead him. Faust wants to be "as cunning as Agrippa was/Whose shadows made all Europe honor him."²⁸¹ In this Faustus is like Agrippa's mentor Reuchlin and the other rejecters of late Scholasticism who were seduced by the mumbo jumbo of Cabala not for the truth it explained but for the power it dangled before their disordered appetites. The temptation is like the one that seduced Eve—to become like God—but the manifestations of that power are all mundane. Sex and power, "are those that Faustus most desires."²⁸²

O, what a world of profit and delight,

The Jewish Revolutionary Spirit

Of power, of honour, of omnipotence
Is promised to the studious artisan!
All things that move between the quiet poles
Shall be at my command....
A sound magician is a mighty god
Here, Faustus, try thy brains to gain a deity.²⁸³

Faust's magic has a political purpose. Like Dee he can promise to put the new occult philosophy to military use by driving the Duke of Parma from the Netherlands

Shall I make spirits fetch me what I please
Resolve me of all ambiguities.
Perform what desperate enterprise I will?
I'll have them fly to India for gold,
And chase the prince of Parma from our land,
And reign sole king of all our provinces;
Yea, stranger engines for the brunt of war
Than was the fiery keel at Antwerp's bridge
I'll make my servile spirits to invent.²⁸⁴

In a note, Marlowe adds a gloss on what Faust meant: "I will have my obedient servants devise even more ingenious instruments of violent warfare than the famous fireship used in Antwerp, 1585, by the Netherlands against a bridge built by the Duke of Parma."²⁸⁵

Dr. Faustus contains a parody of Dee's scheme to use Cabala to find buried treasure.

The spirits tell me they can dry the sea
And fetch the treasure of all foreign wrecks-
Ay, all the wealth that our forefathers hid
Within the massy entrails of the earth.²⁸⁶

Cabala or "Jehovah's name/Forward and backward anagrammatized" makes these wonders possible:

Faustus, begin thy incantations
And try if devils will obey thy hest,
Seeing thou hast prayed and sacrificed to them.
Within this circle is Jehovah's name,
Forward and backward anagrammatized
And characters of signs and erring stars,
By which the spirits are enforced to rise²⁸⁷

In mentioning the Cabala that "anagrammatized" Jehovah's name, Marlowe implicates the Jews. Mephistopheles confirms the connection, telling Faustus "the shortest cut for conjuring/Is stoutly to abjure the Trinity."²⁸⁸

I am a servant to great Lucifer
And may not follow thee without his leave.
No more than he commands must we perform.

John Dee

For when we hear one rack the name of God,
Abjure the Scriptures and his Saviour Christ,
We fly in hope to get his glorious soul
Nor will we come unless he uses such means
Whereby he is in danger to be damned.
Therefore, the shortest cut for conjuring
Is stoutly to abjure the Trinity
And pray devoutly to the prince of hell.²⁸⁹

Throughout *Dr. Faustus*, the occult philosophy is consistently associated with Puritanism. There is a sense of regret at all Protestantism has brought into the world. Magic is only the latest manifestation of what began at Wittenberg, and Faustus at the end of the play wishes he had never been there:

O, would I had never seen Wittenberg, never read book! And what wonders I have done, all Germany can witness, yea, all the world, for which Faustus hath lost both Germany and the world, yea, heaven itself—heaven, the seat of God, the throne of the blessed, the kingdom of joy—and must remain in hell for ever. Hell, ah, hell forever.²⁹⁰

If we substitute Dee for Faustus and England for Germany, we get some sense of how upsetting this play must have been to Leicester and Walsingham and the rest of the Puritans. Marlowe is saying appetite is the common denominator shared by reformed religion (as manifest in *Sola Scriptura* and magic) and “pure imperial reform.” Just as Tamburlaine worships power, Dee and his Puritan admirers worship appetite:

The god thou servest is thine own appetite,
Wherein is fixed the love of Beelzebub.
To him I'll build an altar and a church,
And offer lukewarm blood of new-born babes.²⁹¹

If Walsingham was upset at Bruno for “weakening of Protestant resolve for the anti-Catholic crusade at just the time when the Queen had at last consented to the military option,”²⁹² imagine how he must have felt about Marlowe’s plays, which were much more demoralizing for a nation at war to defend Dee’s battered construct of England as the land of faeries. Nicholl concludes, “Marlowe’s involvement in ‘magick,’ like his involvement in Catholicism, has this double edge,”²⁹³ but the opposite was the case. Marlowe was as courageous (or as reckless) as Nashe said he was. In *Tamburlaine* and *Faustus*, he launched a public attack against very powerful enemies, and he would end up paying the ultimate price for the freedom of his speech. Frances Yates is more perceptive than Nicholl because she sees that Dee was Marlowe’s target when he wrote *Dr. Faustus*. “Audiences,” she writes, “would inevitably have recognized Faustus as an unfavorable reference to Dee.”²⁹⁴ She speculates that Marlowe, “in his capacity as a political agent,” must “have known something about Dee’s” trip to Prague. “Puritan Christian Caba-lists might therefore have felt threatened by Doctor Faustus.”²⁹⁵ These “Puritan

Christian Cabalists” included some of the most powerful and ruthless men in England, but that is unmentioned by Yates, who sees no connection between their animus and Marlowe’s death. That connection, however, cannot be ignored. Marlowe was proposing a political agenda “entirely opposed” to the “outlook which we associate with the Elizabethan age, the philosophy of Spenser, which looked to Queen Elizabeth I as the Protestant saviour of Europe.”²⁹⁶ Marlowe’s *Doctor Faustus*, “with its obvious allusion to Dee as a conjurer, tended to undermine the Elizabethan Renaissance”²⁹⁷ by exposing its roots in Cabala. Tamburlaine is Saturnine, the planetary influence associated with the Jews. He wears an “emperiall crowne,”²⁹⁸ and his empire is the Jewish fantasy of heaven on earth:

Until we reach the ripest fruit of all
That perfect blisse and sole felicities,
The sweet fruition of an earthly crowne²⁹⁹

Tamburlaine, Yates notes, was “published at about the time of John Dee’s return to England.” It is a sustained attack on “the imperial idea” proposed by Dee; it clearly does not belong to the world of Dee’s “British Empire.” “Marlowe’s frenzied emphasis on imperial cruelty and tyranny,” Yates concludes, “may even have been intended to be dangerously subversive.”³⁰⁰

XX

When, on February 18, 1587 Mary, Queen of Scots, was beheaded as a result of the Babington plot, a wave of revulsion swept Europe. A clamor arose against the criminal regime in England demanding retribution. It wasn’t quite regicide, but it was close enough, and a sign that the world had changed beyond recognition. Regicide proper would take place in England less than a century later, and it was the infallible sign that revolution had taken over a country.

Philip heard the clamor. After years of provocations, each of which taken individually was an act of war, the English showed no sign of relenting in their campaign against Spain. They had escalated the conflict to the point of open war. Elizabeth had condoned a policy of piracy against Spanish shipping. Drake’s raids were the tip of the iceberg. In 1585 Elizabeth’s favorite, Leicester, led an army of 6,000 men into the Spanish Netherlands, whereupon the States-General made him governor of Holland and Zeeland. Drake renewed his predations on the Spanish Main. Exasperated at English perfidy and appalled at their treatment of Mary, Philip ordered his admirals to prepare an invasion of England less than six weeks after her death. Perhaps it was the haste, or perhaps anger, that clouded his mind, but the plan was flawed from the beginning. Santa Cruz was to link up with Parma’s army in the Netherlands and then convey that army across the channel to England where a Catholic uprising would meet them to sweep the heretics from power. William Allen, lobbying for the plan in Rome, assured Philip and the pope of the loyalty of English Catholics, but Farnese was skeptical and doubted English Catholics would rally to foreign invaders. Beyond that, there was the logistical

problem of how to load the ships. The Spaniards lacked a deep water port, and Parma could not get his men out to the Spanish ships at anchor because the Sea Beggars still controlled the sea approaches to cities like Antwerp. Farnese wanted time to finish off the Calvinists in Holland. Then with a port like Amsterdam at its disposal, the Spanish fleet could transport Parma's army to England without difficulty.

The armada was launched without resolution of those issues. Kept well apprised of the Spanish preparations by Walsingham's Jewish spies, Drake launched weeks of preemptive strikes along the Portuguese coast, terrorizing towns and destroying irreplaceable stores, even sailing into the harbor at Cadiz and burning 18 warships intended for the armada. Drake's predations caused serious delay.

In anticipation of the invasion, Pope Sixtus V made William Allen cardinal of England so he could assume immediate administrative responsibility for the church when Philip's troops landed. On the same day, Sixtus wrote a letter in his own hand to Philip, stating in no uncertain terms that delay would be fatal. Two days after the pope wrote his letter the Dutch town of Sluis fell into Spanish hands. One month later, in September 1587, Leicester returned to England with his tail between his legs. Had the armada sailed then, the outcome might have been different. But the Armada did not sail then. Weakened by Drake's raids, it wouldn't sail for nine months. By then the situation had changed dramatically.

In addition to that, issues arose over which no one had control but which favored the English cause nonetheless. The weather was in this regard the most significant of all of those unpredictable factors. When the armada finally sailed in May 1588, it was immediately blown back into Lisbon harbor by a howling gale, and there it waited for almost three weeks for the storm to blow over. When the armada finally made contact with the English fleet, the terms of engagement had changed since Spain's last major naval battle, the Battle of Lepanto. At Lepanto, a naval battle entailed two ships closing and then grappling as soldiers boarded the enemy ship and fought other soldiers on its decks. Drake, who had been plundering Spanish galleons in the new world, understood his enemy better than it understood him. Drake's strategy was to prevent grappling and boarding. British ships were faster and lower in the water. Their cannons had longer range. Drake used their technical superiority to evade the slower Spanish ships while inflicting damage from a distance.

After the Spanish exhausted their ammunition on their elusive foe, they had no place to land to replenish their stores, much less link up with Farnese's army and convey it to England. Farnese was helplessly landlocked in Antwerp, a prisoner of the Dutch Sea Beggars when the weather intervened again; the Armada was blown north, forced to circumnavigate Scotland and Ireland, losing one half of its ships and two thirds of its men. Philip took the loss philosophically, blaming it on the weather and other forces beyond his control. Philip's imprudent adventure, however, would have serious consequences. Parma was never able to regain the

initiative and reconquer Holland and Zeeland; eventually Spain reconciled itself to stalemate and the loss of the northern provinces to the Calvinists.

The victory produced a different stalemate in England. The regime of Elizabeth and Cecil had been spared, but it had nothing to show for its efforts. The great Protestant crusade to claim Europe had failed; the aging queen, with no prospect of producing an heir, had to deal with the failure and face a disillusioned population angry at the price they had to pay for it. She was increasingly alone, as the ministers she relied on died. Cecil would hang on until 1598, but her favorite Leicester died within a year of the victory over the armada. Walsingham died in 1590, and Sir Christopher Hatton two years after that. Meanwhile, Poland, most of Germany, half of the Netherlands, and all of France (after the defeat of the Huguenots) had been re-integrated into the Catholic fold, and the Turks (England's unacknowledged ally against Spain) had been thwarted in their effort to dominate the Mediterranean. The youthful vision of the Virgin Queen spreading "pure imperial reform" throughout Europe was gone.

XXI

It was at precisely this inauspicious moment that John Dee, the architect of the now failed "pure imperial reform" decided to return to England. Dee had been the victim of a strange alchemical transformation. He had become the apprentice, and Kelley had become the sorcerer. Kelley was granted Bohemian citizenship, and would be knighted (or recognized as already belonging to the Irish nobility) by the emperor, who was continually trying to lure "Eduardus" from Rozmberk to Prague to supervise a great alchemical work. Rudolf promised not to detain Kelley any longer than absolutely necessary,³⁰¹ but the experiment needed an expert who could produce "*mercurius solis*" to bring it to successful completion.³⁰² Kelley's rise to fame in Bohemia was so dramatic that the only suitable comparison is Dee's fall into obscurity in England.

Dee arrived at his home in Mortlake in December 1589 to discover that his library had been plundered. Over 500 volumes had been stolen, four of which were worth almost 600 pounds. Dee would have been justified to take the sacking of his library as symbolic of the wreck of his life's work. The conjunction of Jupiter and Saturn leading to the era of the fiery Trigon had not led to occult reform and political revolution in Europe. The opposite had happened, and it looked as if the same transformations were taking place in Dee's career too. The wreck of Dee's library was a fitting symbol of the wreck of his career as magus and the wreck of his hopes for occult reform under Elizabeth's inspired leadership.

On April 6, 1590, Walsingham died of what sounds like cancer of the testicles (a "fleshy growth within the membrane [tunicas] of the testicles). The "fleshy growth" evidently caused an occlusion of the urethra, which in turn caused his urine to come forth "at his mouth and nose, with so odious a stench that none could endure to come near him."³⁰³ Dee sought favor with his successor, Robert

Cecil, son of Burleigh, who sent Dee a haunch of venison, but little else, and no money or work.

Publication of the first three books of Edmund Spenser's *Faerie Queene* was almost as inauspicious as Dee's arrival from the continent a few months before. The timing of a tribute to the Virgin Queen as leader of "pure imperial reform" in a crusade on the continent could not have been worse. Spenser had conceived his great work ten years earlier when Dee and his vision of occult British imperialism were enjoying intellectual acclaim and government patronage. Spenser was then in contact with two of Dee's pupils, Philip Sydney and Edward Dyer, and the contact with this circle and its vision of an occult Arthurian "British Israel" inspired him. Dee was "the true philosopher of the Elizabethan age," and Spenser hoped to use Elizabeth, in the "prophetic moment" after the Armada victory, "as the symbol of the new religion, transcending both Catholic and Protestant in some far-reaching revelation, and transmitting a universal Messianic message."³⁰⁴ Since the Puritans were Judaizers, Spenser tried to use Cabala, via Dee, to launch a new movement of courtly Puritanism, with the English in the role of God's chosen people. Milton, a dedicated student of Spenser, would take up that vision during Cromwell's republic. Dee was a Cabalist and a British Imperialist and all of this found its way into Spenser's poem, which arrived when everyone, disillusioned by the failures of the military and religious adventures that vision had inspired, no longer believed in it. A reaction was setting in.

Two years after publication of *The Faerie Queene*, Raleigh introduced Spenser at court, but the introduction gained him nothing. With Leicester and Sydney gone, there was no one to second Spenser's efforts and so his hymn to Elizabethan imperialism fell on deaf ears. Spenser withdrew to "semi-banishment" in Ireland and, after his return to London in 1599, died in poverty. Yates attributes the *Faerie Queene's* chilly reception to the poem's "expansionist vision" for Elizabethan England that "had become too dangerously provocative by the time it was published."³⁰⁵ She could have just have said occult philosophy was the god that failed. At the very moment Spenser published his hymn of praise to Elizabeth as faerie queene, "the continental reaction," otherwise known as the Counter Reformation, "was in full swing."³⁰⁶ Dee and now Spenser were dangerously exposed as "adherents of the occult philosophy, which the Catholic reaction, powerfully aided by the Jesuits, was endeavoring to stamp out."³⁰⁷ If Dee and Spenser thought the antipathy of the Jesuits would help them in England, they were wrong; the reaction against occult imperialism was beginning there too as a result of Marlowe's plays.

By 1590 Marlowe had become a leader in the attack on judaizing cabalistic Puritanism. In *The Jew of Malta*, he responded to the occult judaizing imperialist philosophy of Dee that had provided the intellectual underpinning for Spenser's *Faerie Queene*. Marlowe had already expressed his misgivings about British imperialism and magic in *Tamburlaine* and *Dr. Faustus*. Now he was expressing misgivings about the group that united those two enterprises, the Jews. *The Jew of*

Malta was also an attack on Dee, because it was Dee who had introduced Cabala into English thought.

The main character in *The Jew of Malta* is the merchant Barabas. The name is significant. Barabbas is the Zealot terrorist revolutionary the Jews chose over Jesus, when Pilate offered to set Jesus free. Barabas is, then, the Jewish revolutionary, hoping to create heaven on earth through gold, conniving, and subversion. At the beginning of *The Jew of Malta*, Barabas is surrounded by heaps of gold in his counting house, boasting about the superiority of Judaism to Christianity because of the riches that accrue from it.

Thus trolls our fortune in by land and sea,
And thus we are on every side enriched.
These are the blessings promised to the Jews,
And herein was old Abram's happiness.
What more may heaven do for earthly man
Than thus to pour out plenty in their laps³⁰⁸

Barabas would rather be hated for his wealth than "pitied in a Christian poverty" because, "I can see no fruits in all their faith."³⁰⁹ A Christian may live by his conscience, but "his conscience lives in beggary."³¹⁰ The Jews, on the other hand, "have scrambled up/More wealth by far than those that brag of faith."³¹¹ The Jew's wealth is proof to him of the falsity of Christianity.

During the play, the governor of Malta takes Barabas's house and gives it to nuns. Barabas then persuades his daughter to become a nun to recover the money in the house, but he also plans his revenge on the nuns by plotting to poison them. Sometimes," Barabas declaims, "I go about and poison wells."³¹² Sometimes he spreads disease. Sometimes he plays the Christian against the Turk to the detriment of both. His twin motivations are love of money and hatred of Christians. As Nicholl pointed out, Barabas sounds a lot like Marlowe's fellow spy Baines, who plotted to poison a Catholic seminary in Rheims. Marlowe, who may or may not have been a Catholic, sounds like a disillusioned paleoconservative who now regrets helping the Jews and the Judaizing Puritans drag his country into an unwinnable war in the low countries, for goals unrelated to the interests of the average Englishman. Barabas's wealth is associated with the low countries, especially Holland, which was becoming fabulously wealthy because of the Jews. England had thrown in its lot with the Dutch Calvinists, and now they, in collaboration with the Jews, were profiting at England's expense.

Barabbas knows much about poisons because he is a physician: "Being young, I studied physic, and began/To practice first upon the Italian."³¹³ In describing Barabas as a physician, Yates feels Marlowe is describing Dr. Rodrigo Lopez, the Virgin Queen's physician. She says "The anti-Semitism of the play must surely have been somewhat uncomfortable for the queen, who had employed and encouraged Lopez, the Jew (as she had earlier encouraged Dee, the conjurer)."³¹⁴ Like Marlowe, Lopez came to an unhappy end, both victims of the queen's displeasure. The

conclusion is inescapable. An attack on the Jews was construed as a veiled attack on the Queen. Marlowe was pointing to the influence Judaizers like Dee and the Puritans exercised over her to the detriment of national interest. The Dee faction had cast a Cabalistic spell on her, as Lord Howard had claimed years earlier.

Marlowe's attack on the Jews and their adverse effect on England was worlds apart from the enchanted magical island Spenser proposed in the *Faerie Queene*. "Marlowe," according to Yates, "is modern; he belongs to the contemporary mood of rigidity and reaction which was sweeping Europe."³¹⁵ As such, his "chief target was the Fairy Queen, and all that that conception implied of white magic, imperial reform and Christian Cabala."³¹⁶ The moral of Marlowe's *Dr. Faustus* and *The Jew of Malta* is that "magick" derived from the Cabala of the Jews has "ravished" England, and that the Jew has used that magic to corrupt the country. In the end, everyone loses, Christian and Turk alike. The Jew has no loyalty; he plots the destruction of Christian and Turk, playing his enemies against each other:

Thus, loving neither, will I live with both,
Making a profit of my policy;
And he from whom my most advantage comes
Shall be my friend.
This is the life we Jews are used to lead,
And reason, too, for Christians do the like.³¹⁷

At the end of the play, Barabas falls into a boiling caldron and, after calling vainly for help, bares his soul, taking revenge on his victims by explaining his infamy. Again everyone—meaning both Catholic and Protestant—loses when the Jew is allowed free rein in the island kingdom:

And had I but escaped this stratagem
I would have brought confusion on you all
Damned Christian dog, and Turkish infidels!³¹⁸

After Barabas' death, Ferneze, whose name sounds suspiciously like that of the Prince of Parma, tells his Turkish counterpart Selim to "note the unhallowed deeds of Jews." "Monstrous treason" is "a Jew's courtesy."³¹⁹

Yates claims Shakespeare's *Merchant of Venice* was written in reaction to Marlowe's *Jew of Malta* to ameliorate Marlowe's portrait of the Jew by showing that the Jew's unpleasant characteristics were the result of treatment at the hands of Christians. The argument is plausible, but the tide of history (and reaction) was running with Marlowe and not with apologists for the failed regime of occult Puritanism and its defenders. Shakespeare, Yates tells us, "could live with the Spenserian magic, as Marlowe's plays could not."³²⁰ Audiences who listened to *The Merchant of Venice* or *Midsummer Night's Dream* were charmed by Shakespeare's ability to infuse new life into a failed vision, but that is more a tribute to Shakespeare's art than to the viability of Dee's failed political system. "The audiences at the *Jew of Malta*," though, "were inclined to become anti-Semitic mobs."³²¹ The reaction had arrived in England, and Marlowe knew how to exploit it: "Marlowe's

Doctor Faustus is seen as belonging to the reaction to the atmosphere of the witch crazes and the attacks on Agrippa. With the assault on occult philosophy *Faustus* was associated the anti-Semitism of *The Jew of Malta*.³²²

In *King Lear*, Shakespeare again attempts to elicit sympathy for John Dee and his failed vision. Shakespeare got the story of King Lear and his ungrateful daughters from Spenser's *Faerie Queene*, where, according to Yates, "it forms part of the "British Chronicle" which is the preparation in history for the appearance of Gloriana and her messianic role."³²³ Shakespeare describes "an ancient British monarch treated with base ingratitude, haunted by false accusations of demonic possession."³²⁴ His identity is clear. "There was a living survivor of the great days of the Spenserian dream whom this description would pretty exactly fit—John Dee."³²⁵ Dee had fallen on hard times after being at the center of the Elizabethan age. After he had returned from the continent with his failed vision of a magic empire, Dee, like Lear,

was banished from court and society, suffered total neglect and bitter poverty, and might well have felt himself to be the victim of base ingratitude. He who had given so much received no reward. He was moreover pursued by scares against him as a black magician and sorcerer, though he himself had never admitted this charge, proclaiming himself a Christian, as no doubt he was, a Christian Cabalist.³²⁶

Dee's tragedy, Shakespeare seems to say, is synonymous with the tragedy of the Elizabethan age. The hopeful vision of a world ruled by magic had faded into the reality of the Elizabethan police state, although Shakespeare was not going to risk his life by saying so. Shakespeare's *Tempest* was another attempt to revive the myth. Prospero is what Dee aspired to be: the benign tyrant using magic from Agrippa to rule the island kingdom. According to Yates, "Shakespeare's great creations—Hamlet, Lear, Prospero—are seen as belonging to the last stage of Renaissance occult philosophy, struggling in the throes of the reaction."³²⁷

Because his magic derived from the Cabala, Dee/Prospero's kingdom was naturally philosemitic. Because these literary movements, from Spenser's *Faerie Queene* to Milton's *Paradise Lost*, were "fundamentally Hebraic in character,"³²⁸ they prepared the return of the Jews to England. Because Jews like Joseph Nasi and Alvaro Mendes actively collaborated with Cecil in waging common war on Spain in alliance with the Turks, Yates wonders why the Jews weren't allowed to return during Elizabeth's reign.

Why were the Jews not received in Elizabethan England, as they were in the other main power which resisted their persecutors, Holland? Why, after the defeat of the Armada, was that victory not followed up by the reception of the Jews, resulting in strengthening of trade and economic power in that curious mingling of practical affairs with religious enthusiasm which was characteristic, both of the Puritan millennial and the Jewish messianic outlook? The project of the return of the Jews to England had to wait until Cromwellian times.³²⁹

Even though "Elizabethan England was a power which resisted the persecu-

tors and the Elizabethan imperial reform included Christian Cabala as an ingredient of the Elizabeth cult, perhaps making possible for a patriotic English Jew an easy transition to the religion of his adopted country,³³⁰ Yates is unable to explain why the Jews remained excluded by an otherwise philosemitic regime.

The short answer to that question is: Christopher Marlowe. The longer answer involves his relationship with a public that was always skeptical of Dee's cabalistic magic, and, now that they were living under the consequences, had turned against it. After years of plague and a long draining war in the Netherlands, coupled with the threat of another Spanish invasion, followed by sham plots, savage executions, widespread unemployment and government-orchestrated inflation, the mood in England was ugly. Marlowe read the mood of the mob and provided it with a compelling object of hatred by giving them a sophisticated analysis of the occult judaizing philosophy at the heart of the Elizabethan regime. Because he was so skillful in whipping up the mob, Marlowe, the quondam government agent, became an object of government scrutiny and ultimately an object of government attack.

In January 1592 Marlowe was arrested for "coining" in Flushing, and then accused of intending to join the English regiment under Sir William Stanley. His accuser was Reginald Baines, who had plotted to poison the Catholic seminary in Rheims and who had recruited Marlowe into government service seven years earlier at Cambridge. Marlowe was deported to England on January 27, and not released until May 1592. If it was intended as a warning, the arrest went unheeded. Before long, Marlowe was entangled in other plots whose purpose was clear; as Baines articulated it: "I think all men in Christianity ought to endeavor that the mouth of so dangerous a member may be stopped."³³¹

XXII

On May 5, 1593, Londoners awoke to find a long doggerel poem attacking the predatory tactics of Dutch merchants nailed to their church. What became known as the "Dutch Church Libel" showed how deep opposition to the war in Holland and the regime had become. The English were financing a war for foreign interests who were then allowed to settle in London and take trade away from the English. A palpable sense of outrage and injustice suffuses the poem, as the English author denounces the Dutch merchants:

Cutthroat-like in selling, you undo
Us all & with our store continually you feast
Our poor artificers do starve and die.³³²

At another point, the author refers to the Dutch as acting like Jews:

Your usury doth leave us all for dead,
Your artifex & craftsman works our fate
And like the Jews you eat us up as bread.³³³

The Dutchman, the author of the poem complained, is a "machievellian mer-

chant," expert in "counterfeiting religion." He is "infected with gold," and a predatory usurer "like the Jews." As Nicholl notes, the charges against the Dutch "closely echo Marlowe's *Jew of Malta*."³³⁴ The connection between Marlowe and the Dutch Church Libel is confirmed by the author's assumed name "Tamburlaine," the name of Marlowe's hit play of a few years before. Since it is unlikely that Marlowe would use a pseudonym that implicated him, the poem was most likely written by an admirer or, more likely, someone who wanted to discredit Marlowe by claiming to be his follower. Nicholl feels the latter is the case; "the Dutch Church libel can be seen as the opening move in the smear campaign against Marlowe."³³⁵

That campaign continued when the playwright Thomas Kyd was arrested on May 11 as the author of the libel. When his lodging was searched, government agents happened to find a manuscript by Marlowe among Kyd's papers, which came to be known as the Arian tract. In addition to proclaiming Unitarian beliefs, the manuscript affirmed Jesus was a homosexual and "St. John the Evangelist was bedfellow to Christ and used him as the sinners of Sodoma."³³⁶ The manuscript also affirmed that "all Protestants are hypocritical asses" and that Marlowe "persuades men to atheism, willing them not to be afeard of bugbears and hobgoblins ... almost into every company he cometh."³³⁷

After being tortured by Elizabeth's thugs, Kyd affirmed he had received the manuscript containing "vile heretical conceits denyinge the deity of Jesus Christ our Saviour"³³⁸ from Marlowe. Taking up the drumbeat of government propaganda, Robert Greene urged Marlowe to turn away from "diabolical atheism" and "pestilent Machiavellian policy."³³⁹ By now, the purpose of the campaign was clear: to incriminate Marlowe, who had become the most visible and effective critic of the failed imperial policies of the Elizabeth and Cecil regime. Nicholl speculates the real target was Sir Walter Raleigh, who had publicly attacked the Dutch and their stranglehold on the English economy. "The nature of the Dutchman," he said, 'is to fly to no man but for his profit.'³⁴⁰ Raleigh favored expelling the Dutch from England, and large segments of the mercantile community in London supported him. London mobs, sick of the war in the Netherlands and its ruinous cost, marched in the streets shouting "down with the Flemings and strangers."³⁴¹ Marlowe had become a pawn in the Earl of Essex's attempt to eliminate Raleigh as a serious rival.

On 18 May, the Privy Council issued a warrant for Marlowe's arrest; two days later he appeared before the council to defend himself. Without enough evidence to proceed, the council released him. Ten days later, on the evening of Wednesday May 30, 1593, Marlowe was murdered in Deptford, not in a tavern brawl as later reported, but at the house of Eleanor Bull, a relative of Lord Burghley, still the Queen's chief political advisor. Also in the room was Robert Poley, the man who pulled off the Babington Plot a few years earlier. Marlowe, the quondam government agent turned playwright, had become a dangerous opponent of the regime, and the regime had him murdered to stop the spread of public discontent their failed foreign policy was causing in England.

In his obituary, Thomas Nashe praised Marlowe for his courage, claiming

he was “no timorous servile flatterer of the commonwealth wherein he lived.... Princes he spared not.”³⁴² Nor, it turns out, did they spare him. Nashe was probably referring to the government’s role in Marlowe’s death when he wrote: “His life he contemned in comparison of the liberty of speech.”³⁴³ Nashe condemned “Puritans,” who “spew forth the venom of your dull inventions. A toad swells with thick troubled poison: you swell with poisonous perturbations. Your malice hath not a clear dram of any inspired disposition.”³⁴⁴ Shakespeare was more circumspect. In *As You Like It*, Touchstone refers obliquely to Marlowe’s death as “a great reckoning in a small room.” On Thursday 28 June, Nicholl writes, “just four weeks after Marlowe was buried, the Queen issued a formal pardon. Ingram Frizer had killed his man in self defense, and the case was therefore closed.”³⁴⁵

XXIII

The deaths of its *dramatis personae* signaled the end of the age. William Cardinal Allen, the leader of the English Catholics who was supposed to sail home on the Spanish Armada, died in October 1594. Thomas Stapleton, the great Catholic intellectual, died in October 1598. If anyone’s death signified the end of the age, it was Philip II, the man who embodied the Counter Reformation even more than the six popes who implemented the decrees of Trent. Philip died in September 1598. The only other person whose death could signify the end of the age was Elizabeth, and she died five years later. Her successor, James I of Scotland, was the author of *Daemonlogie*, which explicitly condemned Agrippa as a conjurer.

John Dee would live another five years until 1608, but he would find no favor with the new Scottish king, who felt that Christian Cabala was just another term for witchcraft. Marlowe would have probably found favor with the new king, but Marlowe had been ten years dead when James ascended to the throne. With the accession of James, the reaction against the occult that had been raging in Europe found a home in England. Shakespeare, ever attuned to who was in power, gave full expression to this view in his homage to the Scottish king’s aversion to witchcraft, *Macbeth*. Witch burnings would find a home in New England, but not so much in England itself, because the English Puritans had more important concerns.

In 1609 Amsterdam succeeded Antwerp as the Jerusalem of the north when Philip III signed a truce with the northern Calvinist provinces of the Netherlands, thus recognizing *de facto* the Dutch Republic. In 1615 the States General of the United Provinces allowed the Jews to practice their religion publicly. In 1619 the city council of Amsterdam allowed the Jews to live according to their own law, and they began occupying the area around the Joodenbreestraat, where Rembrandt later immortalized their leading citizens in etchings and paintings. By 1650, there were 400 Jewish families in Amsterdam, virtually all Portuguese. Before long they were casting their eyes across the channel to England, where they hoped to find their true home when revolutionaries came to power there.

Chapter Eleven

Menasseh ben Israel and the Failed Apocalypse

In 1632, the year of Spinoza's birth, so many impoverished Ashkenazic Jews descended on Amsterdam that the local synagogue set up poor boxes to collect alms for them "to prevent the nuisance and uproar caused by the Ashkenazim who put their hands out to beg at the gates."¹ The Jews in Amsterdam were very conscious they were strangers in a strange land. They were overwhelmingly Sephardic; they retained Portuguese as the language of their official documents. They were on good behavior lest they offend the Dutch Calvinists. Their self-consciousness stemmed partially from insecurity. The newly arrived Sephardic Jews had so recently thrown off Catholicism that they were unsure how to act in a land that allowed them to live as Jews. As a result, Sephardic Judaism in Amsterdam maintained a distinctly Catholic caste for a long time. The Jews in Amsterdam talked about eternal salvation, which they were to achieve through observance of the Law of Moses, not through faith in Jesus Christ. They also erected cults around Jewish saints, particularly "Saint Esther,"² whose feast was celebrated during Purim.

Until 1603 the Amsterdam Sephardic Jews practiced their religion in secret. In 1608 the Jews formed their first synagogue; in 1615 the States General of the United Provinces allowed Jews to practice their religion publicly, and in 1619 Jews were allowed to live according to their law. By then, Amsterdam had two synagogues, the second being Congregation Neveh Shalom or Holy Peace Congregation.

In 1632, a portly 28-year-old raised as an orphan at the congregation's expense, hurried down the Joodenbreestraat, past the home of Rembrandt van Rijn, who would do his portrait a few years later, toward the harbor to meet the newly arrived ships. Amsterdam lies on the Amstel River in the vast delta of the Rhine at the end of the river's journey from the Alps to the North Sea. The Rhine flows more directly to Rotterdam, but Rotterdam then lacked a secure harbor at the lower end of a magnificent and protected salt-water lake known as the Zuyder Zee. The portly man hurrying to be at the quay when the gangplank came down and the passengers descended was one of the second synagogue's rabbis.

His name was Manoel Diaz Soeiro, at least that is what he was baptized in 1604 on the Madeira Islands, where his family of fugitives from the Inquisition was living. He retained that name for business dealings, but like so many Sephardic Jews who threw off the trappings of Catholicism on Protestant soil, Manoel took another name at his circumcision, the name by which he would be known to posterity, Menasseh ben Israel.

The portly young rabbi “of middle stature and inclining to fatness”³ used both names when approaching newcomers disembarking ships newly landed in Amsterdam. Duarte Guterres Estoque disembarked that day in 1632, and Manoel Diaz Soeiro was there to greet him in Portuguese, giving his Portuguese name. The tenor of the conversation quickly changed when Soeiro revealed his new name, for in revealing his new name Menasseh revealed as well why he was there greeting Portuguese-looking strangers. “He was known ... in the said city in Hebrew as Menasseh ben Israel,” Guterres testified seven years later to the Inquisition in Lisbon, “and he was a publick Rabbi and professor of the Law of Moses.”⁴ Menasseh ben Israel quickly got down to business. Assuming any Portuguese traveler arriving in Amsterdam must be a secret Jew and a fugitive from Catholicism, Menasseh offered to circumcize the new arrivals and to induct them into his synagogue. That many Portuguese travelers were not Jews becomes evident from the files of the Inquisition in Lisbon, which are full of outraged reports about the ambitious and importunate rabbi from Amsterdam.

Why they were scandalized can be gleaned from another incident. In August 1639, Felician Dourade, a Brazilian, told a story similar to Duarte’s. Upon arrival in Amsterdam, Dourade was approached by the same rabbi, who told him, “with much feeling and passion,” that the Jews expelled from Spain were still operating clandestinely there because “whatever” the Spanish crown “might do in Spain they would not prevent them from being Jews.” “All of the New Christians in Spain,” Rabbi Menasseh said, “were Christians by violence.”⁵ The rabbis and the Spanish anti-Semites were of one mind on this topic. No Jew ever sincerely became a Christian. As a result, Menasseh continued, “every year there went certain Jews from Holland to the capital of Madrid and to many other parts of the realm of Spain to circumcize the New Christians.”⁶ Menasseh’s Jewish companion then restrained the garrulous rabbi: “Hereat the other Jew caught hold of his hand, intimating to him that he did ill to reveal this before the deponent, because he would return to Spain and recount it, and might do harm to the persons of his Nation.”⁷ The warning cooled Menasseh’s garrulous ardor. “After this warning,” Menasseh “treated the matter jokingly, saying that he had not meant it seriously.”⁸

Menasseh comes across as garrulous and imprudent in Inquisition documents. His actions, though, were purposeful because “Almost every vessel which arrived from the Peninsula brought fresh supporters ... Sometimes even there were clerics who had been prominent in the Church, or even familiars of the Holy Office itself, whose reversion to Judaism caused great scandal in Catholic circles.”⁹

The most prominent defector was Fray Vincente de Rocamora, spiritual advisor to the sister of Philip II, King of Spain. Fray Vincente was a Catholic priest who had earned a reputation for holiness until he threw off what Graetz calls “the mask of Catholicism”¹⁰ and got circumcised. He then joined the Jewish community at Amsterdam as Isaac of Rocamora. His defection caused the Inquisition to wonder about the loyalty of Spain’s Christian Jews, especially the clergy:

Menasseh ben Israel

In Spain and Portugal there are monasteries and convents full of Jews. Not a few conceal Judaism in their heart and feign Christianity on account of worldly goods. Some of these feel the stings of conscience and escape, if they are able.

Escape in this particular instance meant going to Amsterdam, because as one Jew noted, in Amsterdam, "and in several other places, we have monks, Augustinians, Franciscans, Jesuits, Dominicans who have rejected idolatry. There are bishops in Spain and grave monks, whose parents brothers or sisters dwell here [in Amsterdam] and in other cities in order to be able to profess Judaism."¹¹

In addition to being "decidedly choleric and outspoken," the Inquisition reports indicate Menasseh ben Israel was "uncritical and extremely credulous," a man who "avidly accepted any traveler's tale," including "how, in China, men made their pots out of wood and their cloth out of stone."¹² Menasseh was an avid devotee of the Zohar and the rest of cabalistic writing. Beginning in 1626, he began a publishing career which included bringing out Jewish apologetics and polemics, including *Conciliador*, which appeared in the same year he was importuning Portuguese travelers on the Joodenbreestraat.

Graetz doesn't think much of Menasseh as a man or a thinker, something to be expected from the man who referred to the Zohar as "that lying book."¹³ From the perspective of a German Jew of the Enlightenment, Menasseh was an embarrassing reminder of what Jews were like before "enlightenment." In 1632 Jews like Menasseh ben Israel were on the verge of one of their recurrent outbreaks of Messianic political fervor, greedily gleaning the reports of every newly arrived visitor for signs of the imminent arrival of the Messiah. Amsterdam, Andrew Marvell noted, became a magnet for the disaffected:

Hence Amsterdam, Turk-Christian-Pagan-Jew,
Staple of sects and mint of schism grew
That bank of conscience, where not one so strange
Opinion but finds credit and exchange¹⁴

It wasn't just Jews who went to Amsterdam looking for signs the Millennium was about to dawn. Once the Calvinists had wrested the northern provinces of the Spanish Netherlands from Philip II, Amsterdam became a haven for revolutionaries of every stripe, Christian and Jew. Indeed, during the first decades of the 17th Century, it was difficult to distinguish Jewish revolutionaries from their Judaizing imitators. The Jews sounded like Portuguese Catholics, and the English Christians who ended up there sounded like Jews.

In Holland, the Judaizers were often Puritans from England, where they were pilloried for their imitation of the Jews. Addressing his first Parliament, James I described Puritans as revolutionaries, a historically prescient description. They were "a sect rather than a religion, ever discontented with the present government and impatient to suffer any superiority, which maketh their sect unable to be suffered in any well-governed commonwealth."¹⁵ The Puritan was "naturally covet-

The Jewish Revolutionary Spirit

ous of his purse and liberal of his tongue” and naturally inclined, like the Jews he imitated, to “usury, sacrilege, disobedience, rebellion, etc.”⁷⁶

Unsurprisingly, beginning in 1604, many Puritans migrated to Holland, where Amsterdam had a reputation as “the Dutch Jerusalem.” From the perspective of a Judaizer imbued with imagery of the Old Testament, as Daniel Neal, their first historian said, “It is better to go and dwell in Goshen, find it where we can, than tarry in the midst of such Egyptian bondages as is among us.”⁷⁷ “In Holland,” Tuchman says, “the Puritan settlers who walked in the footsteps of the ancient Hebrews became acquainted with modern Jews, and the Jews became acquainted with this odd new variety of Christians who advocated religious freedom for all, including Jews.”⁷⁸

Given the Puritans’ affinity with the Jews, it was not surprising that many of them became Jews after they arrived in Amsterdam. “From the English point of view, Amsterdam was the most prominent city that allowed open and public Jewish life and worship and could be examined as a test case of the eulogists of Jewish toleration.”⁷⁹

One of the English Judaizers drawn to Amsterdam was John Traske, who arrived in London in 1617 and began preaching sermons that mixed Jewish and Christian traditions. Then his follower Hamlet Jackson had a vision in which he “fancy’d he saw ... a shining Light about him, which struck him with Amazement. Hereupon he concluded that the Light of the Law was more fully discover’d to him, than to any since the Apostles.”⁸⁰ Like the Puritan Cutter in the play by Cowley, who “had a vision which whispered to me through a key-hole, ‘Go call thyself Abednego,’” Jackson’s vision convinced him “of the necessity of keeping the Saturday Sabbath according to the full Mosaic law.”⁸¹ He convinced Traske, who then convinced his followers, that “the Old Testament Mosaic laws applied to Christians as well as Jews.”⁸² The Traskeites gave scandal by keeping the Sabbath on Saturday and working on the Lord’s Day, Sunday. Traske and Jackson muddled Jewish and Christian ideas so convincingly that many of their followers and opponents were convinced the Traskeites “think they may be Jewes, for ought they know to the contrary; and therefore conclude, that seeing they do doubt, it is safest for them to keep Sabbaths, and to live as do the Jewes.”⁸³

Traske and his followers were arrested in early 1618. In February, John Chamberlain wrote to Sir Dudley Carelton about “one Trash or Thrash who was first a Puritan, then a separatist, and now is become a Jewish Christian, observing the Sabbath on Saturday, abstaining from swines-flesh and all things commanded by the law. You will not thincke what a number of foolish followers he hath in this town and some other parts, and yet he hath not been long of this opinion. He and divers of them are in prison, but continue obstinate, whereby a man may see there can arise no such absurd opinion but shall find followers and disciples.”⁸⁴ In June 1618, Traske was sentenced “to be burnte in the forehead with the lettre J: in token that hee broached Jewish opynions.”⁸⁵ He was also sentenced to life imprisonment in the Fleet “to prevent him from infecting others.”⁸⁶

Jacobite authorities considered Judaizing dangerously subversive of the civil order. Commenting on the Traske case, Lancelot Andrewes wrote "It is a good work to make a Jew a Christian, but to make Christian men Jews, hath ever been holden a foul act and severely to be punished."²⁷ From Andrewes' perspective, Traske was a "very christened Jew, a Maran, the worst sort of Jews that is."²⁸ James I followed the case closely and mentioned Traske and the dangers of Judaizing in his *Meditation Vpon the Lords Prayer*, published in 1619. "Trust not," the king warned his subjects, "to that priuate spirite or holy ghost which our Puritanes glory in; for then a little fierie zeale will make them turnen Separatist, and then proceed still on from Brownist to some one Sect or other of Anabaptist, and from one of these to another, then to become a Judaized Traskeite, and in the ende a profane Familist."²⁹

Prison apparently brought Traske to his senses. After release, he renounced Judaizing: "as I haue been stout for Moses, and Christ together: so I may be as resolute for Christ alone."³⁰ Hamlet Jackson, however, persisted in his views by taking them to their logical conclusion. After release from prison, Jackson "seems to have given up Judaizing observations in favour of outright conversion to Judaism in Amsterdam."³¹ After the rabbis in Amsterdam told Jackson and Christopher Sands, another Traskeite, that they would have to be circumcised, Sands had second thoughts, deciding he "was content only to be a National Saint, or Saint of the Gentiles, by observing the seven [Noachide] precepts."³² Jackson, however, was not deterred; "he would be circumcised and so made Jewish Proselyte."³³ One Englishman reported that by 1634 some of the Traskeites had "returned to the Church, some to prophaneness, others fallen to flat Judaism."³⁴

The Jews followed the story of the Judaizing Puritans with increasing interest:

If contemporary reports are correct in their claim that a number of Traskeites did go to Amsterdam to make contact with the Jewish community there, then we may have discovered the first tentative links between religious radicals in England and the influential Jewish community in Holland, links which would become very important when Dutch rabbi Menasseh ben Israel would be invited to present his case to the Council of State.³⁵

The Dutch Jews and the English Puritans had much in common. Both hated Spain and the Catholic Church, and both felt the Messiah's coming was imminent. Barbara Tuchman says, "It was widely believed in England and other Protestant countries that the year 1666 was going to be decisive in the fate of the Jews, either by their conversion or by the restoration of their temporal kingdom, which would be the signal for the downfall of the Pope."³⁶ This excitement passed between the Judaizers and the Jews, like two basketball players on a fast break to the Millennium. After attending a conference with hundreds of rabbis in Budapest in 1650, Samuel Bert reported that, with Puritanism in power in England, conversion of the Jews was imminent, as the fact of this congress proved. Rome was a hindrance to the conversion of the Jews because "it is an idolatrous church with woman gods

and graven images.”³⁷ With Rome on its last legs, the Protestants could usher in the Millennium by bringing about the conversion of the Jews.

In 1621 the Puritans forced the issue in Parliament by proposing Coke’s Sabbath bill. Archbishop Laud denounced the bill as leading many to “Enclyne to Judaisme as the newe sect of the Thraskites and other opinionists concerninge the terrene Kingdome of the Jewes.”³⁸ At the heart of the “errors of the Jews” lay the temptation to look for heaven on earth, an “idle conceit” Laud found in Finch’s book, *The Calling of the Jews*. Laud denounced it in a sermon on June 19, 1621:

It was an old error of the Jews, which denied Christ come, that when their Mes-sias did come, they should have a most glorious temporal kingdom, and who but they? I cannot say the author of this vanity denies Christ come, God forbid;—but this I must say, that many places of the Old Testament, which concern the “resurrection from the dead,” and which look upon Christ in his first or second coming, are impiously applied to this return of the Jews, which, saith he, “is to them as a resurrection from the dead.” And this exquisite arithmetician ... hath found a “third” between “one” and “two,” namely, His coming to this conversion of the Jews.³⁹

Laud was battling an early form of Dispensationalism and the carnal idea of heaven that went along with it. Unlike the Jews and their imitators, Christians believe that “this new-built Jerusalem must be heavenly and new. Yea, but it is against the received judgment of the Church, that these places should be understood of any Church upon earth only, whether Jew, or Gentile, or both.”⁴⁰

Laud debunks the idea the ten lost tribes are waiting in the wings to usher in Armageddon, saying they no longer existed as a “distinct people.” The ten lost tribes were, Laud continues, “degenerated and lived mixed with other nations that captived them till not only their tribes were confounded, but their name also utterly lost, for almost two thousand years since.”⁴¹ The claim “now, forsooth, we shall see them abroad again” and they shall “root out both the Pope and the Turk, our two great enemies” is so absurd that Laud “cannot tell here, whether it be Balaam that prophesieth, or the beast he rode on.”⁴² Anyone who claims “Christ shall be king” over a worldly kingdom “unthrones Christ again and assures us ‘One shall be king, whom the Jews shall set up for themselves.’”⁴³ The “error of the Jews” is “they thought Christ’s kingdom should be temporal, which is the ground of all this vanity.” The Puritans have adopted this “Jewish dream”; indeed, “these men ... out-dream the Jews.”⁴⁴

Despite Laud’s sermon, the “error of the Jews” spread. The left-wing of the Puritan movement continued to proclaim themselves Jews in belief and practice according to Levitical law. Some determined individuals went abroad to study under Continental rabbis and acquaint themselves with Talmudic law and literature. In 1647 the Long Parliament appropriated five hundred pounds to buy books “of a very great value, late brought out of Italy and having been the Library of a learned Rabbi there.”⁴⁵ By the middle of the century, they agitated for a return of the Jews

to England, an event guaranteed to usher in the Millennium. A certain widow from Brentford bid "Religion quite adieu," and "Turn'd from a Nonconformist to a Jew" because "If one affirm he learned it of a Jew,/the silly people think it must be true."⁴⁶ Thomas Hobbes was concerned that the discussion of the Sabbath would undermine morals because when the common man saw "the commandments to be *jus humanum* merely (as it must be, if the church can alter it) they will hope also that the other nine may be so too, for every man hitherto did believe that the ten commandments were the moral, that is an eternal, law."⁴⁷

According to Rabbi Newman, "Jews promoted by their scholarly and literary contributions those tendencies towards rationalism which arose from within Christian groups; Jews were perpetual opponents of the conventional orthodoxies of the day, and sought to bring current beliefs into harmony with their special outlook and views."⁴⁸ In the 17th Century, however, the opposite was true. Contact with the Jews tended to encourage Millennialist fervor, not "rationalism," among Judaizing Christians. The converse was also true. Contact with 17th Century millennialist sects like the Ranters, Diggers, Quakers, and Puritans, encouraged Millennialism among the Jews. Both movements were fueled by Luther's doctrine of *Sola Scriptura* and the corrupt translations of the Bible the Jews were churning out in collaboration with Protestants. Seventeenth Century England showed that when *Sola Scriptura* was combined with the natural bent of human passion, revolution was the invariable outcome. Give an Englishman the bible and tell him he was now empowered to interpret the Scriptures according to his own lights, and, one way or another, social anarchy followed as night from day. The English Catholics recognized this early, so they translated the Bible at Douay. In 1582, the translator, Gregory Martin, attacked "Jewes and Heretickes" as corrupters of texts and souls in his pamphlet, "Discoverie of the Manifold Corruptions of the Holy Scriptures by heretickes of our daies, especially the English sectaries." According to Martin,

the ancient best learned Fathers and Doctours of the Church doe much com-
plaine and testifie to us that both the Hebrew and Greeke editions are foully
corrupted by Jewes and Heretikes, since the Latin was truly translated out of
them, whiles they were more pure; and that the same Latin hath been farre bet-
ter conserued from corruptions. So that the old Vulgate Latin Edition hath been
preferred and used for most authentical about a thousand and three hundred
years.⁴⁹ Calvin's Bible "contained misinterpretations, leading to a denial of the
Divinity and Messiahship of Jesus, and thus favoring Arianism and Judaism."⁵⁰

Forty years after Martin issued his warning, Englishmen as diverse as Laud and Hobbes admitted the *Sola Scriptura* chickens were coming home to roost. The Englishmen who grew up reading corrupted Bibles were now becoming Jews. "The fear," Rabbi Newman says, "even among Protestants, that vernacular Bible translations, based on the original Hebrew text would lead to Judaism, is one of the important facts in a study of the history of Bible versions."⁵¹ When Amsterdam

became the refuge of the Jews, it became the refuge of every judaizing revolutionary sect too.

Amsterdam provided a haven not only for Jews and Calvinists; it became a magnet for fugitives from the medieval world. Like the Anabaptist commune in Muenster one hundred years earlier, Amsterdam attracted disaffected nuns and priests. Anyone unhappy with celibacy or the ban on usury could move to Amsterdam. One of the ways to express discontent was to become a Jew. This was true of Catholics of Jewish descent from Spain and Portugal as well as of the Protestants from England. Becoming a Jew was not a reversion to a more ancient tradition, although it could be seen as that. Taking their cue from the Psalms, the medieval popes consistently referred to Judaizers, who preferred the bondage of the law to the freedom of the Gospels, as dogs who returned to their vomit. Becoming a Jew was the opposite of a return to tradition because as deconverted Catholics soon discovered, there was no genuine tradition to return to. Tradition had to be created. Menasseh ben Israel's printing of Talmudic literature was a tacit acknowledgment of the self-contradiction that traditions had to be created.

Menasseh's most famous book, *Conciliador*, was not a reconciliation of Christian and Jewish texts, but a demonstration that Jewish texts preceded and therefore outranked what followed. Becoming a Jew was an act of conscious rebellion against the Catholic Church and the medieval world it had created in Europe. Holland became the locus of this rebellion because it provided a new *modus vivendi* for Jews who wanted to throw off their Christianity just as it provided a similar opportunity for Christians who wanted to live like Jews. The Jewish community in Amsterdam "expressed and incarnated the Hope of Israel,"³² i.e., membership in a community which was more tangible and had more tangible benefits, a community which "would be the fount of all material and spiritual good."³³ Amsterdam had become a manifestation of what Archbishop Laud would call "the terrene kingdom of the Jewes," one more heaven on earth.

Shortly after Menasseh's birth, his family moved from the Madeira Islands to La Rochelle in France where, Roth says, "Outwardly, they continued to conform to the rites of the Church, while observing in the secrecy of their homes, with rather more confidence than hitherto, their ancestral religious practices."³⁴ Menasseh ben Israel was a baptized Catholic, as were John Calvin, Martin Luther, and Johan Bokelzoon. Like them, he hated the Church. "Baptism," according to the *Catechism of the Catholic Church*, "seals the Christian with an indelible spiritual mark of his belonging to Christ. No sin can erase this mark, even if sin prevents Baptism from bearing the fruits of salvation. Given once for all, Baptism cannot be repeated."³⁵ Becoming a Jew was similar to becoming a pagan in the post-Christian era, a phenomenon depressingly familiar in Europe during the 20th Century. It was not a naive continuation of some ancient tradition, but rather a renunciation of Christ. The Sephardic Jew who came to Amsterdam to be circumcised was a revolutionary as much as the early reformers were revolutionaries. All had accepted baptism as entrance into the Catholic Church; all lived lives in rebellion

against that Church. Both the Jews and the Protestants known as Demi-Jews were creating their own *sui generis* traditions out of what they appropriated from the Old Testament. Jew and Reformer could cooperate politically because they shared a common project, the repudiation of the Church and the order she had impressed on Europe. Both Jew and Demi-Jew had a mainly negative identity: Talmudic Judaism and the Reformed faith were anti-Catholicism, created by people who had accepted (through their parents) the indelible mark of baptism and who had been formed intellectually by Catholic faith and culture.

Menasseh lived 100 years after the first wave of "reform" in Europe. The Dutch Republic was a haven for those who hated Spain and what Spain stood for, namely, medieval Catholic Europe. The low countries had been a hotbed of revolutionary activity since the cloth industry began in Flanders. Prosperity, derived from the region's advanced agriculture, had created a surplus population which became dispossessed from the land and the rooted traditions there and found employment in the cities as weavers and dyers. By the end of the 13th Century all of what is now Belgium and northeastern France had become a single manufacturing district and "the most highly industrialized part of a predominantly agricultural continent."⁵⁶ The wealth the cloth industry created had a dual effect on the peasantry, which migrated from the land to the city. The city offered freedom from ancestral duties and restrictions. It also offered freedom from the customs under which those who valued freedom over duty chafed. It offered incentive to those with personal enterprise and imagination. But the spectacle of unheard of wealth provoked, in Cohn's words, "a bitter sense of frustration"⁵⁷ too. Freedom cut both ways in the new industrial towns. There was a sense of release from ancestral burdens, but there was no protection from exploitation.

The rootless proletariat of the cloth industry was, as a result, vulnerable to millennialist revolutionary movements and ideologies. A group of people, drawn "from the most impulsive and unstable elements in medieval society" was especially susceptible to "any kind of revolt or revolution." Messianic politics "acted on these people with peculiar sharpness and called for reactions of peculiar violence. And the way in which they attempted to deal with their common plight was to form a salvationist group under the leadership of some man whom they regarded as extraordinarily holy."⁵⁸ They or, more likely, their charismatic leader, would consult the Bible and come up with something apocalyptic based on the Book of Daniel and Revelations which promised a new heaven and a new earth that would be realized in carnal terms. Joachim of Fiore's three stages of history is one example. According to Joachim, the age of the father, the Old Testament, was to be followed by the age of the son, the New Testament, which was in turn to be followed by the age of the Holy Spirit, which became an empty vessel into which all manner of revolutionary content could be poured.

These movements were invariably Jewish in orientation. Indeed, the idea of revolution, the idea that a lowly people would be able to assert itself against the powerful, was only conceivable in light of biblical texts like Exodus. Israel's histo-

ry was essentially a replay of Exodus, as the lowly Israelites triumphed after initial adversity over one empire after another. Eventually, the pattern was codified in the Book of Daniel, in the description of the four monarchies—the four beasts—the fourth being Rome. When Rome was defeated, the fifth monarchy would begin. That meant the advent of the millenium, a thousand year reign of peace on earth during which the rapacious feeding of the powerful on the lowly would cease, history would be reversed, and the lowly would reign in a kingdom of their own. “It is natural enough,” Cohn says, “that the earliest of these prophecies should have been produced by Jews. What so sharply distinguished the Jews from the other peoples of the ancient world was their attitude towards history and in particular towards their own role in history.”⁹⁹

Natural or not, some questions remained. Most notably, what did Rome mean? Which Rome are we talking about? A Catholic millennialist could claim the millenium coincided with the rise of the Catholic Church, which succeeded the Roman Empire and created a millennium of Christian civilization in Europe. But, as we have seen, by the Council of Ephesus the Church had disavowed associating the Kingdom of God with any earthly historical epoch. That insured that millennialism would have an anti-Catholic animus because it could flourish only in opposition to the Church. As a result, the fourth monarchy began to be seen not as the Roman Empire but as the Roman Catholic Church. One need only ascertain the date on which the Roman Church had succeeded the Roman Empire, add 1000 years, and the result would be a date close to the time of revolutionary turmoil in the middle of the 17th Century. The more the turmoil increased, the more the people were driven to establish a precise date. The Jews settled on 1648 as the year of redemption, and when that date came and went without the advent of the Messiah, they adopted the Christian date of 1666 for the dawn of the millenium.

The Jewish tradition of Messianic politics that began when Annas and Caia-phas rejected Christ and culminated in the Simon bar Kokhba rebellion, which commenced in 131, was appropriated by 17th Century Christians with similarly disastrous results. Beginning in the 16th Century, the locus was the Low Countries, where the Jews expelled from Spain made contact with English Puritans, Dutch Calvinists, German Lutherans, and the remnant of the Anabaptists from Muenster. A political alliance arose between the revived millennialist proletarian revolutionary movement that haunted Flanders and the Rhineland during the Middle Ages and the dormant Jewish tradition of Messianic politics. Ironically, the Rhenish revolutionary tradition was rabidly anti-Semitic. But anti-Catholic, too.

Menasseh ben Israel's genius, if we can call it that, lay in recognizing the times had changed. Menasseh was not a deep thinker, but he understood the Protestant revolt had created new possibilities for the Jews in Europe, and he was determined to exploit them. The advent of Protestantism meant a new sphere of influence for the Jews and the possibility of a new political and social configuration too.

Despite his insight and zeal, Menasseh did not prosper as a rabbi in Amsterdam. In 1639 when the two Amsterdam congregations merged, Menasseh ben Israel was passed over in the search for head rabbi. "At present," he wrote in 1639 in *De Termino Vitae*, "in complete disregard of my personal dignity, I am engaged in trade ... What else is there for me to do? I have neither the wealth of a Croesus, nor the nature of a Thersites."⁶⁰ Significantly, Menasseh dedicated this book to the Dutch West India Company. He was deeply interested in trade with Brazil and was thinking of moving there. "No doubt," Gerhard Johann Vos wrote in January 1640 to Grotius, the great jurist, "he will act there as rabbi ... his domestic affairs compel him to take this step; for he is far from affluent."⁶¹

Then, standing on the quay at the foot of the Joodenbreestraat contemplating moving to South America, Menasseh suddenly got more than he bargained for. Something strange happened. South America came to him.

On September 19, 1644, after years of importuning Portuguese travelers in the hope they might be secret Jews, Menasseh ben Israel met the wild-eyed Marrano Antonio de Montezinos, or Aaron Levi, who had come with a tale the credulous rabbi found irresistible. Montezinos had just arrived from South America, where he had been imprisoned by the Inquisition on a charge of Judaizing. In prison, Montezinos mulled over reports he had heard from the Indians for years concerning the religious practices of tribes near Quito. Unable to expel the rumors from his mind, Montezinos made a solemn vow to the God of Israel that if he ever regained freedom he would investigate them. Apparently God heard Montezinos' prayer because he was soon released and on his way to meet the tribe under the guidance of a local cacique. Once out of the reach of the Inquisition, the Indian chief made a startling revelation. He was a Jew of the tribe of Levi. What the rest of the world thought were benighted savages living in the jungles of South America were in reality the Ten Lost Tribes of Israel!

It was a moment worthy of the scene in *Blazing Saddles* where Mel Brooks has an Indian speak Yiddish, but the credulous rabbi believed every word of Montezinos' story. Beyond that, he feverishly deduced the theological consequences of this startling revelation. The Messiah, he knew, could only come when Jews had reached the "ends of the earth," a word rendered in Hebrew as "*Kezeh ha-Arez*," a literal and erroneous translation of the French word for England, "*Angle-Terre*." Since "*Kezeh*" meant both "angle" and "limit," England was known as the "ends of the earth" to medieval Jewish writers. Since the Ten Lost Tribes were in America, they were spread all over the earth, except for one land, England. If the Jews could get to England, then they would have spread to the ends of the earth, and the Messiah was bound to appear. It was hard to argue with evidence this convincing, especially since Montezinos swore a solemn oath that what he revealed was true. If true, then the theological insights the unerringly logical Menasseh derived were equally true. All Menasseh ben Israel needed to do was get the Jews readmitted to England. God would take care of the rest. So the portly rabbi embarked upon the great project of his life.

II

After years of watching his predecessor try to deal with the Puritan revolutionaries with weapons of the spirit, Charles I ran out of patience and decided to resort to weapons of a more mundane sort. On August 22, 1642, he threw down the gauntlet at Nottingham and led his army to war against the Puritans. His military opponent was a man who had no previous military experience but was a military genius nonetheless who would change the face of warfare just as Zizka had done in Bohemia two centuries before. The name of the English Zizka was Oliver Cromwell, and from the moment he took command of the Puritan cavalry at the Battle of Marston Moor in 1644, the tide of war turned against the king, eventuating in his ultimate defeat and capture one year later. Unlike Zizka, who devised an ingenious defense against the cavalry charge, Cromwell refined the cavalry charge as a weapon of exceptional offensive power, one that lasted for almost three hundred years, to be eclipsed only in the 20th Century by the deployment of the machine gun.

Cromwell was born in Huntingdon in 1599. His family name would have been Williams but his grandfather married the sister of Thomas Cromwell, one of Henry VIII's most powerful councilors, and then adopted the name of his wife's family to access that power. Like the Cecils and the Russells, the wealth and power of the Cromwells came from looting the Catholic Church. "The Cromwells," a biographer writes, "were a large and locally influential family, who had risen rapidly during the 16th Century and had acquired wealth and extensive property, much of it formerly belonging to the Catholic Church but disposed of in the wake of the Henrician Reformation."⁶² Since Oliver grew up in a house once owned by a Catholic monastic order, he was daily reminded of where his family wealth came from and who his ancestral enemies were. In 1628, Oliver took a seat in Parliament, where he represented the Puritan cause. It was also in 1628 that he began a life-long battle with mental illness. Cromwell's personality was the unstable combination of melancholic and choleric humors that modern medicine calls bipolar disorder. Cromwell was a manic depressive; in 1628, his physician, Sir Theodore Mayern, treated the symptoms of "*valde melancholicus*," by prescribing what Cromwell's biographer called "a wonderful cocktail of drugs."⁶³ Ten years after diagnosis as a manic depressive, Cromwell had a religious experience which gave religious justification to his mood swings. In the same year he was accused of judaizing by a fellow member of parliament. Then civil war broke out.

The civil war brought in its wake famine, pestilence, and, worst of all, Puritan pamphlets justifying revolution by appealing to the Old Testament. In 1642 Henry Archer brought forth an idea that would result in the spilling of barrels of ink and the slaying of thousands of trees over the next few centuries. In *The Personal Reign of Christ on Earth*, Archer used the Books of Daniel and Revelations to explain the contemporary political situation. Numerous Protestant would follow his example. Sometimes the contemporary political situation was used to

explicate Daniel and Revelations. Archer's book became the intellectual justification for a political movement known as the Fifth Monarchy Men. As the name implies, the challenge at the heart of their movement involved discovering when the fourth monarchy described in the Book of Daniel had ended. If Archer had read history with an open mind, he might speculatively have concluded the thousand year reign of Christ on earth began with the Alaric's sacking of Rome in 410 and ended when the age of revolution began with the excommunication of John Huss. But that theory would have made the millennium co-terminus with the Church of Rome, something that could not be true because he had already declared the "fearfull Little Horne," which came up among them was the Papacy.⁶⁴ Since the Book of Daniel had to be twisted to justify the rebellion in England, Rome had to be construed as the Church of Rome. "The great question" then became "when the ten kingdoms and Papacy began in Europe?"⁶⁵ By adding 1260 to the year 406 (when Archer claims the papacy began), Archer got the year 1666, as both the limit of the papacy's duration and the number of the beast (actually 666) proposed by the Book of Revelations. This correspondence could not be coincidence, Archer reasoned, and so the thousand year reign of Christ on earth would begin in a mere 24 years. That meant, of course, that the conversion of the Jews was imminent, which meant the ten lost tribes were already massing on the other side of the river that flowed every day of the week but Saturday in preparation for their march on Jerusalem. One commentator describes Archer's scriptural scholarship as part of "the lengthy and laborious efforts of the sect to interpret the Bible in accordance with their preconceived ideas."⁶⁶ Those labors involved the conversion of the Jews and "resulted in many Fifth Monarchy Men developing strong Hebraic tendencies and sympathies."⁶⁷

Any lingering doubt that Puritanism was a combination of *Sola Scriptura*-based proof texting and appetite was removed in August 1643 with publication of John Milton's tract on *The Doctrine and Discipline of Divorce*. Milton was the heir of the Puritan Occultism spawned by the magician John Dee and nourished by the Earl of Leicester and his nephew Philip Sidney, which achieved its first literary expression in the *Faerie Queene*. Milton was an admirer of Spenser, and from Milton's pen flowed the second great Protestant epic, the one with Satan as its "hero," *Paradise Lost*. "Milton's vision for England," according to Frances Yates, "was that of a nation of chosen people, chosen in the Hebraic sense, chosen to lead Protestant Europe against the power of the Papal Antichrist. Spenser had envisaged Elizabethan England and its queen as chosen for just such a religious role. The great difference was, of course, that Milton was not a monarchist, like Spenser, but a republican."⁶⁸ Spenser and Milton shared an unfortunate theology, a genuine gift at versification, and an exquisitely poor sense of timing. Spenser published the *Faerie Queene* one year after John Dee had returned in disgrace from his failed mission to Prague. Consequently, Spenser, like Dee, found no support for his imperialist propaganda at court. Similarly, Milton brought out his apologia for revo-

lution and regicide six years after the collapse of the Puritan commonwealth, at the height of the Restoration, when the rage against Cromwell was so high that a mob dug up his corpse and hanged it.

Milton admired Spenser “whom,” Yates tells us, “he held to be a better teacher than Aquinas.”⁶⁹ Milton derived the Hebraic elements in *Paradise Lost* not directly from the Zohar or the Talmud but indirectly through the *Faerie Queene* and from Robert Fludd and Rosicrucianism, which would also become a source for Freemasonry. When the “Rosicrucian movement had failed on the continent,” Yates says, “Refugees from that failure poured into Puritan England as the refuge from the Antichrist. And the Puritan revolution took over some of the aspects of the projected Rosicrucian revolution. That is why there was a ‘Puritan Occultism,’ why an English translation of the Rosicrucian manifestos was published in Cromwellian England, and why the philosophy of John Dee was cultivated by earnest Parliamentarians.”⁷⁰

Frances Yates shows how the trajectory of Judaizing which began with Dee’s infatuation with magic and Cabala led to Cromwell and Milton’s justification of revolution. Missing from her account, though, is the crucial role played by sexual appetite. Revolution was a binary weapon, which could be driven by appetite and the rationalization of appetite that thinkers could derive from *Sola Scriptura* and the ransacking of the Old Testament for proof texts.

In 1642 John Milton, then 34 years old, married Mary Powell, daughter of Richard Powell, a justice of peace. The Powells, adherents of the Cavalier party who had a lively social life, seem not to have thought out the consequences of having their daughter marry the Puritan *Penseroso*. Within a month, Mary tired of the “philosophic life (after having been used to a great house, and much company and joviality)”⁷¹ and returned to her parents. Milton “sent for her by letter,”⁷² but the letters went unanswered. The Powell family, “being generally addicted to the cavalier party,”⁷³ had second thoughts. They considered their new son-in-law and his radical opinions “a blot in their escutcheon,”⁷⁴ especially since it seemed Charles would soon dispatch the rebel armies and re-establish his court. Finally, Milton dispatched a messenger ordering his wife to return, but the messenger came back alone, “dismissed with some sort of contempt.”⁷⁵

In the meantime, the Puritan *Penseroso* fell in love with another woman, “one of Dr. Davis’s daughters, a very handsome and witty gentlewoman,” who was “averse” to marrying a married man.⁷⁶ With his sexual desires thwarted twice, Milton resolved the matter in typically Puritan fashion, ransacking the Bible for a justification for divorce that would enable him to marry Miss Davis. Milton “forthwith prepared to fortify himself with arguments for such a resolution, and accordingly wrote two treatises, by which he understood that it was against reason, and the enjoinder of it *not provable by Scripture*, for any married couple disagreeable in humor and temper, or having an aversion to each other, to be forced to live yoked together all their days.”⁷⁷ The first result of the decision to dump his

wife and replace her with Miss Davis was *The Doctrine and Discipline of Divorce*; the second was *Tetrachordon*.

Justification of divorce was a tall order for a Christian whose first principle was *Sola Scriptura* because, as anyone who has read the gospel knows, Christ specifically prohibited divorce. The project would have been impossible were it not for the Puritan tendency to Judaize, which emanated from the penumbra of *Sola Scriptura*. This worked in two ways. First, *Sola Scriptura* relativized the priority of the New Testament over the Old. The New Testament was no longer the fulfillment of the Old nor was it the only lens through which the Old could be seen and interpreted properly. *Sola Scriptura* tended to democratize the books of the Bible, which, since there were many more books in the Old Testament than in the New, tended to lead to the Old Testament's priority over the New. *Sola Scriptura* thus led to Judaizing. Secondly, Judaizing led to Talmudic exegesis, which is to say, a devaluation of the actual text in favor of the opinions of rabbis. Milton was a very learned rabbi, and without the Church to protect it, the Bible succumbed to the hammer blows of what looked like Milton's libido-driven "logic." His biographer presents the moral and psychological dynamics of his decision straightforwardly. Since Milton was "then in the full vigor of his manhood," and "could ill bear the disappointment he met with by her obstinate absenting," he justified divorce, so "that he might be free to marry another; concerning which he also was in treaty."⁷⁸

The Doctrine and Discipline of Divorce became a classic in the canon of sophistry, and remained a beacon for sophists for centuries. (Stanley Fish began his career in literary criticism as a Milton scholar.) Milton's justification of divorce would have been unthinkable without Puritanism's prior commitment to Judaizing. "It follows now," Milton says, "that those places of scripture which have a seeming to revoke the prudence of Moses, or rather that merciful decree of God, be forthwith explained and reconciled. For what are all these reasonings worth, will some reply, whenas the words of Christ are plainly against all divorce, 'except in case of fornication' Matt 5: 32."⁷⁹ The relativization of Christ's prohibition of divorce could only proceed by placing Moses on the same level as Christ. This completely heretical notion, contradicted by the Gospel of St. John, was no hindrance to a devotee of *Sola Scriptura*, which, it appears, had become another word for appetite. In other words, "the necessity of justifying himself" now coincided with "a point of so great concern to the peace and preservation of families, and so likely to prevent temptations as well as mischiefs."⁸⁰

There was a public aspect to Milton's personal problems. Parliament was debating the legalization of divorce during the time of Mary's absence. "Doubt not, worthy senators," Milton wrote, "to vindicate the sacred honor and judgment of Moses your predecessor, from the shallow commenting of scholastics and canonists."⁸¹ Mary's departure was thus a chance to make a virtue of necessity. Extrapolating from his own situation, as Luther had done in *De servo arbitrio*, Milton

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could guide England's legislature, which then would become a beacon for the world. All Milton had to do was "show ... that our Saviour, in those four places of the Evangelists, meant not the abrogating [of divorce] but rectifying the abuses of it."⁸²

The key to this alchemical transmutation of Christ's words was the false dichotomy Moses-Christ that judaizing had enabled. Moses is proposed as "an author great beyond exception."⁸³ Milton could not denigrate Christ, but he could nullify his teaching by claiming "our Savior's words touching divorce" had been "congealed into a stony rigor, inconsistent both with his doctrine and his office."⁸⁴ What culminated as special pleading that would give theologians a bad reputation in the latter half of the 20th Century as shills for appetite and special interest began in England with judaizing politics. The attraction of judaizing was immediately apparent. Moses could be portrayed as permitting what Christ prohibited. Since Moses was the lawgiver for the nation of Israel, England's solons should follow his example and promote "expedient liberty."⁸⁵ In doing this, they "shall restore the much wronged and over-sorrowed state of matrimony, *not only to those merciful and life-giving remedies of Moses*, but as much as may be, to that serene and blissful condition it was in at the beginning and shall deserve of all apprehensive men ... shall deserve to be reckoned among the public benefactors of civil and human life above the inventors of wine and oil; for this is far dearer, far nobler and more desirable cherishing to man's life unworthily exposed to sadness and mistake which he shall vindicate."⁸⁶ Milton again needs to contradict Christ and scripture, because Christ said "in the beginning it was not so," meaning that divorce was something added after the fall because Moses had to deal with the hardness of his people's hearts.

As if conceding the subversion of Christ's own words is a lost cause as long as the New Testament has priority over the Old, Milton appeals first to the reformers and then to the rabbis to bolster his argument:

Yea, God himself commands in his law more than once, and by his prophet Malachi, as Calvin and the best translations read that "he who hates, let him divorce—that is, he who hates cannot love. Hence it is that the rabbins, and Mai-monides, famous among the rest, in a book of his set forth by Buxtorfius, tells us that "divorce was permitted by Moses to preserve peace in marriage and quiet in the family."⁸⁷

The English Parliament should take the Jews as their model, because

Surely the Jews had their saving peace about them as well as we, yet care was taken that this wholesome provision for household peace should also be allowed them: and must this be denied to Christians? O perverseness! that the law should be made more provident of peacemaking than the gospel! that the gospel should be put to beg a necessary help of mercy from the law, but must not have it! and that to grind in the mill of an undelighted and servile copulation must be the only forced work of a Christian marriage, oftentimes with such a yoke-fellow, from whom both love and peace, both nature and religion, mourns to be separated.⁸⁸

The logic is inexorable. As we have seen, if the New Testament no longer has hegemony over the Old and if the words of Christ can be relativized by the testimony of rabbis, then in what sense are Milton and the Puritans Christians? Urged on by libido to plead for divorce, Milton willingly abandons Christianity to gratify his appetites, proving Laud and the Catholics were right in their verdict against the Puritans: The Puritans were Jews, and their piety was a front for rationalized misbehavior.

Eventually politics solved Milton's marital problems. "The declining state of the King's cause" along with the very handsome and witty Miss Davis waiting in the wings, convinced the Powell family that it might not be so bad to have a Puritan son-in-law, so they "set all engines to work to restore the late married woman to the station wherein they a little before had planted her."⁸⁹ Mary "of her own accord came, and submitted to him, pleading that her mother had been the inciter of her to that forwardness."⁹⁰ The story had a happy ending. The couple reconciled, and a daughter was conceived as "the first fruits of her return to her husband."⁹¹

Before long Milton's marital problems were swept up in the Messianic politics at the heart of Puritan-Jewish revolutionary thought. England's legalization of divorce provided the world with a "magnanimous example" which "will easily spread far beyond the banks of Tweed and the Norman isles."⁹² England as the new Israel has a mission to save the world, a mission that was later adopted by messianic American descendants of Jews and Puritans. "It would not be the first or second time," the author of *Paradise Lost* continues,

since our ancient druids, by whom this island was the cathedral of philosophy to France, left off their pagan rites, that England hath had this honor vouchsafed from heaven, to give out reformation to the world. Who was it but our English Constantine that baptized the Roman Empire? Who but the Northumbrian Willibrorde and Winifride of Devon, with their followers were the first apostles of Germany? Who but Alcuin and Wycliffe our countrymen, opened the eyes of Europe, the one in arts, the other in religion? *Let not England forget her precedence of teaching nations how to live.*⁹³

In Milton's tendentious pleading for legalization of divorce, one can almost hear the devotees of Planned Parenthood arguing the logical sequel to America's conquest of Afghanistan or Iraq should be contraception and abortion there. Messianic politics and sexual liberation have gone hand in hand from the beginning, and it seems they still do, now that America is the uncontested new Israel. Messianic politics cannot function without Old Testament models.

Puritans and Jews shared a desire to attain the spiritual goods promised in the Bible by secular means. Messianic politics was a form of magic; the attainment of wealth and power by spiritual means had always been the goal of Simon Magus and his followers. It appealed powerfully to people who, full of revulsion at the Cross of Christ and the ideal of suffering it embodied, were discovering the natural sciences. "It is better," St. Augustine wrote, summarizing the Catholic

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alternative to Simon Magus, "to love God and make use of money, than to love money and make use of God."⁹⁴ The Puritan rejection of the medieval worldview of the Catholic Church is ultimately traceable to the Jewish rejection of the suffering Christ as an unworthy Messiah. "The chief priests," St. Matthew tells us, "with the scribes and elders mocked him in the same way. 'He saved others,' they said, 'he cannot save himself. He is the king of Israel; let him come down from the Cross now, and we will believe in him.'"

The Jewish/Puritan alliance was born in a rejection of the Cross and all it stood for, and the substitution of King David or Simon bar Kokhba or Shabbetai Zevi or Oliver Cromwell or Napoleon Bonaparte as an alternative to the suffering Christ. Cromwell, as Graetz points out, was driven to consummate this revolutionary alliance between Jews and Puritans on the theoretical and practical levels:

To bury oneself in the history, prophecy, and poetry of the Old Testament, to revere them as divine inspiration, to live in them with every emotion, yet not to consider the people who had originated all this glory and greatness as preferred and chosen was impossible. Among the Puritans, therefore, were many earnest admirers of "God's people" and Cromwell was one of them.⁹⁵

The consummation of this revolutionary alliance against the Catholic Church and Catholic countries involved, in other words, not only rummaging through the Bible for images that would justify divorce or regicide, it also entailed bringing Jews into the land governed by the Puritan saints. According to Graetz:

A desire was excited in the hearts of the Puritans to see this living wonder, the Jewish people, with their own eyes, to bring Jews to England, and, by making them part of the theocratic community about to be established, stamp it with the seal of completion. The sentiments of the Puritans towards the Jews were expressed in Oliver Cromwell's observation, "Great is my sympathy with this poor people, whom God chose and to whom He gave His law; it rejects Jesus because it does not recognize him as the Messiah." Cromwell dreamt of a reconciliation of the Old and New Testament, of an intimate connection between the Jewish people of God and the English Puritan theocracy. But other Puritans were so absorbed in the Old Testament that the New Testament was of no importance. Especially the visionaries in Cromwell's army and among the members of Parliament, who were hoping for the Fifth Monarchy, or the reign of the saints, assigned to the Jewish people a glorious position in the expected millennium. A Puritan preacher, Nathaniel Holmes ... wished ... to become the servant of Israel and serve him on bended knees. The more the tension in Israel increased ... the more public life and religious thought assumed Jewish coloring. The only thing wanting to make one thing [was the return of the Jews].⁹⁶

Cromwell's followers felt that by readmitting the Jews to England they could bring about the second coming of Christ, the millennium, and the fifth monarchy. In short, the middle of the 17th Century was suffused with an apocalyptic vision of the establishment of Christ's kingdom in the here and now. Jewish refugees from Spain and English Ranters and Fifth Monarchy Men were of one mind: The

Kingdom of God was at hand. Something like this had been held by Christians for over a millennium and a half, probably because its advent had been pronounced by Christ himself. What had changed, though, was the kind of kingdom Christ's followers were supposed to expect.

As we saw earlier, St. Augustine gave the definitive Catholic explication of The Book of Revelation in the *City of God*, where he explained the millennium was a spiritual allegory concerning an essentially spiritual reality. The millennium had begun with the death of Christ, and the New Jerusalem was fully realized in the Catholic Church. Augustine's explanation became Church doctrine when it was adopted as definitive by the Council of Ephesus in 431. From then, belief in the millennium as a worldly kingdom was dismissed as a superstitious aberration, "the error of the Jews."

As Archbishop Laud made clear, the Puritans were bent on resurrecting this "error of the Jews." Heaven on earth was to be instituted by a government of English saints in the decade following 1650. Since one of the inaugural events was the murder of the English king, it promised to be a bloody kingdom for those with eyes capable of seeing its true lineaments, but a worldly kingdom nonetheless, in which sainthood was the first job requirement of every politician.

There had been no Jews in England since 1290, at least officially, so English philo-Semitism had a distinctly utopian cast. English Judaizers tended to idealize Jews according to their own idiosyncratic reading of the Old Testament. They did not evaluate Jews through empirical observation, at least not at the dawn of the Messianic Era in 1648. If they had been less preoccupied with their own revolution, the English could have learned something about Christian-Jewish relations by observing the apocalypse brewing in Poland as the English were debating the fate of their king. An objective study of what had happened in Spain might have been helpful too, but an objective English study of anything Spanish is the historical equivalent of an oxymoron.

In June 1645, Oliver Cromwell, in command of the revolutionary New Model Army, defeated the king's troops at Naseby, ending the civil war in England. In reviewing papers captured from the king's baggage, Cromwell discovered Charles had planned to recruit Irish Catholic troops by granting them religious concessions. That discovery did not bode well for the Irish or the king.

III

According to the Zohar, 1648 was to be the mystical year of resurrection, when the Jews could expect deliverance from their more than millennium long exile. Heinrich Graetz called the Zohar "that lying book" and used that prediction to impugn the entire Kabbalistic tradition. Since the Enlightenment was in some ways a result of the disappointment over the failure of the Messianic expectations in the second half of the 17th Century, his skepticism is understandable, as is his scorn for the Cabala, the mish-mash of what he considered Gnostic and Talmudic

mumbo-jumbo that had led to the rise and fall of Messianic hope. Graetz espoused a worldview that was the antithesis of the Messianic fever of the mid-17th Century. He was convinced in his opposition to the Cabala because he had the benefit of historical hindsight and could see where its vaporous illusions had led the Jewish people. Expectation of redemption fostered by widespread dissemination of cabalistic doctrine made the Jews, in Graetz's words, "more reckless and careless than was their custom at other times."⁹⁷

Just what Graetz meant by reckless can be seen in his analysis of Polish Jewry, a hotbed of cabalistic thought. Beginning with the Statute of Kalisz in 1251, the Jews of Poland were granted rights unlike anywhere else in Europe. They were even granted their own autonomous legal system, the Kahal, which allowed them to adjudicate intra-Jewish disputes without recourse to the Polish Christian legal system. This autonomy necessitated intensive study of the Talmud, which, according to Graetz, led to the peculiar corruption of Polish Jews. The reliance on the Talmud created a culture of "hair-splitting judgment" among rabbis, says Graetz, as well as "a love of twisting, distorting, ingenious quibbling, and a foregone antipathy to what did not lie within their field of vision," which trickled down to the behavior of the vulgar, who "found pleasure and a sort of triumphant delight in deception and cheating."⁹⁸ By the end of the 18th Century, the overwhelming majority of Jews lived in Poland, so Jews earned the reputation of being "a nation of deceivers," in Immanuel Kant's formulation. "It does indeed seem strange," Kant, the quintessential Enlightenment philosopher, continued, "to conceive of a nation of deceivers, but it is also very strange to conceive of a nation of merchants, the majority of whom, bound by an ancient superstition accepted by the state they live in, do not seek any civil dignity, but prefer to make good this disadvantage with the benefits of trickery at the expense of the people who shelter them and at the expense of each other. In a nation of merchants, unproductive members of society ... it cannot be otherwise."⁹⁹ From his vantage point in Koenigsberg, the capital of East Prussia, a country that the Teutonic Knights wrested by force from the Slavic natives, all Jews were Polish Jews.

Graetz, the Enlightenment Jew and apostle of German culture and Jewish assimilation to it, echoed Kant but confined his censure to the Jews of Poland, who, according to his judgment, "acquired the quibbling method of the schools and employed it to outwit the less cunning."¹⁰⁰ Piety and knowledge of the hair-splitting distinctions of the Talmud became one and the same for the Polish Jew, a combination which, when added to the dogmatism of the rabbis, "undermined their moral sense" and made them prone to "sophistry and boastfulness."¹⁰¹

Largely as a result of the concessions of the Polish crown which began with the Statute of Kalisz, Poland became known throughout Europe as the "*paradisus Judeorum*," the paradise of the Jews. When persecutions would flare up in traditionally Jewish sections of Europe like the German principalities, the Jews who wished to escape persecution inevitably headed east toward Poland, taking their

language, “*juedische Deutsch*,” or Yiddish, with them. When Isaac Bashevis Singer won the Nobel Prize toward the end of the 20th Century, he was designated a Pole by the selection committee in spite of his candid admission that he understood Polish only with difficulty, even though he lived his entire youth in Poland. Jews did not assimilate in Poland; most did not learn the language of the Christian Poles, because, other than rudimentary commerce and illicit sexual activity, the Jews had no contact with them. The Jews established their own state within a state; they established their own legal system and courts, and, based on demographic evidence, the Polish paradise was the most successful *modus vivendi* Jews found in the West.

Between 1340 and 1772, at which point Poland was partitioned for the first time, the Jewish population of Poland increased 75-fold while the Christian population quintupled. The disparity in population increase is explainable in simple terms. Persecution in the west from the 11th to the 16th Century caused massive immigration. Jews moved to Polish territory during that period of time in unprecedented numbers. By the time Poland was partitioned for the third time in 1795, 80 percent of the world’s Jews lived there.

This phenomenal expansion of the Jewish population in Poland was matched by a correspondingly rapid increase in wealth that in turn corresponded to a dramatic expansion of the territorial limits of Poland. The Golden Age of Polish Jews, according to Pogonowski, lasted from 1500 to 1648.¹⁰² By 1634, Poland was the largest country in Europe. Its territory extended from the Baltic almost to the Black Sea and from Silesia in the west to the heart of the Ukraine. By the middle of the 17th Century, as much as 60 percent of Poland’s population was not ethnically Polish, a situation bound to cause friction, depending on how wisely the Polish rulers treated their ethnic subjects.

What followed was a classical case of cultural drift in which imperial expansion covered over internal decay until the contradictions and injustices became so insupportable that the bubble burst, and an orgy of violence followed, dragging the Polish state to extinction. The story of Poland was the story of Imperial Rome writ small. Imperial expansion to the east into what is now the Ukraine, the Crimea, and Belorus resulted in creation of huge estates, some the size of Holland and Switzerland. The estates were called *Latifundia*, an ironic comment on the blindness of the Polish nobility, who failed to see the mischief the *Latifundia* system had wrought in ancient Rome. The Polish Nobles’ republic was a classic oligarchy, as Plato defined the term in his *Republic*. As in ancient Greece, so in Poland: wealth concentrated in fewer and fewer hands led to rebellion among the lower classes. Wealth concentrated in fewer and fewer hands fueled imperialism in which the chief losers were the overwhelming majority of the Polish people. As in ancient Rome, the citizen soldiers were driven to the wall by the monopoly conditions the *Latifundia* fostered. When the rebellion came, all Poles would be held responsible for the excesses of the magnates who created the system that dispossessed the average Polish citizen.

The Jewish Revolutionary Spirit

The citizen soldiers who had been the backbone of the republic's legions became the disenfranchised rural proletariat once wealth was concentrated in the hands of the magnates. "The citizen-soldiers who owned small and medium estates," Pogonowski says, "suffered numerous bankruptcies and were becoming landless while still retaining their full civil rights and privileges." As a result, "many of them had to seek employment in the huge estates called *Latifundia*."¹⁰³ This meant more and more political power migrated to the land magnates, who now employed the enfranchised. As a result, "the political machines of the owners of the *Latifundia* enabled them to attain an oligarchic control of the politics of Poland. Their control of the national parliament was based on their grip on the provincial legislatures."¹⁰⁴

In 1633, the Sejm passed a law forbidding Poland's nobility from selling liquor or engaging in commercial activities. The Polish nobility retained, as a result, political control of the country, but lost economic control. Because the Polish magnates owned the land but were unable to engage in commerce, they handed over income extraction to the Jews, who paid a set fee for a lease to raise the money the nobles needed. The system of pre-paid, short-term leases was known as "*arenda*." The connection between *arenda* tax-farming and the Jews was so intimate that it eventually was expressed in the Polish language. In legal contracts in the 17th and 18th Century, the Polish word "*arendarz*," or tax-farmer, and "Jew" are synonymous. According to Pogonowski, "15 percent of urban and 80 percent of rural Jewish heads of households were occupied within the *arenda* system."¹⁰⁵

The Jewish legal system, or *kahal*, brokered these licenses to well-to-do Jews, who in turn often subleased them to less well-to-do relatives. In Polish private law, *arenda* was defined as "the leasing of immovable property or rights. The subject of the lease might be a whole territory, held either in ownership or in pledge [or] the subject might be a tavern, mill or the right to collect various payments such as a bridge toll or a payment connected with a jurisdiction."¹⁰⁶ A Jew, for example, might take out a short-term lease on a church, in defiance of Church law. This meant he was in sole possession of the key to the church door, which could only be opened for weddings or baptisms after payment of a fee, a practice that led to resentment among Christians. Since the lease was short-term, the Jew would charge as much as he could to recoup his investment and some profit, since the lease might not be renewed. Or, if it were renewed, someone might outbid him. There was no financial incentive to create good will among the local population from which the *arendator* made his money. The Jewish tax-farmers had the support of the state—Pogonowski estimates 20 to 70 percent of the income of the large estates was generated by tax-farming leases held by Jews—but lacked the good will of the community. Since the Jew was not a part of that community, and had developed, as Graetz indicates, a whole culture treating the *goyim* with contempt, he could exploit the system well beyond what would have been tolerable had Catholic Poles run the system:

Arenda-type short-term leases resulted in intensive exploitation of the leased estates, as the lessees tended to overwork the land, peasants and equipment without worrying about long-term effects. The peasants experienced additional hardships when Jewish arrendators obtained the right to collect and even impose taxes and fees for church services. The peasants and Cossacks in Kresy [the newly colonized lands of the east] bitterly resented having to pay Jews for the use of Eastern Orthodox and Greek-catholic churches for funerals, baptism, weddings and other similar occasions.¹⁰⁷

Because of the *arenda* system and the prohibition against nobles distilling spirits, the Jews assumed control of the liquor business. They could manipulate the price of grain by diverting it to more profitable use as distilled spirits. They also intensely promoted alcohol consumption to maximize profits during the short-term of the lease. This led to chronic drunkenness, decreased productivity, and increased resentment against Jews, who were perceived as constantly seeking to exploit the weaknesses of the majority to enhance their own wealth and power.

Graetz talks about the Jew who was experienced in financial matters as a salutary counterbalance to the impetuous, headstrong, and ultimately child-like Polish nobleman:

The high nobility continued to be dependent on Jews, who in a measure counterbalanced the national defects. Polish flightiness, levity, unsteadiness, extravagance and recklessness were compensated for by Jewish prudence, sagacity, economy and cautiousness. The Jew was more than a financier to the Polish nobleman; he was his help in embarrassment, his prudent adviser, his all in all.¹⁰⁸

There are other ways of viewing the “unique utilitarian alliance ... between the huge landowners and the Jewish financial elite.”¹⁰⁹ Looked at one way, Jewish migration to Poland brought Jewish capital that was soon put at the disposal of the Polish crown and the landowning magnates, whose estates expanded dramatically. The Polish magnates then used the Jews and their money to expand the Polish empire into the fertile steppes of the Ukraine, Belorus, and the northern shore of the Black Sea. Looked at another way, this alliance concentrated the wealth into fewer and fewer hands, especially during the Jewish colonization in the Ukraine in the 80 years between 1569 and 1648. Since the leases involved monopoly rights, the Jewish tax-farmers could increase the political power of their wealthy patrons, and their own wealth and influence as well, by driving the smaller independent landowners to the wall. The short term increase in power, though, increased the magnitude and violence of the reaction when it came. The success of the new system contained within in it the seeds of its destruction.

The radical disjunction between political and economic power meant the enfranchised noble citizens gradually lost control of their culture. The easy-going Polish oligarchs, wedded to an economic system that seemed so successful in bringing new lands under the Polish crown, did not understand control over those territories was undermined from within by the very people that administered it. This happened gradually, of course, and it manifest itself first in religion. Flush

with the short-term wealth which the *arend* system created and the territorial expansion which it enabled, the Polish kings ignored the biggest cultural crisis of their day, the Protestant revolt against Catholic hegemony over Europe. Because there was no Inquisition in Poland, Poland became a model for tolerance, paving the way for its own extinction.

While the Duke of Parma was battling Calvinists and Jews in the Netherlands and setting up a barrier beyond which the Reformation would not pass, helping to save southern Europe from the rebellion which had devastated England and the North, Sigismund August II, ruler of Poland and Lithuania, surrounded himself with Jews and the Protestant revolutionaries the Poles called Demi-Jews. The "Reformers" in Poland were largely Unitarian and Socinian followers of Michael Servetus, who, in Graetz's words, "undermined the foundations of Christianity," by "rejecting the veneration of Jesus as a divine person."¹⁰

Flush with the money they provided, King Sigismund indulged his disordered passions and handed the country over to Jewish and Demi-Jewish administrators to rule as they wished. Peasants groaned under the predations of the Jewish tax-farmers, who in turn lent money to the king at less usurious interest rates, keeping him under their power too. Rabbi Mendel Frank of Brest, says Walsh, "was so influential that he was called the King's Officer."¹¹ As in England, the Polish nobles were torn between religious principle and economic interest. As in England, economic considerations won out and "the nobility in most cases held its protecting hand over the Jews to whom it was tied by the community of economic interests."¹² The Polish oligarchs "were either in debt to the Jews, or employed them to squeeze taxes for them out of the peasants, naturally at a good profit for the tax-farmers, who took their toll from dairies, mills, distilleries, farms."¹³ The Jews "were indispensable to the easy-going magnate, who was wont to let his estates take care of themselves and while away his time at the capital, at the court, in merry amusements, or at the tumultuous sessions of the national and provincial assemblies, where politics was looked upon as a form of entertainment rather than as a serious pursuit. This Polish aristocracy put a check on the anti-Semitic endeavors of the clergy."¹⁴ The Jesuits warred with the Jews over the mind of the Polish oligarchs, but there was no Inquisition and no Counter-Reformation in Poland. As a result, Calvinism, Socinianism, and Unitarianism spread among the nobles unchecked by official Catholic resistance. So Poland became, in Graetz's words, "a second Babylon for the Jews."¹⁵

By the death of Sigismund II in 1572, the Jews had attained enough power to name his successor in collaboration with the Porte in Constantinople, the Huguenots in France, and the English Protestants. Solomon ben Nathan Ashkenazi, although sponsor to the Duke of Ferrara was involved in negotiations regarding a later king. Solomon Ashkenazi was a German Jew who had migrated to the paradise of the Jews, where he eventually became chief physician to King Sigismund. He eventually migrated to Constantinople, where he served the Sultan as faith-

fully as he had served the Polish king. Solomon Ashkenazi succeeded Joseph Nasi, also an adviser to the sultan, as "a sort of unofficial leader of world Jewry."¹¹⁶ Like Nasi, Ashkenazi orchestrated events from behind the scenes. "Christian cabinets," Graetz says, "did not suspect that the course of events which compelled them to side with one party or the other was set in motion by a Jewish hand. This was especially so in the case of the election of the Polish king."¹¹⁷

Locked into such a profitable alliance with the Jews, the Polish magnates saw little reason to change a system from which they profited so effortlessly and enormously. As a result the exactions of the Jewish tax-farmers became onerous to the point of intolerable among the peasantry in general, but especially among the newly colonized Cossacks, who never felt themselves a part of the Polish nation or, as Orthodox, part of the Catholic culture of the west. The political crisis, which had been growing during the last 80 years of Polish imperial expansion, corresponded as well to the worst excesses of the *arenda* system. Reform of the system was urgently necessary, and a bill of reform eventually made its way to the Sejm.

In 1647, as one precondition that prepared for a Polish crusade against the Ottoman Empire, the Cossacks were promised full civil rights and enfranchisement over time as Polish citizens. That meant "the harsh exploitation by Jewish holders of short time leases was to be lessened by banning the collection of such payments as church fees for funerals, weddings, baptisms, etc."¹¹⁸ It also meant disobedience to the tax-farmers would no longer be a capital crime. And Jesuits would no longer be assigned to Cossack territory in the Southern Ukraine, so they would no longer pressure Orthodox to submit to Rome's authority. Finally, the Jews were to be evicted from the southern Ukraine.

When the bill came to a vote in 1648, the Sejm, dominated by the alliance of huge landowners and their Jewish administrators, defeated it, showing how the concentration of wealth and power into a few hands can enable a group to pursue its own interests in disregard of the common good, over the brink of that self-interest into national disaster.

The situation in Poland was roughly analogous to that in Spain a Century and a half earlier. Spain was the only other country in Europe with a similarly influential Jewish population. As in Poland, many Sephardic Jews caused resentment among the lower classes. During the famine in Cuenca in 1326 Jewish usurers charged farmers 40 percent interest on the money they needed to borrow to buy grain for sowing. Blasphemy was a Jewish custom in Spain. Moses, according to Walsh, "had condemned blasphemers to death. Yet it was a custom of many Jews to blaspheme the Prophet for whom Moses had warned them to prepare."¹¹⁹ The Jews in Spain "were disliked not for practicing the things that Moses taught, but for doing the things he had forbidden. They had profited hugely on the sale of fellow-beings as slaves, and practiced usury as a matter of course, and flagrantly."¹²⁰ Blasphemy went hand in hand with Jewish proselytizing, often by compulsion. Jews would force Christian servants to get circumcised as a condition of employ-

ment. They would encourage people to whom they had lent money to abjure Christ by promising to cancel their debts.

For many Jews in Amsterdam, who were former victims of the Spanish Inquisition, 1648 might have been the dawn of redemption. Instead of salvation, the Jews got Bogdan Chmielnicki, who brought them liberation from the ghetto in a way they neither foresaw nor desired. The defeat in the Sejm turned the hopeful expectation of the Cossacks into equally vehement outrage. That outrage was mobilized by a Cossack leader by the name of Bogdan Chmielnicki. Chmielnicki, who was 53 years old when the Sejm voted against enfranchising the Cossacks, had a personal stake in the matter as well. A Jew by the name of Zachariah Sabilenki, according to Graetz,

had played him a trick, by which he was robbed of his wife and property. Another had betrayed him when he had come to an understanding with the Tartars. Besides injuries which his race had sustained from Jewish tax farmers in the Ukraine, he, therefore, had personal wrongs to avenge.¹²¹

Chmielnicki's claim, "The Poles have delivered us as slaves to the cursed breed of Jews,"¹²² resonated among the Cossacks, bringing them into open revolt. When Chmielnicki and his Cossack and Tartar hordes defeated the Polish army in May 1648, widespread looting, pillaging, and murder ensued; 100,000 Jews perished in the mayhem. Some pretended to be Christian to escape the wrath. Some accepted baptism as the price of saving their lives. Chmielnicki's pogroms became what the riots in Spain would have become without benefit of the Inquisition. Resentment had built up for too long for this blaze to burn itself out quickly.

The Cossacks held the Poles responsible for the behavior of the Jews, even though the average Pole also suffered from the system of financial exploitation that enraged the Cossacks. Prince Vishniowiecki, whom Graetz calls "the only heroic figure amongst the Poles at that time,"¹²³ did what he could to protect the Jews, but that wasn't much given the magnitude of the forces that opposed him. In many towns, the Jews put aside their separatist instincts and allied themselves with local Catholics in mutual defense against the bloodthirsty Cossacks. Sometimes the pact succeeded; sometimes it didn't. When Chmielnicki's Cossack hordes arrived at the gates of Lwow, he demanded that all Jews within the city's walls be handed over to him as a condition of lifting the siege. The Poles refused, and many Jewish lives were saved. According to the Jewish historian Henryk Grynberg: "the Polish armies, who were at war with [the Cossacks], were the sole defenders of the Jews."¹²⁴ Chmielnicki's animus was directed equally against the Catholic Church and the Jews. When he was sober enough to dictate the conditions of peace after an attack, he invariably demanded expulsion of both from areas the Cossacks controlled.

Poland's neighbors exploited the situation, setting in motion events that would eventually lead to Poland's partition at the end of the 18th Century. Muscovy, Prussia, Sweden, Brandenburg, and the Ottoman Empire all nibbled at terri-

tory Poland was too weak to defend. Poland lost, as a result, 200,000 inhabitants, half of whom were Jews. The Uniates of the Ukraine were forcibly converted to Orthodoxy, diminishing the Catholic and Polish influence on the southern flank of Lithuania, which had converted to Catholicism largely through Polish influence.

The Chmielnicki pogroms, occurring in the purported Messianic year of redemption, strengthened those Jews who felt that messianic deliverance, ushered in perhaps by catastrophe, was closer than ever. The idea that the Messiah would hear and answer the prayers of his people in time of need became transmuted into a belief that dire need was a sign that the Messiah's arrival was imminent. The alembic that enabled this religious alchemy was Cabala, which had instilled the messianic expectation in the first place.

Gershom Scholem disagrees with those who see the Chmielnicki uprisings as the cause of the Messianic fever that swept European Jewry during the middle of the 17th Century. "If the massacres of 1648 were in any sense its principal cause," Scholem argues, "why did the messiah not arise within Polish Jewry?"¹²⁵ The source of messianic fervor, according to Scholem, was "none other than Lurianic kabbalism, that is that form of Kabbalah which had developed at Safed, in Galilee, during the sixteenth Century and which dominated Jewish religiosity in the seventeenth Century."¹²⁶ According to the Cabala, catastrophe and utopianism go hand in hand. A catastrophe like the Chmielnicki massacres meant that redemption was at hand.

The most immediate consequence of the Chmielnicki uprising was a massive exodus from the Jewish paradise in the east. Penniless Jewish refugees streamed west. It was at this moment that the legend of the wandering Jew was born. A race whose scriptures begin with a description of paradise and whose formative moment was escape from bondage in Egypt could not get the idea of escape into another paradise out of its head. So, having heard stories of the prospering displaced Sephardim, their impoverished Ashkenazic cousins streamed toward Hamburg and Amsterdam, the Dutch Jerusalem. Amsterdam thus became a staging area for the ongoing experimentation in revolution which is the modern world. With the two main branches of Judaism converging in a land recently ripped by force from the Spanish empire, a new *modus vivendi* was inevitable. It was the revolutionary idea, promoted by Jews, often not surprisingly full of outrage at the Inquisition and by German-speaking Catholics full of revulsion at the order the Church had imposed on Europe.

IV

On January 30, 1649, eight months after Chmielnicki had defeated the Polish army, while the slaughter of Jews was in full swing, the Puritan Demi-Jews executed the English king. His death warrant was signed by 59 "saints"; Cromwell's name was third on the list. One commentator called the execution of the king "an

earth-shattering event.¹²⁷ He would have done better to call the regicide world-shattering, because it shattered a number of worlds, all medieval. The Jew and the Demi-Jew presided at the birth of a new age, an age they saw as the dawn of redemption. That new age and the Jewish/Puritan alliance at its heart is still with us, driving American foreign policy, to give a recent example, to war with Iraq. Like the wars it spawned, that new age would be as bloody as the events which inaugurated it.

The revolutionary link between Jews and Reformers was theoretical as well as practical. The "Reformers" could justify their criminal behavior only by cloaking it in the imagery of the Old Testament. Regicide was the most heinous of crimes and viewed with revulsion by all of Christian Europe, and yet Cromwell justified his role in the murder of Charles I by appealing to the story of Phineas. "Be not offended at the manner," Cromwell wrote to Lord Wharton in January 1650,

perhaps no other way was left. What if God accepted the zeal, as He did that of Phineas, whose reason might have called for a jury? What if the Lord have witnessed this approbation and acceptance to this also, not only by signal outward acts, but to the heart also? What if I fear my friend should withdraw his shoulder from the Lord's work ... through scandals, though false, mistaken reasonings.¹²⁸

The subjunctive mood of Cromwell's self-justification indicates that not even the models he dragooned from the Old Testament could erase the guilt of regicide, but if they could not absolve him of his sin, they certainly acted as a palliative. Cromwell, according to one commentator,

was making a startling reference to the biblical story of Phineas, who thrust a javelin through a sinfully copulating couple, thus saving the people of Israel from the wrath of God. In the end, only brutal summary justice against the King had served to complete God's work to save the nation from His wrath and to secure his continuing love.¹²⁹

By 1649, when Charles I went on trial, the tradition of Judaizing which had been extirpated from Spain had struck deep roots in England. Cromwell had become as versed in using Biblical figures as a rationalization for crimes as Walsingham had been in using Jewish spies from Spain and Portugal as agents in his war with the Catholic powers of Europe. The Puritans could implement the revolution precisely because they were Judaizers, because revolution was at its root a Jewish idea. Based on Moses' deliverance of Israel, the revolutionary saw a small group of chosen "saints" leading a fallen world to liberation from political oppression. Revolution was a secularization of ideas taken from the Bible, and as history progressed the secularization of the concept progressed as well. But total secularization of the idea would have made the idea totally useless to the Puritan revolutionaries. Secularization in the 17th Century was synonymous with Judaizing. It meant effectively substituting the Old Testament for the New. The concept of revolution gained legitimacy precisely because of its Jewish roots. Graetz sees the attraction Jewish ideas held for English Puritans quite clearly. The Roundheads

were not inspired by the example of the suffering Christ, nor were they inspired by the medieval saints who imitated Him. They needed the example of the warriors of Israel to inspire them in their bellicose campaigns against the Irish and the Scots, who could be subjugated or exterminated because the Puritans saw them as latter day Canaanites. Similarly, if the King were an unworthy leader, he deserved to die at the hands of the righteous, who now acted, as the Puritans thought the Jews had, on direct orders from God. Judaizing solved the problem of moral and political legitimacy. It allowed the Judaizer a free hand to ransack the Old Testament for models that would justify sexual appetite, as in the case of Milton and the Ranters, or regicide and *libido dominandi* in the case of Cromwell. Trying to fathom the attraction the Old Testament held for the Puritans, Graetz concludes

The Christian Bible with its monkish figures, its exorcists, its praying brethren, and pietistic saints, supplied no models for warriors contending with a faithless king, a false aristocracy and unholy priests. Only the great heroes of the Old Testament, with fear of God in their hearts and the sword in their hands, at once religious and national champions, could serve as models for the Puritans: the Judges, freeing the oppressed people from the yoke of foreign domination; Saul, David, and Joab routing the foes of their country; and Jehu, making an end of an idolatrous and blasphemous house—these were favorite characters with Puritan warriors.¹³⁰

Graetz admits the Puritans were involved in rationalization and projection when he concludes that:

In every verse of the books of Joshua, Judges, Samuel and Kings, they saw their own condition reflected; every psalm seemed composed for them, to teach them that, though surrounded on every side by ungodly foes, they need not fear while they trusted in God. Oliver Cromwell compared himself to the judge Gideon, who first obeyed the voice of God hesitatingly, but afterwards courageously scattered the attacking heathens; or to Judas Maccabaeus, who out of a handful of martyrs formed a host of victorious warriors.¹³¹

Graetz put his finger on the heart of the issue when he identified Puritan role models as “at once religious and national champions.” Judaizing, as Bernard of Clairvaux said, was a reversion by Christians grown weary of the freedom of the gospels and longing for the bondage of the law, not unlike the Israelites when they longed for the fleshpots of Egypt after Moses led them from bondage. Messianic politics was one more way to return to, what was starkly called, the vomit of Judaism. Revolution as practiced by the Puritan Judaizers was a reversion to a more primitive, pre-Christian political model. There was no separation of the two swords of pope and emperor here—or, to use the terms of a later more secular era, no separation of Church and State. Instead, pope and emperor were fused into one charismatic revenant of King David. Israel had become ethnic again, except now the “real Jews” were Englishmen, the visible elect on earth, and England (or New England) was the New Jerusalem.

The Jewish Revolutionary Spirit

The Puritans wanted to become Jews for the same reason they wanted their visible elect on earth to replace the state Church, which they viewed as the Catholic Church with the king as pope. If they could absorb the Jews by converting them to their form of Judaizing Christianity, they would be Jews themselves, the new chosen people, and England would be the New Jerusalem. "A desire was excited in the hearts of the Puritans to see this living wonder, the Jewish people, with their own eyes, to bring Jews to England, and, by making them part of the theocratic community about to be established, stamp it with the seal of completion."³² This was less a desire for conversion than an attempt at ethnic and spiritual cannibalism. "If we absorb the Jews," this reasoning went, "we will become Jews."

If proof were needed of the maxim that history repeats itself, first as tragedy and then as farce, it could be taken from English history of the Puritan era. The tragedy of the regicide was followed by the farcical behavior of Judaizing sects like the Ranters and the Diggers. Following the regicide, everything and anything seemed possible, as long as it was connected with the Jews. Parliament began a debate which sputtered along over the next few years on the topic of whether the Sabbath should be celebrated on Saturday, whether Parliament should adopt Hebrew as its official language, and whether the Torah should be the official law of the land.

Menasseh ben Israel followed these debates with increasing excitement. When Nathaniel Holmes, a Puritan divine, announced he wished "to become the servant of Israel and serve him on bended knee,"³³ what else could it mean but the time of the restoration of the Jews had come, and the coming of the Messiah and the redemption of Israel was not far behind. Like later collaboration between Zionists and televangelists, Jew and Puritan each tried to manage the mania that raged in England for his own advantage in the ensuing social chaos.

The murder of the king led to the collapse of morals, especially in the realm of sexual behavior. Cohn says the "excitement" was "most intense during the period of political instability and uncertainty which followed the execution of the King and lasted until the establishment of the Protectorate."³⁴ As Plato had predicted in the *Republic*, anarchy led to tyranny. Large numbers of "saints" went mad as they gave free rein to their sexual passions, until Cromwell had to impose martial law on the ungovernable population. In the meantime, sexual liberation was the infallible sign that the revolution had arrived. The logic of revolution was clear enough, and it would assume the same trajectory it had in Bohemia and Muenster. If the "saints" could commit an act as impious as murdering the king, then promoting the communality of wives seemed like small potatoes in comparison. In 1649-50 Gerard Winstanley was moved by supernatural illuminations to found the celebrated community of "Diggers" near Cobham in Surrey. The Ranters and Diggers were to England what the Taborites and Adamites had been to Bohemia and the Anabaptists in Muenster.

In 1649 George Fox, founder of the Quakers, was thrown into prison in Coventry, where he learned how Judaizing religion served as a cover for political and sexual revolution. "They said they were God,"¹³⁵ Fox said, describing the prisoners he met. After he reproved them "for their blasphemous expression," Fox realized that further preaching was a waste of breath, because "I perceived they were Ranters."¹³⁶ Other writers noticed the same sort of incorrigible behavior. Richard Baxter claimed that Ranters promoted

a Cursed Doctrine of Libertinism, which brought them to all abominable filthiness of Life: They taught ... that to the Pure all things are Pure (even things forbidden). And so, as allowed by God, they spoke most hideous words of Blasphemy, and many of them committed Whoredoms commonly: Insomuch that a Matron of great Note for Godliness and Sobriety, being perverted by them, turned so shameless a Whore, that she was Carted in the streets of London.... They say that for one man to be tyed to one woman, or one woman to one man, is a fruit of the curse; but they say, we are freed from the curse; therefore it is our liberty to make use of whom we please ... this opinion they infer for these words of the Lord to Eve, Thy desire shall be to thy husband.¹³⁷

The author of the pamphlet *The Routing of the Ranters* described a woman corrupted by their antinomian creed: "she tosseth of her glasses freely, and concludeth there is no heaven but the pleasures she enjoyeth on earth, she is very familiar at the first sight, and danceth the Canaries at the sound of a hornpipe."¹³⁸ The Ranters sang blasphemous parodies of the Psalms and engaged in blasphemous parodies of the Eucharist, e.g., a man took a piece of beef in his hand and tore it apart while pronouncing the words, "This is the flesh of Christ. Take and eat." Emboldened by the apparent suspension of the moral order in the new apocalyptic age, a rope-maker from Andover, William Franklin, left his wife and had sex with a number of women. One, Mary Gadbury, was convinced the Lord had destroyed Franklin's former body, so sleeping with him did not constitute the sin of adultery. Franklin also persuaded Gadbury he was the promised Christ, and she, as a result of her intercourse with him, began to have visions. Like the Adamites in Bohemia, the Ranters were convinced they should throw off their clothes, because "Adam and Eve in innocency were naked, and were not ashamed."¹³⁹ Like the Anabaptists in Muenster, the Ranters held "our women are all in common."¹⁴⁰ In their attempt to justify the claim that "to the pure all things are pure," the Ranters, like Cromwell and Milton, invariably appealed to examples from the Old Testament. Those who were foolish enough to disagree with them were "yet on the borders of Aegypt" and not "with Moses on Mount Hermon."¹⁴¹ Abiezer Coppe, once a "poor scholar" at Oxford who used to "entertain a wanton Housewife in his chamber," converted to Ranterism following the regicide of 1649.¹⁴² Convinced that the best way to annihilate a troubled conscience was to sin boldly, Coppe preached "blasphemies and unheard-of villainies" while stark naked in broad daylight.¹⁴³ By night, he would "drink and lye with a Wench that had been also his hearer, stark naked."¹⁴⁴

The Jewish Revolutionary Spirit

Coppe was arrested in January 1650 but released one year later after he recanted his errors. All of England would go through much the same process ten years later after Cromwell's death.

Cromwell was convinced the anointing of the Lord was on him. Much of the modest deprecation in his accounts of what were undoubtedly brilliant military campaigns results from his Judaizing conscience. If God had placed victory in his hands, then he was not morally responsible for his actions, whether the murder of the king or the slaughter of the Irish. Cromwell was merely extrapolating to the political and military realm the principles of exculpation Luther had announced in *De servo arbitrio*. His mental instability, particularly in its manic phase, may also have enhanced his feeling of being overpowered by the divine will.

On August 15, 1649, Cromwell landed with his army at Ringsend, near Dublin "for the propagating of the Gospel of Christ [and] the establishing of truth and peace."⁴⁵ Cromwell understood Catholic Ireland had posed a military threat to England ever since the defeat of the Spanish Armada. Had Philip II listened to Parma, he would have first crushed the rebellion in Holland and then used Ireland and Holland as twin bases of operation against England. Ireland had figured in the plans of Charles I, as Cromwell had learned after the Battle of Naseby in 1645. But he needed no special intelligence to fathom the intentions of the Irish. They had showed their hand in 1641, one year before the civil war in England, when they rose against their Protestant masters, confirming their view that the Irish were "vicious, bloody, and ruthless, and could not be trusted."⁴⁶ Ireland would provide Cromwell's first test case. Popery could be extirpated and then civilized Protestants and Jewish tax-farmers could run the country according to godly principles. "The rising of 1641," says Litton, "provided an ideal opportunity for the English government to assert its authority in Ireland and plans were laid for large-scale confiscations of land."⁴⁷

After announcing to his army of 12,000 men that their task was to bring "the Gospel of Christ" to the "barbarous and bloodthirsty Irish and the rest of their adherents and confederates,"⁴⁸ Cromwell marched to the walls of Drogheda on the River Boyne and demanded the immediate surrender of the garrison there. Ironically, the walls of Drogheda were manned largely by English soldiers who were Catholics (some defenders were English Protestants) who threw their lot in with the Irish, just as English Catholics of an earlier generation had thrown their lot in with the King of Spain in the Netherlands. After putting his siege guns in place on September 10, Cromwell demanded unconditional surrender. When the garrison refused, Cromwell fell into a manic rage. No quarter was given when the New Model Army breached the walls and swarmed into the town. "[T]he order to give no quarter, largely obeyed, came directly from Cromwell," who later wrote that "our men getting up to them, were ordered by me to put them all to the sword. And indeed, being in the heat of action, I forbade them to spare any that were in arms in the town, and I think, that night they put to the sword about 2,000 men."⁴⁹ The killing of defenseless civilians continued for days. Cromwell's men

seem to have been overwhelmed with their commander's passion, and pursued the defenders mostly English Royalist troops, through the narrow streets, killing all before them. Some attempt may have been made to avoid civilian deaths, but priests were another matter, and every priest seen was killed. In the church of St. Peter's to the north of Drogheda, dozens of people crowded into the steeple for shelter; a fire was set below them and they burned to death as if they were in a chimney.¹⁵⁰

While his mood swings may have influenced the initial decision, the decision to continue the slaughter seems calculated. Cromwell wanted to spare himself the bother of further sieges; he thought spreading terror was the best means to that end. "The Enemy," he wrote later, "were filled with much terror. And truly I believe this bitterness will save much effusion of blood, through the goodness of God."¹⁵¹ Cromwell rationalized his decision by claiming "he was doing God's work and that credit for the victory belonged to the Lord," but he also implied the slaughter was a just punishment for the rebellion of 1641, although "Drogheda had never been a strong Confederate Catholic town and it is unlikely that many of the civilians had been involved in the atrocities of 1641."¹⁵² As in other battles, Cromwell ascribed the victory to God, who helped his army "hold forth and maintain ... the glory of English liberty in a nation where we have an undoubted right to it."¹⁵³ The Irish were cowed by the terror, or, as Andrew Marvell put it, "And now the Irish are ashamed/To see themselves in one year tamed."¹⁵⁴ In May 1650, Cromwell sailed to England, where he was greeted like a conquering Caesar. After savoring the adulation, Cromwell left for Scotland, where he crushed the numerically superior Scottish forces with brilliant cavalry maneuvers at the Battle of Dunbar. As before, Cromwell wrote a letter to Parliament modestly ascribing the victory to God, and thereby absolving his conscience. "We that serve you," he wrote, "beg of you not to own us, but God alone; we pray you own His people more and more, for they are the chariots and horsemen of Israel. Disown yourselves, but own your authority, and improve it to curb the proud and the insolent, such as would disturb the tranquillity of England."¹⁵⁵ Cromwell was elated. To one colleague he seemed full of a "divine impulse" and "did laugh so excessively as if he had been drunk and his eyes sparkled with spirits," feeling that the Scots had been rejected by the Lord and "my weak faith had been upheld."¹⁵⁶ Like the Muslims, Cromwell and the Puritans tended to take the fact as a sign of divine approval. Cromwell found this psychological weapon remarkably easy to wield against foes, all of whom, whether Scots, Irish, or Cavalier, were portrayed as godless. It would prove more difficult to wield the same theological and psychological weapons against the left-wing of his own party, as Cromwell discovered in dealings with Fifth Monarchy Men.

V

In 1625 a war broke out between Turkey and Venice over who was to control trade in the Levant. Unable to do business in Constantinople, English and Dutch merchants transferred their offices to Smyrna where they valued the honesty and

probity of a certain Mordecai Zevi. English and Dutch merchants routinely hired Jews as go-betweens in dealings with the Turks because they knew the local languages and because of their influence with the Sublime Porte. Because Mordecai Zevi “executed his commissions with strict honesty,” he “enjoyed the confidence of the principals and became a wealthy man.”¹⁵⁷ One year after the outbreak of war, Mordecai’s wife gave birth to a son on the 9th of Ab (August 1626), the date on which the Temple in Jerusalem had been destroyed. The Ninth of Ab must have fallen on Saturday that year, because Mordecai named his son Shabbetai. Shabbetai grew up the child of privilege. Like most Jews of his age, Shabbetai studied the Talmud, but he excelled in other fields, notably music. As a young man, Shabbetai Zevi was exceptionally good looking with a full beard and permanently rosy cheeks. In addition, he had an exceptionally pleasing hypnotic voice. Like the young Asiatic god Dionysos of an earlier age—a god, it should be noted, who also came from Turkey—or like the Dionysian rock stars of a later age, Shabbetai Zevi could sway crowds with his singing, changing their mood as if by magic.

In addition to musical talent, Shabbetai Zevi seems to have had a mystical bent, a trait probably magnified by his mental instability. Like Cromwell, Shabbetai Zevi was a manic-depressive. He differed from Cromwell only in the magnitude of his mood swings; where Cromwell felt he had been anointed by God, Shabbetai Zevi felt he was the Messiah. Shabbetai Zevi had heard the English merchants in his father’s house describe the increasing political instability in England, leading to the Civil War, which broke out when Zevi was 16. Defeated by the Puritans, the English King was put on trial when Zevi was 21 and executed when he was 22. According to Graetz, Mordecai Zevi was not only familiar with the particulars of the millennial fervor which grew throughout the 1640s, he communicated his enthusiastic belief in “the apocalypse of the Fifth Monarchy” to the members of his family, “none of whom listened more attentively than Sabbatai,” who was “already entangled in the maze of the Lurian Cabala and inclined to mistake enthusiastic hopes for prosaic facts.”¹⁵⁸ Before long it would become clear that the tales of apocalypse which Shabbetai Zevi had heard in his youth became powerful enough to convince him that he himself was the Messiah which everyone had been expecting. The revolution in England, followed by the murder of that country’s Christian king, coupled with the massacres in Poland and the mass migration of Jews which it encouraged there had convinced many older and more sober Jews that the end of the world was at hand. Someone as mentally unstable as Shabbetai Zevi, on the other hand, seems to have become unhinged by the course of events.

The Zohar didn’t help matters any. A young man of privilege who was mystically inclined and mentally unstable would quite naturally find corroboration in the mumbo-jumbo of the Cabala. The expulsion of the Jews from Spain coupled with the massacre of the Jews in Poland led the Jews inexorably to the Zohar for an explanation of their plight, and the Zohar, given new plausibility by the writing of the Spanish refugee Isaac Luria, reinforced the apocalyptic sense that had driven people to the Cabala for explanation.

Lurianic Caballah not only prepared the way for the Chmielnicki pogroms, it was also the result of the other great catastrophe of Jewish life at that time, the expulsion of the Jews from Spain. Isaac Luria ben Solomon (1534-72) gathered a group of disciples bent on spreading his explanation of Jewish exile, of how recent catastrophes fit into the plan of divine redemption. To do this Luria had recourse to the Gnostic mythology circulating in the Mediterranean world since the first heresies of the Christian era. God had created bowls to contain the light of his understanding. The bowls proved incapable of containing that light and broke, scattering the light throughout creation, where it remained imprisoned in matter. The realm of *qelippah*, where the sparks are held in bondage, is a distinctly political realm "represented on the terrestrial and historical plane by tyranny and oppression."¹⁵⁹ The purpose of man's existence on earth became *tiqqun* or healing, restoring the lights to their original place in the universe before the breaking of the vessels had released the forces of sin and evil. The Diaspora was now readily explainable. Jews were dispersed to be better able to discover the holy sparks, extract them from the matter they were enmired in, and then return them to their rightful place in the universe. When this was accomplished, the Messiah would come, and redemption would be complete. Redemption, according to Lurianic doctrine, was bound up with man's efforts and the process of history, a combination which was incorporated, via Hegel, into Karl Marx's revolutionary theory three hundred years later. The Jew's role is to bring about redemption, which does not descend suddenly, "in a moment, in the twinkling of an eye" from on high but rather

appears as the logical and necessary fruition of Jewish history. Israel's labors of *tiqqun* are, by definition, of a messianic character. Final redemption is therefore no longer dissociated from the historical process that preceded it: "The redemption of Israel takes place by degrees, one purifying after another, one refining after another." The messianic king, far from bringing about the *tiqqun*, is himself brought about by it: he appears after the *tiqqun* has been achieved. The cosmic redemption of the raising of the sparks merges with the national redemption of Israel, and the symbol of the "ingathering of the exiles" comprises both.¹⁶⁰

The political implications of the Lurianic Kaballah seem clear enough. The Messiah must wait upon man's efforts. He can only come once the process of *tiqqun* or purification and healing has been accomplished by man, i.e., by the Jews on earth, who act as the vanguard of redemption much as the communist party later would function as the vanguard of the proletariat. Without *tiqqun*, "it is impossible that the messianic king come."¹⁶¹ From here it is but a short leap to the conclusion that Israel had become its own Messiah, or as Scholem says, "By transferring to Israel, the historical nation, much of the redemptive task formerly considered as the messiah's, many of his distinctive personal traits, as drawn in apocalyptic literature, were now obliterated."¹⁶²

David Horowitz sees the same political meaning in the Lurianic revision of the meaning of exile. Once the meaning of exile had been transformed by its in-

corporation into the Gnostic creed of Luria's Cabala, "redemption is no longer a divine release from the punishment of exile, but a humanly inspired transformation of creation itself."⁶³ What is true of Israel's exile is *a fortiori* true of mankind's exile in the *qelippoth* or husks of matter. Luria's essentially Gnostic thought projects evil away from the heart of man into structures outside of himself, which is to say, political structures, which can be changed by human effort. Instead of evil emanating from the heart, evil emanates from evil things in an evil universe, which is begging to be changed by those who know its secrets, i.e., the cabalists. "Practical" Cabala, says Scholem, "is synonymous with magic."⁶⁴ Some of Luria's followers felt they could "force the end" by an act of "practical Kabbalah," which is to say by "invoking holy names and Kabbalistic formulae."⁶⁵ Since the sparks have been "tricked" into matter, it might be possible to trick them out again by the use of what Hayim Vital termed "holy fraud."⁶⁶

Like the concept of insincere conversion, the concept of "holy fraud" would find its most immediate embodiment in the Jewish Messiah Shabbetai Zevi, but it would perdure long after Zevi's demise. The cabalists will lead the world to redemption through magic (or applied science and technology) and trickery, not by leading good lives while waiting patiently for the redeemer to come, because "in the Gnostic view, the evil that men do emanates not from their own flawed natures, but is the result of a flaw in the cosmos they inhabit, which they can repair."⁶⁷ As a result of Luria's Gnostic transformation of Jewish thought, "Man" becomes "his own redeemer."⁶⁸ Exile was, according to Luria,

no longer a punishment, but a mission; no longer a reflection of who we are, but a mark of our destiny to become agents of salvation. In this Gnostic vision, Israel is dispersed among the nations in order that the light of the whole world may be liberated. In the words of the cabalist Hayim Vital: "This is the secret why Israel is fated to be enslaved by all the Gentiles of the world: In order that it may uplift those sparks of the Divine Light which have also fallen among them.... And therefore it was necessary that Israel should be scattered to the four winds in order to lift everything up." *The Israelites are the first revolutionary internationalists.*¹⁶⁹

Lurianic Cabala was also a reaction to the Inquisition. By the time of the Chmielnicki massacres, it had spread to all parts of the Diaspora. "Wherever Lurianism came," Scholem writes, "it produced messianic tension."⁷⁰ It produced expectation of redemption. But now, Scholem points out, "redemption meant a revolution in history."⁷¹ Since Lurianism created the Messianic fervor of the mid-17th Century, it is not an exaggeration to say it created the revolutionary mindset that characterizes the modern world. The modern world emerged when medieval Judaism, having fostered northern Europe's rebellion against Rome, cracked open and fell apart when Lurianism found its fulfillment in Shabbetai Zevi, the false Messiah. Jewish Gnostic messianism, with the help of English puritan revolutionaries, was released from the ghetto into the nascent modern world that succeed-

ed the medieval world and was its antithesis. The Messianic age of the mid-17th Century "was an age characterized by rebellion against the Catholic Church and the order which the Church had imposed on Europe since the fall of the Roman Empire. A millenium of Catholic culture was threatened by the resurgence of an old idea."

The resurgent old idea was the notion that the millennium meant restoration of the "terrene Kingdome of the Jewes," an idea condemned, but not destroyed, by the Council of Ephesus in 431. The new name for that old idea was revolution. When the ghetto was cracked open, but not destroyed, by the Inquisition, the Chmielnicki pogroms, and the disillusionment which followed the False Messiah's conversion to Islam, the concept of revolution escaped through those cracks in the ghetto walls into European culture. As the Messianic fervor grew toward the mid-17th Century, the Cabala, as interpreted by Isaac Luria, became the only instrument which could make sense of the increasingly apocalyptic chain of events.

Inspired by reports from England and Poland, Shabbetai Zevi's behavior began to reflect the bizarre and apocalyptic nature of his age. Zevi married in 1648 but seems not to have consummated the marriage, something historians deduce from his wife's petition for a divorce, which Zevi did not contest, within the same year. There was a sexual component to his behavior as well. As a youth, Zevi "is said to have been tortured by nightmarish dreams, whose sexual character is beyond doubt."¹⁷² During his waking hours, he was assailed by "the sons of whoredom" who are "the scourges of the children of man."¹⁷³ According to Scholem, "the latter is the Zohar's technical term for those demons born of masturbation."¹⁷⁴

By the age of 20, Zevi's voice and charismatic personality had gathered around him a small circle of followers in Smyrna. Zevi heard a voice inside him which said, "thou art the savior of Israel."¹⁷⁵ Lured further into what Graetz calls "the labyrinth of the Zohar"¹⁷⁶ as the only plausible explanation for the apocalyptic events of the age, Zevi uttered the Tetragrammaton in the presence of his followers. Mentioning the name of God was strictly prohibited among devout Jews. The fact that Zevi uttered it meant the old age was at an end. Zevi—here the Christian influences are unmistakable—had come to abolish the law, and the surest way to show the Old Law was no longer in force was to engage in actions the Old Law forbade. "It was only in Christianity," Scholem writes, "that the messiah had revealed new commandments—or so at least it seemed to Jews who heard Christian arguments about the Law of Moses being superseded since the advent of the messiah by the laws and customs of the church."¹⁷⁷

Soon Shabbetai Zevi began to preach the concept of "doing a good deed by sinning," an idea similar to the antinomianism the Ranters were preaching in England. In one of his frequent bouts of hair-splitting, Scholem attacks Graetz for claiming that Zevi got 1666 as the date of the apocalypse from the English revolutionaries, and in doing so loses sight of the forest for the trees. Radical thought moved back and forth between Jews and Judaizing revolutionaries. It is easier to

believe that Zevi was influenced by radical thought, regardless of which date he chose as the mystical year of redemption, than to believe that, living in a house frequented by English merchants, he was unaffected by reports of what was going on in England. After uttering the Tetragrammaton, Shabbetai Zevi ate pork and engaged in prohibited sexual activity; he encouraged his followers to do likewise. Scholem says "there is no proof that anybody took him seriously at the time,"⁷⁸ but the historical record contradicts Scholem. Zevi and his followers were expelled from Smyrna in 1651 because of the disruption they were causing. After traveling first to Salonika in Greece, then the largest Jewish community in the Ottoman Empire, Zevi and his followers wandered around the eastern Mediterranean, like an itinerant rock band hoping to bring about revolution by their songs.

VI

Menasseh ben Israel eventually wrote up Montezinos' story of the Jewish Indians of Ecuador in *Spes Israelis*, which translated into English as *The Hope of Israel*. *The Hope of Israel* became an instant best-seller in England when published in 1650, and it fueled the Messianic fire raging in the camps of the Puritans and the Jews. The Jew and the Demi-Jew looked forward to the imminent coming of the Messiah, even if for the former it was the first coming and for the latter it was the second. Not deterred by details like this, both camps were swept up in the mania, and found themselves working for the goal of inaugurating the Apocalypse by allowing the Jews to return to England. Experts in Gematria added their fuel by developing calculations that confirmed the ravings of the Fifth Monarchy Men. The Zohar, true to the epithet Graetz attached to it, had predicted the arrival of the Messiah soon after the year 1300, but that date was adjusted by 17th Century cabalists to mean 1648. After 1648, the date was readjusted again. Some felt the prophecies would be fulfilled in 1655, but the overwhelming majority pinned their hopes on 1666.

Menasseh's hopes about Jewish migration to England were encouraged by the introduction of the Cartwright Petition in Parliament on Christmas day 1648 (Puritans did not celebrate Christ's birth as a holiday). The Cartwright petition recommended the toleration "of all Religions whatsoever, not excepting Turkes, nor Papists, nor Iewes."⁷⁹ This attempt at leveling elicited a storm of protest. Clement Walker described it as "the last damnable design of Cromwell and Ireton" and a case of "Hebrew Jewes" working with the "uncircumcised Jewes of the Councell of Warre."⁸⁰ This collaboration of Jews and Puritans was "no marvell," one Royalist writer opined. Why should it be surprising "that those which intend to crucifie their King, should shake hands with them that crucified their Saviour."⁸¹

It became increasingly difficult to distinguish the Jews from their judaizing admirers and vice versa. Several months after the Petition was introduced, William Everard, a Digger, announced he was "of the race of the Jews."⁸² He was not alone in his enthusiasm. Thomas Tany, a London goldsmith, was so taken up by

the talk of liberty of conscience that he circumcised himself in preparation for the coming of the Messiah. Tany felt that since the Christians came from the Jews, it was only logical to return in the dawning apocalyptic age. Then he and his followers, who had taken to living in tents in Lambeth and Greenwich, could proceed to Jerusalem, where they could join forces with the ten lost tribes, who were converging on Jerusalem from their secret hiding places in Egypt and Persia, to inaugurate the Apocalypse. Tany claimed he was “a Jew of the tribe of Ruben, begotten by the gospel, which is Massah, El, Jah, or Jehovah, Jesus or Christ, all these are but names of that one merciful thing that is God.”⁸³ Although he circumcised himself, Tany remained a Christian who claimed to live according to the Mosaic covenant while still following Jesus Christ. Instead of using reason to resolve the contradictions in his theology, Tany resolved them by action. At around the same time that Menasseh set sail from Amsterdam to London, Thomas Tany set sail from London to the Holy Land in a “littel Bote”⁸⁴ he built. His carpentry was no better than his theology. While sailing to Amsterdam to rally the Jews to his cause, his “littel Bote” sank, and he drowned.

Angered by the market share the Dutch had garnered in the Orient while the English were slaughtering each other during their civil war, the English sent a delegation to Holland to propose a union of the two countries. Spurned by the Dutch, the English passed the Navigation Acts in October 1650, and then declared war, exhibiting the feeling, as one commentator put it, if you can’t join them, beat them. Before returning to England to report on their failed mission, the delegation, headed by the Republican Judge Oliver St. John, met with Menasseh ben Israel in Amsterdam to discuss the possibility of Jewish migration to England. It was a severe case of mutual admiration. Menasseh was impressed with the zeal of the Puritan revolutionaries, especially by their execution of the Christian king as the fullest expression of their zeal. The English delegation was impressed by Menasseh’s scholarship, as expressed in his best-seller, *Hope of Israel*.

Thomas Thorowgood had written *Jewes in America, or the Probability that the Indians are Jews* at about the same time Menasseh was writing *Hope of Israel*. When John Dury, “perhaps the most active millenarian theoretician in the Puritan revolution”⁸⁵ was asked to write a preface for Thorowgood’s book, he remembered stories he had heard from Jews in Holland while acting as Cromwell’s agent there. Writing to Menasseh, Dury requested a copy of the Montezinos report. When he made it public, millennial fever in England received a new jolt. If great minds like this had come independently to the same conclusion, could anyone seriously doubt the Indians in America were Jews from the ten lost tribes of Israel? And if that were the case, could anyone doubt the end times were at hand? Once the Montezinos document circulated among the divines in England, they came to the unanimous conclusion that the climax of world history was at hand. The Ten Lost Tribes had been found; the Jews had come to the “ends of the earth.” When they were admitted to England, their conversion would follow almost automatically,

given the pure Gospel the Puritans preached and the holy lives they led. Once the Jews converted, Christ could return in his glory. Given events this momentous, it was clear, to Dury at least, that one of two things could happen. "It is the expectation of some of the wisest Jews now living," Dury wrote, "that about the year 1650, either we Christians shall be Mosaick, or else that they themselves Jewes shall be Christians."⁸⁶ An objective observer would most probably have come to the conclusion the English were on their way to becoming Jews, but Puritans like Dury did not see it that way. "Those sometimes poor, now precious Indians," Dury continued, "may be as the first fruits of the glorious harvest of Israel's redemption."⁸⁷ As further corroboration of his theory, Dury mentioned the reports of John Eliot, the "Apostle to the Indians" of Massachusetts. One could also add the testimony of William Penn, the Quaker, who "found it easy to discover signs of Judaism amongst the Indians."⁸⁸ After his first winter in Pennsylvania, Penn wrote living among the Indians was "like being in Duke Street in London, surrounded by Jews."⁸⁹

Once the Jewish Indian theory received the imprimatur of intellectual respectability from the Puritan divines, they wanted to draw out its implications by inviting the Jews to migrate to England. If the Jews could be brought to "the ends of the earth," otherwise known as "*Kezeh ha-Arez*," or "*Angleterre*" or England, then the Puritan divines could usher in the Millennium. That was why St. John's delegation showed up at Menasseh's synagogue in Amsterdam.

Menasseh had his own reasons for pursuing the relationship with the English. During 1650, Menasseh had conversations with a Portuguese Jesuit, Antonio de Viera, who had tried to use the Jewish Indian theory to support a Joachim of Fiore inspired world-wide brotherhood of Jews and Christians under the rule of the King of Portugal. Menasseh, according to Fisch, "responded warmly to Viera's version of history in which a restored people of Israel would have a central role."⁹⁰ He also began wondering "how best these enthusiasms could be channeled into his own messianic agenda."⁹¹ Viera's reading of the end times got Menasseh thinking how he could use millennial expectation among the Puritans to Jewish advantage. So Menasseh encouraged these ideas among the English Puritans as a way of "furthering the ends of Jewish Polity."⁹² "Menasseh's Politieia is the same as that of Maimonides. Its worldly nature and its existence in time stand out against the general Christian concept of the 'Kingdom of the Spirit.'"⁹³ He was both Marxist revolutionary and Zionist rolled into one, which Fisch recognizes when he links Menasseh

to the fathers of modern Zionism in the nineteenth Century. They exhibit the same messianic typology as Menasseh. Moses Hess (*Rome and Jerusalem*, 1862) situates himself, literally, at the gates of Rome. If Rome could gain her independence in these latter days, why not Israel he argues. The intuition was sound. Like Menasseh he responded to the revolutionary movements of his time. Marxist revolutionary theory was the 19th Century equivalent of Christian millenarianism in the 17th Century—Hess used it but with reservations. Herzl later read the

signs of his time—now was a time to speak of Jewish nationhood for the rights of small nations that were now a marketable commodity....This is the dialogue with history which is the mark of normal Jewish messianism.¹⁹⁴

After St. John and his delegation assured Menasseh that his petition would be warmly welcomed, they returned to England, and parliament took up the idea of readmitting the Jews by considering the letter Menasseh submitted in support of his cause. Menasseh quickly got to the heart of what united the Jews and the Puritan Judaizers: hatred of the Catholic Church. "Today," Menasseh wrote, "the English nation is no longer our ancient enemy, but has changed the Papistical religion and become excellently affected to our nation."¹⁹⁵ This effusion was not reassuring to non-Judaizing Englishmen, especially the merchants in London, who feared the Jews as cut-throat competitors. Menasseh addressed these concerns too. If the Apocalypse took a while in arriving, other benefits would accrue to the English if they let the Jews into their country. Menasseh "knew that the prophecy of Daniel held a crucial place in English thought,"¹⁹⁶ but he also knew the financial benefits the Dutch were reaping by allowing Jewish commerce free rein there weighed heavily on the mind of the saints in England. Menasseh developed his argument in a pamphlet entitled "How Profitable the Nation of the Iews Are," using the examples of Amsterdam and Hamburg, cities prospering because of the admission of the Jews, while Spain, which had expelled them, was in decline. Menasseh even addressed the delicate subject of commercial competition which might ensue if the Jews were admitted to England, pointing out that local craftsmen had nothing to fear because Jews did not work with their hands.

Had the political situation remained stable, Menasseh probably would have traveled to England in 1652, but the war between Holland and England delayed his departure by three years, a period during which Cromwell's power was seriously eroded by the deteriorating economic situation in England and by the defection of the Fifth Monarchy Men. By the time Menasseh finally got to England, the Fifth Monarchy Men identified Cromwell, not King Charles, as the Little Horn that the Book of Daniel warned against as the precursor to the Antichrist.

VII

On July 4, 1653 Cromwell opened the Barebones Parliament, which marked the high-water mark of Judaizing in England. The Parliament derived its name from a London merchant of French extraction named Barbon. Full of enthusiasm for the new Puritan regime, Barbon changed his first name to Praise God, and his detractors changed his last name for him to the anglicized Barebones. Praise God Barebones wanted to change the law of the land to the Law of Moses. Cromwell was at the height of his power when he opened the Barebones Parliament. Named Lord Protector in April, and having an assembly of parliamentarians all of whom were saints, Cromwell felt he could deal with the issue of the admission of the Jews to England and all that would bring with it. "Indeed," he told the assembled

saints, "I do think something is at the door: we are at the threshold ... you are at the edge of the promises and prophecies." It was time for God to "bring His people again from the depths of the sea,"⁹⁷ a veiled reference to the Jews. Others were less theological. The French ambassador to Holland felt Cromwell wanted to admit the Jews into England "to draw the commerce thither." Jewish trade had other benefits. As in the time of Walsingham, it was well known that Jewish commerce and espionage went hand in hand, and "Cromwell used Jewish spies in gathering intelligence even before the Whitehall conference and seems to have continued with this practice more openly afterwards."⁹⁸

Cromwell soon discovered that dealing with a Parliament of Saints was a mixed blessing. The Judaizing left wing's attempt to turn Parliament into the English version of the Sanhedrin was just one of the headaches that the Barebones Parliament was to cause Cromwell. By January 1654, he had enough, and in an effort to silence enemies of the Protectorate, Cromwell issued an ordinance making it high treason to "to write, print teach or preach that the Protector's authority was tyrannical, usurped, or unlawful."⁹⁹ This increased the outrage of the Fifth Monarchy Men. Hannah Trapnell, who had attacked Cromwell from the moment he became Protector, now identified him with the Little Horn of the Book of Daniel, and in June 1654, she was jailed at Bridewell for her impertinence. In September 1654, Thomas Goodwin, another saint, attacked Cromwell in "A Sermon on the Fifth Monarchy, Proving by Invincible Arguments that the Saints shall have Kingdom here on Earth, which is to come, after the Fourth Monarchy is destroy'd by the Sword of the Saints, the followers of the Lamb." He was of one mind with John Rogers, another Fifth Monarchy Man, who claimed, "Cromwell was the great dragon who sat in Whitehall, and must be pulled down."¹⁰⁰

Losing patience with the very saints he had called into being as a body, Cromwell dissolved the Barebones Parliament in January 1655. In March the Royalist Colonel John Penrudduck attempted an armed insurrection in Wiltshire; in response, Cromwell imposed martial law on England, dividing England and Wales into military districts each ruled by a major-general who reported directly and exclusively to Cromwell and the Council. Cromwell's dealings with the saints left him disillusioned, but one illusion he refused to relinquish was the return of the Jews to England. He still "waited for the day to see union and right understanding between the godly people," by which he meant "Scots, English, Jews, Gentiles, Presbyterians, Independents, Anabaptists and all."¹⁰¹

Menasseh continued to nourish the same hope. In September 1654, he sent David Dormido to London to plead his case for the admission of the Jews. Dormido hoped to curry favor for the Jews by pandering to prejudices against Spain and the Inquisition. His appeal to Cromwell was full of rhetoric "calculated to make Protestant blood run cold"¹⁰² or to evoke Protestant pity by recounting the sufferings of the Marranos at the hands of people who were England's enemies. A month before Dormido could hand in his proposal in writing, three admirals

of the English fleet drew up a petition urging Cromwell to admit the Jews to England. Since Cromwell had made peace with the Dutch in April 1654, the final impediment had been removed for Menasseh's great mission to the English.

Menasseh set sail for London in September 1655, just as Thomas Tany set sail in the opposite direction on his ill-fated mission to gather the Jews of Amsterdam together and take them to Jerusalem. Tany's mission "perished in the sea,"²⁰³ but Menasseh's seemed destined for success. Millennialist expectations among the saints had primed England to receive his bizarre message with a credulity he would have never found before or afterward. Menasseh was no blind fanatic: if his story about the Jewish Indians met skepticism, he was ready to talk about the economic benefits of Jewish migration instead. But millennial expectation was his strong suit because "70 percent of the prolific ministers who published their works between 1640 and 1653 can be identified as Millenarians"²⁰⁴ and the combined effect of these apocalyptic and millenarian speculations produced a sense of impending great events. Henry Wilkinson told the House of Commons in 1643 it was the "generall talk throughout the household among the domesticks ... that Christ their king is coming to take possession of his Throne, they doe not onely whisper this, and tell it in the ear, but they speak it publikly."²⁰⁵ In his *Declaration to the Commonwealth of England*, Menasseh milked that sentiment, claiming an "all but total dispersion" of the Jews throughout the world "except only in this considerable and mighty island."²⁰⁶ Menasseh continued, "before the Messiah come and restore our Nation, that first we must have our seat here likewise."²⁰⁷ Menasseh got theological support from Nathaniel Holmes, who wrote "we can expect no more then, in the said 1655 year but the call of the Jewes, who from that time shall strive with the Turke, and all enemies of the Jewes conversion five and forty yeers, Dan. 12 afore their settlement, before which Call I expect the fall of the Roman Antichrist."²⁰⁸ Holmes felt the Jews would convert to Christianity once exposed to its pure form in England. Menasseh passed over that part of the English millennial mania in silence, just as he had passed in silence over the more objectionable passages of Paul Felgenhauer's "half-insane" treatise,²⁰⁹ *Good News of the Messiah for Israel*, which Felgenhauer, the Bohemian mystic, in a moment of ecumenical warmth, had dedicated to Menasseh. Details like just who the Messiah was could be worked out after the Jews had established themselves in their new country.

In October 1655, Menasseh left his English lodgings in full rabbinic regalia with a number of pamphlets under his arm and marched to Whitehall, where the Council was in session. He was not allowed to address the Council, but he met with Cromwell, who seems to have fallen under his spell. For the next two months, Cromwell used all of the power at his disposal to get a hearing for the Jews and gain their admission to England. In November 1655 Cromwell produced a petition in favor of admitting the Jews to the Council. Cromwell had "resolved to force its acceptance with a minimum of delay,"²¹⁰ but the Council passed no resolution. On December 4, the Council concluded "there was no law which forbade the Jews'

return to England.”²¹¹ On December 12, Major General Whalley testified on behalf of the Jews, claiming “there are both politique and divine reasons: which strongly make for therey admission into a cohabitation with us. Doubtless to say no more, they will bring in much wealth into this Commonwealth; and where wee both pray for theyre conversion, and beleevie[ing] it shal be, I knowe not why we should denye the meanes.”²¹²

Cromwell’s zeal on behalf of the Jews got them wondering whether he might not be the Messiah himself. To find out, a delegation of Jews was dispatched to Cromwell’s birthplace to examine the church records to see if there were genealogical evidence indicating that he was of the House of David. Cromwell packed the Council with his supporters to get a favorable vote, but again the Council declined to act. Instead they came up with a number of conditions that gave the Jews second thoughts. Menasseh found himself in the middle between two sides that both seemed to be getting cold feet. The Marranos, who were leading fairly comfortable lives in London already, saw Menasseh’s mission as jeopardizing what they already had by making the darker side of Jewish life emerge during the discussion. The English, for their part, were beginning to realize that the Jews of 17th Century Europe were not identical to the Hebrews they had read about in the Old Testament.

Cromwell pulled out all stops, but when the council met for the last time on December 18, 1655, the tide had turned. Everyone had been in a state of millennial expectation too long, and the psychological fatigue was creating a reaction. Beyond that, council members had read one of the most effective polemics in the history of English logomachy, a tract known as *A Short Demurrer*, written by William Prynne, an opponent of the Jews. In his *Demurrer*, Prynne put together a “faithful compilation of the materials available in his day for a history of the Jews in England.”²¹³ That history included the stories of the ritual murders of William of Norwich in 1144 and Little St. Hugh of Lincoln in 1255 in addition to a catalogue of many lesser evils. In his *Demurrer*, Prynne claimed the Jews had been expelled from England in 1290 for good reason. They “had been formerly greater clippers and Forgers of Money, and had crucified three or four children in England at least.”²¹⁴ As a result of the Jews’ behavior then and the parlous state of religious life in England in the wake of the revolution and regicide, Prynne concluded “now [was] a very ill time to bring in the Jews.”²¹⁵ Since the people of England “were so dangerously and generally bent to Apostasy and all sorts of Novelties and Errors in Religion,” it was more likely they “would sooner turn Jews, that the Jews Christians.”²¹⁶

Prynne’s *Demurrer* had an even greater effect on public opinion, which was weary of Puritan fanaticism and the civil discord it brought, than it did on the Council. Councilors on the way to their chamber met soldiers on the street who felt “We must now all turn Jews, and there will be nothing left for the poor.”²¹⁷ Even philosemites like Josselin were having second thoughts. He prayed the Lord would

“hasten their [the Jews’] conversion” because he feared the opposite might happen “if the Jews gained admission to England.” He was “heartily afraid” the admission of the Jews would cause Englishmen to turn “aside from Christ to Moses.” One wag claimed “they,” meaning the Jews, “are all turned Devils already, and now we must all turn Jews.”²¹⁸ Another opponent claimed

though perhaps there may not be now in England, any great numbers of professed Jewes (some to my own knowledge there are, who have their own synagogues and there exercise Iudaisme). Yet, they who live here, as often as they are bound to use their office of Prayer (which is twice a day) so often are they bound to blaspheme Christ, and to curse him and all true Christians which beleieve in him.²¹⁹

Cromwell did his best, but when the final meeting ended, hope for the Jews’ readmission was gone. With unintended irony, Katz says “one of the oddest features of this debate was that the lack of Jews in England should have made possible a positive view of them.”²²⁰ The simple fact is that the tenor of debate changed when the Council abandoned its romantic notions of the Old Testament Hebrews and replaced that with the picture of actual Jews as they then lived in countries with large Jewish populations. Through Prynne’s *Demurrer*, English common sense triumphed over Puritan ideology. While many Englishmen felt “the Jews might be tolerated if suitable precautions could be devised,” an equally large segment, if not a majority, felt “if the Jews were admitted they would seduce and cheat the English.”²²¹ James Harrington thought a compromise might be reached by sending the Jews to Ireland, where they could grind the Irish as tax-farmers, as in Poland. Under no circumstances, however, should the Jews be admitted to England, because to “receive the Jewes after any other manner into a Commonwealth, were to maim it,” because Jews “never assimilate, and instead become parasites on the state.”²²²

The most surprising conversion was that of John Dury. Dury was on the continent during the Whitehall conference, but he made his feelings known to the council by letter of January 8, 1656, in which he argued admission of the Jews was lawful and “expedient.”²²³ Dury had contemplated admission of the Jews since the early 1640s. In fact, he had helped fuel the Jewish Indian mania by acting as a go-between between Thorowgood and Menasseh. Yet by January 22, even he was having second thoughts as a result of reading Menasseh’s petition. Dury thought Menasseh’s request excessive. He also felt England should “go warily and by degrees” in granting Jews admission to England because Jews, Dury noted, “have ways beyond all other men to undermine a state and to insinuate into those that are in office and prejudicate the trade of others; and therefore, if they be not wisely restrained, they will in short time, be oppressive, if they be such as are here in Germany.”²²⁴ Dury was no anti-Semite. He was a philo-Semite who had promoted Jewish causes in the past and who would later raise money for Jews in Jerusalem who were reduced to poverty when the Swedish naval blockade of eastern Europe curtailed alms from reaching them.

The Jewish Revolutionary Spirit

Convinced Jews could not be trusted to keep oaths and mindful of the injuries Jews had inflicted on Englishmen “in life, chastity, goods, or good name”²²⁵ before the expulsion of 1290, the Council listed seven restrictions as the condition of their readmission. The purpose of the seven restrictions, which included prohibitions against “defaming Christianity, working on Sunday and employing Christian servants” was to “protect Englishmen against the economic and religious rapacity of the Jews.”²²⁶

On January 25, three days after the arrival of the Dury letter, the Tuscan envoy noticed the change in mood among council members and the public at large. “In the matter of the Jews,” he wrote, “people do not speak as much as they used to do at the outset. Everyone now believes that the Lord Protector will not make any declaration in their favor, but will tacitly connive at the private conventicles which they hold at present in their houses as long as they give no open scandal.”²²⁷ Sagredo, the Venetian ambassador, felt that Jewish conniving still had a fair chance of success, because “the Jews having powers to spend a great deal of money, are getting a hold and it is believed that they will make no mistake in winning over the divines and the ministers, and that they will be able to break down every obstacle by the power of gold.”²²⁸ A Royalist spy concurred. Even though “the generality oppose[d]” the admission of the Jews, the Jews “will be admitted by way of connivancy.”²²⁹

By February 15, the Tuscan envoy concluded the prospect of admitting the Jews was dead. “Cromwell,” says Roth, “had decided that public opinion was too strong for him. It would be impossible to readmit the Jews to the country excepting on humiliating conditions, so stringent as to be absolutely unacceptable to them and discouraging immigration rather than otherwise. Accordingly, he determined simply to maintain the state of affairs which he had found informally allowing the Jews established in London to continue the observance of their ancestral rites without disturbance.”²³⁰ The issue was over. The council refused to budge. The Jews found the restrictions demeaning, insulting, and unacceptable; they took out their anger on Menasseh ben Israel, who was passed over in 1656 when the Jews of London chose Rabbi Moses Athias of Hamburg to lead their congregation.

The right of Jews to live in England was eventually established indirectly when a Jew named Robles was recognized as a Jew and not as a Portuguese Catholic, the fiction under which he had been living in London, when he brought a successful property action against the Spanish government. The admission of the Jews, according to Tuchman, took place in typically English fashion in a decision which was “illogical but workable” and “fortunate for the Jews when Commonwealth gave way to Restoration.” Because there was “no statute on the books for Charles II to cancel,” the king “reasonably allowed things to go as they were.”²³¹ The Jews of the Restoration, thus, no longer had to engage in the charade of attending Mass at the chapel of the Spanish ambassador.

In 1656, the Quaker Messiah James Nayler was greeted as the king of Israel when he entered Bristol. The Messiah had finally arrived in England, or so the Quakers thought. Most Englishmen, however, greeted his arrival with derision. Millennial fatigue was setting in. By the end of 1656, the disillusionment was so palpable, poets expressed it in verse:

Twere strange if this Prophetick
year which brought
Such Expectation, should have
nothing wrought²³²

By the end of 1656, another *annus mirabilis* had come and gone with the Messiah still a no show; Menasseh's great project had failed. Cromwell tried to assuage the pain by granting Menasseh a state pension of 100 pounds per annum, which he never paid. In September 1657, Menasseh wrote to Cromwell offering to "surrender my pension" if Cromwell will "supply me with 300 pounds"²³³ up front. He never got that either, although his widow kept trying long after his death. After wandering about London "in a vain attempt to use his influence to procure some sort of official statement from Cromwell's government,"²³⁴ Menasseh left England in poverty and disgrace to return to Amsterdam with no firm prospects. He needn't have worried about his worldly prospects. He died on the way home on November 20. Cromwell died one year later at the age of 59. The Fifth Monarchy Men, who considered Cromwell the Antichrist, made plans to stage the Apocalypse on their own now that the Little Horn was in his grave. In August, 1659, the regicide Thomas Harrison issued a tract, *The Fifth Monarchy or Kingdom of Christ in Opposition to the Beasts*, demanding again that the Law of Moses be made the law of England, replacing the "heathenish tyrannous and popish laws"²³⁵ still on the books. Harrison's suggestion was greeted with the same enthusiasm that met the Quaker Messiah Nayler. England had had enough Apocalypse for a while. It was suffering from a bad case of Millennium fatigue.

On May 29, 1660, crowds greeted Charles II's arrival in London in a mood of general rejoicing. The English, it seemed, longed for a legitimate ruler as the best protection against would-be messiahs. Harrison was arrested one month earlier. He was found guilty of regicide and hanged at Charing Cross on October 13, 1660, barely six months after the return of the King. As he was dragged to his execution, Harrison cried out several times, "I go to suffer upon the account of a most glorious cause that ever was in the world,"²³⁶ evoking derision from the mob.

Harrison's death did not quench the thirst for revenge against the Puritans. Three months after Harrison was hanged, the mob dug up Oliver Cromwell's body and dragged it through the streets of London to the gallows at Tyburn where it was hanged and desecrated. Sensing this wasn't enough, the mob cut the head off of Cromwell's corpse and stuck on a pike outside Westminster Hall, where it remained for the 23 years. Cromwell's head, we are told, now rests in Sidney Sussex College, Cambridge, but the exact place is secret.

The Jewish Revolutionary Spirit

By 1670, the Fifth Monarchy movement had disappeared completely. Millennial fever had burned itself out ten years earlier in England, but the drama wasn't over yet. In fact, events in England had set the stage for the climax of that drama in Turkey, where the Jewish Messiah was waiting in the wings.

VIII

During his stay among the Jews in the Morea, Zevi attracted a number of followers, largely because of his good looks and singing voice. His cheeks, we are told, "were red all the time."²³⁷ He was tall and stout to the point of corpulence. Music filled him with enthusiasm, and he conveyed that enthusiasm to others. Because of contacts made on a previous trip to Cairo, Zevi was chosen to lead a delegation to Cairo in 1663 to raise money to ransom captive Jews. He remained there for two years. While there he renewed contact with Raphael Joseph Chelibi, a wealthy Jew who became his financial backer.

He also found a third wife. In March 1664, Zevi married a refugee from the Chmielnicki pogroms by the name of Sarah. Rabbi Jacob Sasportas, then head of the Jewish congregation in London, knew Sarah as a girl, when she arrived in Amsterdam in 1655, at the climax of Menasseh's mission to England. He remembered her as "a girl devoid of intelligence," who claimed "she would marry the messianic king."²³⁸ Rejected by the Jews in Amsterdam, Sarah moved to Leghorn, where she established a reputation as a beauty of legendary promiscuity. In Cairo, Zevi learned of her reputation and because of it he called her thither to become, in his phrase, "the wife of whoredoms."²³⁹ All known sources document the licentious life Sarah had lived in Leghorn before the call to go to Cairo. Sasportas claims "he sent for her and married her" because of those rumors. Scholem likewise claims Zevi knew that his wife-to-be was a whore, and that he "married her precisely for that reason so as to imitate or fulfill the words of the prophet Hosea (1:2) 'take upon them a wife of whoredoms.'"²⁴⁰

Unsurprisingly, her promiscuity did not stop after the marriage. Indeed, Zevi seems to have put her to work using her sexual charms to seduce potential recruits and disarm potential opponents. Zevi once persuaded a doctor's son to enter his wife's room, hoping she would seduce him into becoming his follower. Like Joseph when approached by Potiphar's wife, the doctor's son fled, leading Zevi to complain "if he had done her will, he would have performed a great *tiqqun*."²⁴¹

Sarah inaugurated the regime of sexual license that characterized Zevi's followers. In approving her "acts of *tiqqun*," Zevi was referring to the Cabalist notion of "*tiqqun olam*," or healing the world, which he hoped to bring about by a systematic violation of the Law. Unlike Christ who came to fulfill the law, not to abolish it, Zevi, the 17th Century Messiah of the Jews, came to abolish the law by urging the systematic violation of all its precepts. Zevi had already uttered the Tetragrammaton. Now he urged his followers to engage in anything the law considered "*treyf*," from eating pork to orgiastic sexuality. Zevi was far ahead of

latter day sexual revolutionaries like Sigmund Freud and his disciple Wilhelm Reich. Freud, according to Bakan in *Sigmund Freud and the Jewish Mystical Tradition*, considered himself an avatar of Zevi. Like Zevi, he dangled the prospect of release from all sexual prohibition and guilt in front of wealthy Americans as a way of bringing them and (most importantly) their money under his control. Carl Gustav Jung, Freud's *goyische* heir apparent, practiced the same *tiqqun* on wealthy Americans like Edith Rockefeller McCormick and her wealthy brother-in-law Medill. Wilhelm Reich, however, took the lessons learned from the masters and forged it into the science of sexual liberation as political control (cf. my *Libido Dominandi: Sexual Liberation and Political Control*).

In playing the pimp to his beautiful wife Sarah, Zevi engaged in a rudimentary form of the sexual liberation perfected by Jews like Wilhelm Reich in the 20th Century. "Sarah's beauty and free manner of life," Graetz tells us, "attracted youths and men who had no sympathy with the mystical movement."²⁴² Writing a generation before Reich was born, Graetz had no way to articulate the full flowering of sexual liberation as a form of control that would take place during the 20th Century. But he had an inkling of how it worked, noting that Sarah's "loose conduct worked on the passions of the male population."²⁴³ Because the Jews of Poland had lived sexually repressed lives, the energy released when "the bonds of chastity ... were broken"²⁴⁴ in Poland was much more explosive. Unchained *libido* made a significant contribution to the messianic fever sweeping from *shtetl* to synagogue across northern Europe.

With a retinue now increased by Sarah's seductive conquests and Chelibi's money, Zevi began to wend his way back to Smyrna. The steady regimen of wine, women, and song had intensified Zevi's bipolar mood. When he was up, Zevi soared in an exaltation that assured him that nothing less than the fulfillment of a divine mission could be the source of his emotion, but when he was down, he had nothing but doubts about himself. Zevi had one of those ecstatic experiences around the end of February or the beginning of March 1665. To resolve the doubts about his mission and visions, Zevi met with Nathan of Gaza, the noted Cabalist, in May 1665. Nathan was significantly younger than Zevi, but he had dedicated his life to study in the school of Lurianic Cabala that sprung up in Gaza after the master's death. Seeking *tiqqun* for his soul, Zevi approached Nathan with the trepidation of a man steeling himself to hear that he has been diagnosed with an incurable illness. To Zevi's surprise, Nathan prostrated himself before him and asked forgiveness for not recognizing him as the Messiah when he passed through Gaza on his way to Egypt. As in so many instances since then, the rise of the charismatic visionary or, in this case, the Messiah could only take place when he had been endorsed by another source of authority and guidance. For this reason, Scholem dates the beginning of the Sabbatian movement as May 31, 1665. The movement would not have existed without Nathan's endorsement. Once he certified Zevi as the Messiah, the other rabbis fell in line. Before long, it was dangerous to oppose Zevi.

The Jewish Revolutionary Spirit

When Zevi finally arrived in Smyrna in autumn 1665, his reputation, heightened by Nathan's endorsement, threw the Jews there into paroxysms of joy. "The madness of the Jews in Smyrna," we are told, "knew no bounds.... The delirium seized great and small. Women, girls and children fell into raptures and proclaimed Sabbatai Zevi in the language of the Zohar as the true redeemer."²⁴⁵ Sensing the end of the world was at hand, Zevi's followers unroofed their houses and married off children of 12 and even 10 years of age, "so they might cause the souls not yet born to enter into life and thereby remove the last obstacle to the commencement of the time of grace."²⁴⁶ The "confusion in men's brains" led them to incredible penances while at the same time "they abandoned themselves to the most extravagant delight."²⁴⁷ Men and women danced with each other like maniacs in the streets, and as the mania spread, sexual excess proliferated, and the voice of reason was swept away in the tide of passion. Initially, the misgivings of skeptics were drowned out in the carnival of enthusiasm. When Rabbi Aaron de la Papa denounced the messianic mania, he was expelled from the synagogue and eventually driven out of Smyrna. When Chayim Penya, a wealthy Jew who had enjoyed the respect of his co-religionists, objected, he was physically assaulted in the synagogue and was "nearly torn to pieces by the raging multitude."²⁴⁸

Gradually, the messianic fervor spread beyond Smyrna, indeed, far beyond the boundaries of the Ottoman Empire to the Jewish Diaspora in Europe. In November, news of the tumult surrounding Zevi arrived at the Talmud Torah congregation in Amsterdam and "the great majority ... were seized by messianic enthusiasm" there too.²⁴⁹ Sabbatian elements were introduced into the synagogue service of the congregation that had sent Menasseh ben Israel off to England ten years earlier. That congregation wrote to Zevi, announcing he was the Messiah promised by God. May God, they wrote, "bless, preserve, guard, help, assist, prosper, magnify, raise and highly exalt Our Lord the Great King, Sabbatai Sevi, the Anointed of the Lord, the Messiah son of David, the Messiah King, the Messiah Redeemer, the Messiah Saviour, our Messiah of Righteousness."²⁵⁰

In December 1665, Henry Oldenburg, John Dury's son-in-law, wrote to the young Dutch lens grinder Baruch Spinoza for his opinion on Zevi. Spinoza had been excommunicated from Menasseh's synagogue in 1656, while Menasseh was on his mission to England. Spinoza would become posthumously famous as the man who applied Descartes to faith and morals and came up with what is arguably the first book of the Enlightenment. "All the world here," Oldenburg wrote to Spinoza from London, "is talking of a rumor of the return of the Israelites, dispersed for more than two thousand years to their own country. Few believe it, but many wish it.... Should the news be confirmed, it may bring about a *revolution in all things*."²⁵¹ Spinoza's response, if there was one, has been lost. Since his excommunication, Spinoza had broken all contact with the Jews, so it is unlikely he could add anything to what Oldenburg already knew.

The Christians who burned to hear this news had pretty much disappeared from the stage of history when the news arrived. Major Harrison had been hanged five years before, and the Fifth Monarchy Men had dispersed. The Quakers had seen Nayler, their Messiah, arrive in Bristol nine years earlier, and there is no indication they were interested in a repeat of that performance. With Shabbetai Zevi, it seems the spirit of apocalyptic mania had been exorcised from the Judaizing Christians only to take up residence in more virulent form among the Jews themselves. The Jews perhaps felt the *goyim* had been deluded in thinking, not that the Messiah would come, but that he would come from their own ranks. The Messiah had to be a Jew, and when Cromwell proved unqualified, it was only a matter of time before a candidate would arise from the ranks of the Jews. The Jews of Hamburg flaunted their beliefs, claiming Christians would regret past persecution of the Jews under the new dispensation. Had the bemused Christians been able to enter the synagogues, they would have seen otherwise "serious respectable men ... of Spanish stateliness" hopping, jumping, and dancing around like madmen with the Torah rolls in their arms. The Jews of Germany turned insolent, warning Christian neighbors that the tables would soon be turned and Christians would be persecuted when Zevi restored the Kingdom of Israel. In Heidelberg, a Lutheran minister reported "The Jews are brimful of the hope of the messiah, running from one village to another and rushing in the streets from one house to another, in order to hear, with their ears pricked up, further news of the messiah."⁵² To ridicule the folly of the Jews, German youths would blow trumpets in the middle of the night near the houses of the Jews so they could watch them come running out in their night clothes in expectation of the Messiah. During the carnival in Prague in 1666, a play was performed ridiculing the expectations of the Jews, who had shut themselves up in their ghetto waiting to show who would have the last laugh. Jews in Hungary, many of whom were refugees from the Chmielnicki pogroms, sold their houses and made plans to travel to Jerusalem, to be present when Zevi ascended his throne. Reports even reached America, where the reaction against Puritanism had been delayed. Still favorably disposed to the reports of Thorowgood and Menasseh, Increase Mather preached that the saints of Boston "lived in a time when constant reports from sundry places and lands gave out to the world, that the Israelites were upon their journey towards Jerusalem [and] that they had written to others in their Nation, in Europe and America to encourage and invite them to hasten to them, this seemed to many godly and judicious [people] to be a beginning of that Prophesie [Ezekiel 37:7]."⁵³ Samuel Pepys, reporting on the mood in London, said Jewish bookies were offering 10 to 1 odds in favor of anyone who wanted to put money on whether Zevi was the messiah or not. Pepys' comment indicates the Jews of London were no exception to the rule. The community there had elected Jacob Sasportas as their rabbi, and the otherwise level-headed Sasportas, despite what he said in post-dated documents, did nothing to oppose

the notion the Messiah had come to restore the Kingdom of Israel. The rabbis of Jerusalem who could have pulled the plug on the movement remained silent when the rabbis of Constantinople wrote to ask them to certify Zevi's *bona fides* as the Messiah. Unable to contradict the mob, the rabbis of Constantinople joined the messianic madness.

Graetz claims Zevi mania derived additional encouragement from Christian enthusiasts who hoped to bring about the millennium, but that Millennialism had burned itself out among all but a few diehard religious fanatics when news of Zevi reached London. Zevi's cause was fostered less by sympathy among the Judaizers, most of whom had retired from the scene in disgrace, than by shrewd publicity. One hundred and fifty years after the Jews had made Reuchlin's pamphlet a best-seller and almost 300 years before Eddy Bernays, Sigmund Freud's nephew, would invent the science of public relations, the Jews had become masters in intelligence and the dissemination of information. By collaborating with the Protestants to produce Luther's and Calvin's bibles, they had mastered the technology of printing; they were now using that technology to announce the long-awaited Messiah had come to redeem the Jews.

Samuel Primo, Zevi's private secretary, "took care that reports of the fame and doings of the Messiah should reach Jews abroad,"²⁵⁴ by feeding information into the intelligence network of Jewish spies, English and Dutch mercantile houses, and evangelical ministers that had evolved from Walsingham and Cromwell's spy agencies. Circulars announcing the events in Smyrna flooded London, Hamburg, Amsterdam and all other centers of Jewish influence in Europe. Most of what the Jews were reading came from the pen of Nathan of Gaza, whose letters provided the details of the coming messianic era to begin in 1666. During that year, Nathan wrote, Zevi "will take dominion from the Turkish king without war."²⁵⁵ By the power of the hymns and praises he will sing, Zevi was going to establish the dominion of Israel over all the nations of the earth. "All nations shall submit to his rule."²⁵⁶ The Jews of Hamburg who had been listening to impudent German youth blowing trumpets in the night must have felt especially vindicated when they read "there will be no slaughter among the uncircumcised ... except in German lands,"²⁵⁷ by which Nathan probably meant Poland, or the land where the Ashkenazim, or German speaking Jews, had suffered recently.

After disarming the sultan with his songs, Zevi would proceed to Jerusalem, where he would "discover the exact site of the altar as well as the ashes of the red heifer" and "perform sacrifices" although he would not rebuild the temple.²⁵⁸ Then he would travel east to the banks of the river Sambatyon, which can only be crossed on the Sabbath, when it ceases to flow. After locating the ten lost tribes on its far bank, Zevi "will return from the river Sambatyon, mounted on a celestial lion At this sight all the nations and all the kings shall bow before him to the ground. On that day the ingathering of the dispersed shall take place, and he shall behold the sanctuary already built descending from above."²⁵⁹ He will perform the

final act of *tiqqun* by “restoring the divine sparks and essences to their rightful place.” That, of course, meant “the dissolution of the kingdom of oppression and the end of the external, visible exile” would take place before “one year and some months” had passed.²⁶⁰

In a letter written at the end of 1665, Nathan announced that Zevi was the re-incarnation of Simon bar Kokhba. Zevi, though, was unable to make up his mind whether he was bar Kokhba or Christ. More than one commentator has noticed the Christian elements that crept into Nathan of Gaza’s theology. Jews were asked, for example, to have faith, rather than just to fulfill the law. At a certain point, Nathan announced Zevi was going to redeem Jesus Christ from the pot of boiling excrement to which the Talmud had consigned him for all eternity. It was probably then that Rabbi Sasportas began to doubt Zevi’s credentials. “The notion of the salvation of Jesus,” Scholem tells us, “whose soul, according to Talmudic tradition, was forever condemned, was particularly offensive to R. Jacob Sasportas.”²⁶¹

During Hanukkah, Zevi slipped into manic exaltation and, buoyed by the frenzy his own publicity machine had created, announced on December 14, 1665, that he was the long-expected Messiah. The sequence of events bore an uncanny resemblance to the account in Luke 4:16ff, in which Jesus read from Isaiah, “rolled up the scroll” and announced “this text is being fulfilled even as you listen.” Jesus, we are told, “was very much in Zevi’s mind,”²⁶² causing him to imitate some of his actions. Instead of just announcing that the Messiah had arrived, as Jesus had done, Zevi tried to outdo Christ by taking the Torah scroll in his arms and singing his favorite song, a Castilian love song popular among Ladino exiles in Turkey known as “Meliselda,” about the lover who lay with the King’s daughter after she got out of her bath tub. The man who lay with the “shining lass/ As she came up from the bath” was none other than Zevi, and his passionate singing infused in his listeners the mystical allegory with such power that “many unlettered men and women experienced all manner of convulsion” and proclaimed “Shabbetai Zevi is the King of Israel.”²⁶³ At the end of his performance, Zevi announced he was the Anointed One of God and that the Redemption of Israel would take place on the 15th of Sivan 5426, which is to say, in the following year. Zevi then dispatched one of his assistants to Constantinople to make preparations for his arrival there.

As if to show the new dispensation had abolished the old law, Zevi pronounced the Ineffable Name, ate forbidden foods, encouraged other Jews to do likewise, and did “other things,”²⁶⁴ most probably involving sexual orgies, things not described in polite company in those days. The coming of the Messiah was less the result of a “carefully hatched plot” and more the result of “the eruption of irrational forces.”²⁶⁵ Those eruptions soon took place among his followers too because they were empowered to act on their forbidden desires by accepting Zevi as their Messiah. He had told them “Blessed is He Who hath permitted things forbidden.” Of course, the prospect of unlimited sexual gratification also acted as a powerful stimulant to join the movement. Emmanuel Frances captured the mania in a poem:

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Is he the Lord's anointed or a traitor,
A wicked sinner and a fornicator?
Forbidden women he embraces;
As first the one, and then the other he caresses.
The foolish people, gaping as spellbound,
Affirm: this is a mystery profound.²⁶⁶

The mobilization of sexual passion Zevi achieved through his marriage to the wife of whoredoms and the publicity it generated had its roots in the Zohar, which claimed the Messiah would repair the effects of Adam's sin and restore woman to her original freedom. Now that so many agreed that Zevi was the Messiah, he found himself riding a tiger of his own creation, a revolutionary movement unfolding under the watchful eyes of the Turkish authorities, who because they were either especially prudent or dumbfounded, allowed the events to unroll unhindered. Or so it seemed until a Jewish delegation dispatched from Constantinople arrived in Smyrna with orders from the Sultan to arrest Zevi. Fortunately for the Messiah, by the time they arrived Zevi was gone. On the first day of 1666, Shabbetai Zevi set sail for Constantinople. The voyage, which normally lasted 10 to 14 days, took over a month because of the contrary winds that blew down the Dardanelles. It was these winds which occasioned the founding of Troy. In this instance, they symbolized the revolutionary passions Zevi aroused but could not control.

Battered by the winds that had enriched Troy, Zevi's ship finally made land on the Dardanelles short of his destination. He was promptly arrested and dragged ashore in chains on February 8, 1666. The Jews who had come to greet him as the Messiah fled in panic. Those who didn't flee were beaten by the Turkish guards who waded into the crowd to create a path for their prisoner. Suddenly all the stories about how even the sea had obeyed Zevi on his voyage didn't seem so plausible. Of course, Zevi could have taken another page from the same book that contained the story about the obedient waves and claimed the Messiah had come to suffer and die, but there is no indication the Jews would have gone for that story since they had rejected it the first time around. Mehemed IV's vizier, the shrewd Ahmed Korprulu, had taken charge of this case and would handle it brilliantly.

When Zevi appeared before the Divan, three days after his arrest, he claimed he was nothing more than a humble Jewish Chacham who came to Constantinople to collect alms and could not be held responsible for the imprudent zeal of his followers. Persuaded by his testimony, the deputy vizier Mustapha Pasha, who had welcomed the Messiah to Constantinople with a blow to the ear, sentenced Zevi to an indeterminate term in the local prison for Jewish debtors. While in prison, Zevi wrote an open letter to his fellow Jewish prisoners urging them not to default on their debts to English merchants, even if the world was about to end. Defaulters, Zevi wrote, perhaps remembering the English merchants who had frequented his father's house, would have no share in his joy and glory when he ascended his throne in Jerusalem.

A little over two weeks after Zevi had been thrown in prison, the synagogue in Hamburg resolved to send a delegation to Constantinople “to prostrate ourselves, as is fitting, before our king, Shabbetai Sevi.”²⁶⁷ Their response was typical of the synagogues in Europe. The vast majority were swept away in the messianic hysteria, including the one led by Rabbi Jacob Sasportas. “If,” Scholem reasoned, “a shrewd, sober and arrogant observer like Sasportas could be carried away ... then it is not surprising that the Jewish masses saw no reason to doubt the good news ... salvation was at hand.”²⁶⁸ Thousands of Jews converged on Constantinople to offer homage to their messiah, so many that food prices began to climb as demand outstripped supply. Hundreds of women assembled in Constantinople to prophesy and became so possessed by the spirit that the Turkish authorities had to beat them with whips and clubs to drive them away. The vizier Ahmed Korprulu was a shrewd observer of human nature and religion-inspired follies. With a following as fanatical as this, Shabbetai Zevi was dangerous even in prison. Since the Porte was planning a war with Crete, it had no desire for a simultaneous uprising among the Jews, something that most certainly would have occurred if Korprulu had ordered Zevi’s immediate execution. No, the Porte would treat the suffering Messiah leniently, and his followers would be lulled into passivity until the *coup de grace* fell.

As a result, Korprulu had Zevi transferred to the fortress of Abydos, a minimum security prison for political prisoners near Gallipoli on the other side of the Dardanelles. Zevi arrived at his new home, which his followers called the Tower of Strength (or *Migdal Oz*), on the day of preparation for Passover. Zevi was allowed to slaughter and cook a Paschal lamb in his quarters. Then, as if to show once again that he was above the law of Moses, Zevi and his followers ate the lamb with its fat, which the Talmud forbids.

After Passover, Zevi and his followers settled into a way of life so bizarre and so disconnected from reality that one must have recourse to works of fantasy like Edgar Allan Poe’s *Masque of the Red Death* to find something analogous. Jews from all over Europe continued to arrive in Constantinople to pay homage to the King of the Jews, so many that Zevi’s jailer, the governor of the castle of Abydos, was able to double the admission charge without diminishing the stream of visitors. Zevi would receive his visitors sitting on a throne holding a Torah scroll that, like Zevi, was clad in red. The walls of his chamber were covered with carpets of gold. The floor of his cell was covered with rugs of silver and gold. Zevi sat at a table made of silver and covered with gold. He wrote his letters by dipping his pen into an inkstand of gold encrusted with jewels. Whatever he ate or drank was served on vessels of silver and gold, which, like his inkstand, were encrusted with jewels. When he wasn’t singing or feasting, Zevi engaged in sexual orgies. The Jews hailed Zevi as their Messiah even in prison, because in that prison Zevi had accomplished what the Jews had always wanted their Messiah to accomplish. He had created heaven on earth.

Zevi would urge his visitors to eat at the times prescribed for fasting. According to one account, Zevi had a bowl of fruit brought to his visitors, who objected, "How can we eat?" Zevi calmed their scruples by telling them that breaking the law and the fast would "fulfill Scripture."²⁶⁹ Zevi would then take a gold scarf and wrap it around the neck of the spellbound visiting rabbi and proclaim, "I make you kings in this world. You shall be kings and princes before me." The rabbis responded by proclaiming that they had died and gone to heaven, "for now it seems to us that we are in the celestial paradise."²⁷⁰

In August, Zevi celebrated his birthday on the ninth of Ab by abolishing the fast the law had imposed on Jews to commemorate the destruction of the temple. Since the Shekinah was now manifest, Jews no longer needed to fast on the 17th of Tammuz or the 9th of Ab. With his skill at singing and skillful staging, interweaving the erotic and the religious, Zevi had no problem convincing his followers he had created heaven on earth in his prison cell. The tales of those who had visited his fantastic quarters in prison increased his fame and the expectations of his followers. The tension surrounding the anticipated inauguration of his reign had become intolerable in Constantinople. Several dervishes had prophesied the fall of the Turkish Empire and its replacement by the kingdom of the Jews.

Zevi and his followers eagerly awaited the arrival of Nathan of Gaza so that together they could inaugurate the millennium. For three months, from April to July, Zevi had been leading the life of a prince in his prison cell on the Dardanelles, intent only upon his own apotheosis, which would take place when Nathan of Gaza arrived. But another prophet arrived from another land, and he inaugurated Zevi's downfall rather than his apotheosis.

On September 3, 1666, Rabbi Nehemiah ha-Cohen arrived at Abydos after traveling from Poland. Since many rabbis had arrived in Abydos while Zevi had been imprisoned, nothing seemed amiss when the two closeted themselves in "secret converse."²⁷¹ During that conversation, Rabbi Nehemiah announced his own anointing and, failing to convince Zevi to share the messianic honors with him, left Abydos in a rage and went straight to the Pasha in Adrianople, where Rabbi Nehemiah announced Zevi was plotting insurrection. Rabbi Nehemiah was so outraged by his rebuke that he announced to the pasha Mustapha that he wanted to become a Muslim on the spot, leading some to believe he was a Turkish plant. On September 5, he converted to Islam. Shortly afterwards he returned to Poland, put off his turban and "greatly repented,"²⁷² but by then it was too late to save Zevi from his fate.

On September 15, four messengers from the sultan's court arrived to take Zevi prisoner. The Jewish heaven on earth suddenly burst like a fragile soap bubble. The governor of the prison was abruptly deprived of his lucrative income. The Jews who had thronged to greet their messiah were driven away with blows by the Sultan's soldiers, and Zevi, without even "an hour's space to take solemn farewell of his Followers and Adorers,"²⁷³ was thrown unceremoniously into a closed carriage and driven to the Sultan's court in Adrianople, 150 miles to the northeast.

The idea that Zevi was the Messiah had taken such firm root in the mind of his Jewish followers that now they were convinced the moment of his triumph had arrived. The time had come when Zevi was to take the crown from the head of the sultan. After charming him into submission with song, Zevi would place that crown on his own head and inaugurate the kingdom of heaven on earth. Robert de Dreux, a chaplain at the French embassy, recounted later that crowds of Jews ran about spreading carpets over the streets of Adrianople in anticipation of his arrival. When de Dreux gave voice to his skepticism, he was told by an innkeeper's son "there is nothing to scoff at, for before long you will be our slaves by the power of the messiah."²⁷⁴

The Turks had lost none of their shrewdness during the months of Zevi's captivity. They knew that Zevi's death would almost certainly mean a rebellion by the Jews, who were already primed for the arrival of Armageddon. After consulting with the sultan's physician, the apostate Jew Mustapha Fawzi Hayati Zade, the Turks came up with a better strategy. Dragged before the divan, Zevi was given an opportunity to prove he was indeed the messiah. Zevi was to be stripped naked and tied to a post outside the gate of the seraglio, where the sultan's archers would shoot arrows at him. If he were indeed the Messiah, the arrows would not harm him. If he were unsure of whether he were the Messiah and, therefore, unwilling to undergo the test, there was a simpler alternative. Zevi could become a Muslim. It didn't take Zevi long to decide. Faced with either death or apostasy, Zevi chose apostasy. The Jewish Messiah fell to his knees and begged the sultan to accept him as a convert. For emphasis, Zevi "threw his [Jewish] hat down and spat on it and reviled the Jewish religion publicly desecrated the name of Heaven."²⁷⁵ He then "slandered and denounced his faithful believers."²⁷⁶ Impressed with Zevi's zeal for his new religion, the sultan changed Zevi's name to his own, calling him Mehmed Effendi and granted him a pension of 150 piatres per day as *kapici bahsi* or keeper of the palace gates. To prove his sincerity in adopting his new faith, Zevi agreed to take one of the queen's slave girls as an additional wife. Sarah didn't seem upset by this arrangement. She was, according to Scholem, "already familiar with the experience of outwardly professing another religion"²⁷⁷ because of her days in Poland. Under the tutelage of the sultan's mother, Zevi's wife apostatized too, taking the name Fatima Cadin.

According to the *Jewish Encyclopedia*, the apostasy of the man the overwhelming number of synagogues in Europe had acknowledged as the Messiah was the greatest catastrophe to strike the Jewish people since the destruction of the Temple. Because of the time lag inherent in communication then, letters were still arriving from Europe offering homage to the failed Jewish messiah a month after his apostasy. On October 9, 1666, the day of Atonement, the Jews of Hamburg pronounced a five-fold blessing over his name. The rabbis of Amsterdam, afflicted by the same time lag, sent a letter of homage that arrived at the time of his apostasy. Like Cromwell, Zevi tried to shift the blame for his apostasy onto God. A few

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days after his conversion, Zevi explained in a letter to one of his brothers, "God has made me an Ishmaelite."²⁷⁸

Gradually, word of Zevi's apostasy trickled back to Europe during the fall of 1666. On November 10, 1666 Henry Oldenburg wrote he had just received news from Amsterdam that "the King of the Jews was turned Turk."²⁷⁹ He noted that "our Jews"²⁸⁰ didn't believe the news, but by December, news of the apostasy was accepted as undeniably true. Jews who not long before had warned Christians that the tables would soon be turned when Zevi ascended his throne, now had to endure the scorn of Muslims and Christians who ridiculed them mercilessly as blind and credulous fools. Now that Zevi had been marginalized, the sultan could move against the Jews of Turkey with impunity, which he did by having 50 rabbis executed:

Repression was the most common Jewish response to Zevi's apostasy. The rabbis of Constantinople threatened to expel from the synagogue anyone who even pronounced Zevi's name, and, as if that weren't enough, threatened to hand violators of the ban over to Turkish authorities once they had been expelled. Conversion to Christianity was another response. Jakob Melammed, who taught at a school run by Ashkenazi community in Hamburg, converted with his family in 1676 when he realized "the noise which the Jews had made about their Shabbetai Zevi, for which we had waited for a whole year with fasts and mortifications was all lies." Zevi's apostasy "had aroused in him the first doubts about the Jewish religion."²⁸¹

Docetism was another common response, especially among followers of the cabala. Zevi, according to this explanation, hadn't really converted to Islam. A phantom that resembled Zevi had converted, but the real Zevi had repaired to the vicinity of the Ten Lost Tribes and was even then preparing to lead them back to Jerusalem. Nathan of Gaza claimed Zevi's conversion presented a deep mystery whose meaning Nathan would reveal shortly. Samuel Primo, Zevi's spin doctor, claimed Zevi had undergone a "mock conversion," and that Zevi's duplicity proved he was the real Messiah, because like Moses at Pharaoh's court he was "outwardly sinful" but "inwardly pure."²⁸²

There was, of course, historical precedent for Zevi's actions. Zevi was a Sephardic Jew living in Turkey speaking a Spanish dialect precisely because so many of his ancestors had gone through the motions of converting to another religion, while all the while holding onto Judaism in secret, so why shouldn't he do the same? There was, however, no Biblical or theological justification for this behavior. No matter what excuses the rabbis of the post-Christian era concocted, the biblical paradigm for Jewish behavior remained the aged Eliezar in the book of Maccabees, who chose death rather than violate the Law of Moses by eating pork. Shabbetai Zevi because of his apostasy became the paradigm of a new Jew, the subversive Jew, willing to lie to save his life and then subvert his new faith in the name of the one he ostensibly had renounced while claiming he was really subverting his old faith in the name of the new.

After his apostasy, Zevi became a double agent who was so skillful that no one could tell where his real allegiance, if he had any, lay. Many Jews, we are told, “flocked in, some from as far as from Babylon, Jerusalem and other remote places and casting their caps on the ground, in presence of the Grand Signior, voluntarily professed themselves Mahometans.”²⁸³ De la Croix reports he saw Zevi in the company of apostate Jews, “who followed him to the synagogues where he preached conversion to Islam with such success that during the five years or so that the mission of the zealot for the religion of Mahomet lasted, the number of Turks [that is, Jewish apostates to Islam] increased every day.”²⁸⁴ Leyb ben Ozer claims Zevi “caused more than three hundred Jews to apostatize in the course of two or three months.”²⁸⁵

On the other hand, there were also stories of Zevi sitting with the Koran in one hand and the Torah scroll in the other. Tobias Rofe claims that in addition to doing “queer things,” sometimes Zevi “prayed and behaved like a Jew and sometimes like a Muslim.”²⁸⁶ It was impossible to tell whether he was a Muslim subverting Jews or a Jew subverting Muslims; Zevi stood for subversion more than for any religious creed. Everything about him bespoke, in Rycaut’s words, “disguise and dissimulation.”²⁸⁷ Zevi had become the quintessential subversive Jew and a paradigm for other subversive Jews for centuries to come. In Zevi the converso tradition found its apotheosis. Zevi, according to Rycaut, “passed his days in the Turkish Court as some time Moses did in that of the Egyptians.”²⁸⁸ According to Graetz, “he played the part of the Jew at one time, of Mussulman at another.”²⁸⁹ If Zevi became aware Turkish spies were listening to him preach, he would throw off his Jewish headdress and put on the turban. When speaking to Jews, Zevi would claim “he only persisted in Mahometanism in order to bring thousands and tens of thousands of non-Jews over to Israel. To the sultan and the mufti, on the other hand, he said his approximation to the Jews was intended to bring them over to Islam.”²⁹⁰ So in an atmosphere in which it became impossible to tell what he really believed, Zevi came to represent universal subversion. Before long his followers, schooled in duplicity, rationalized what Scholem calls their “double-faced existence.”²⁹¹ Those rabbis still sympathetic to Zevi’s claims allowed the Sabbatians to dissemble and “thereby to risk unnecessary persecution.” While denouncing “active dissimulation and deceit,” the same rabbis condoned the “‘holy deceit’ practiced by Shabbetai Zevi and those who apostatized at his behest. This act of deceit was part of the tactics of warfare against the demonic powers of the *qellippah*, and hence of a different order altogether.”²⁹²

Just as the North African rabbis condoned insincere conversion, Zevi’s followers condoned deceit, as long as it was holy. These rationalizations took root in the Jewish character and produced what Kant termed “a nation of deceivers.” Graetz attributes that unfortunate characteristic to the influence that Talmudic studies exerted over Polish Jews. The story of Shabbetai Zevi, especially when seen as the culmination of the converso drama in Spain, indicates that the tradition

goes back much farther. It was fostered by the Sabbatians who “were second to none in the art of interpreting, hairsplitting, and twisting texts, for which the Jews forever have had such an uncontested reputation.”²⁹³

Zevi’s apostasy and his subsequent career as a double agent contributed significantly to the rise of the Jew as a subversive because, as Scholem puts it, Zevi’s apostasy, “unlike the passion and death of Jesus” was “essentially destructive of all values.”²⁹⁴ Zevi’s apologists could find justification for their deceit in the Cabala, which talks about “the dialectical liquidation of evil” which “appears to strengthen the power of evil before its final defeat” and “requires not only the disguise of good in the form of evil but total identification with it.”²⁹⁵ Scholem says “it was along such lines that the subsequent theology of the Sabbatian radicals developed,”²⁹⁶ without mentioning Marxism, but the connections are obvious. Sabbatian practice remained consistent with the theology of the Lurianic Cabala, which was “not content with the defeat and submission of gentiles but exulted in the idea of their ultimate annihilation.”²⁹⁷ The apostasy of Shabbetai Zevi did not change that goal, but it did give moral respectability to deceit as a way to achieve that goal. The Jews were subversives because their Messiah had become a subversive, as the following parable made clear:

the king (that is, God) ... sends his trusted servant (that is, the messiah) as a spy into the enemy country to inquire about the captives. The servant has to act with great cunning “and to adopt the dress of the people through whose land he passes, and to behave as they do, lest they notice that he is a spy.... Keep this parable in your heart, for it is a foundation to satisfy you regarding severe doubts in the matter.”²⁹⁸

No matter how hard the Sabbatians tried to justify their messiah’s apostasy, Rabbinic Judaism could not survive a cataclysm of this magnitude unscathed. The shock was so great that Rabbinic Judaism split down the middle. Having failed to achieve in Maimonides the synthesis of faith and reason that Aquinas forged for Catholicism, Rabbinic Judaism tended to split along the fault lines of faith and reason because it was unable to withstand the shock of Zevi’s apostasy and remain whole. From this moment forward, Jews would choose either faith or reason without being able to reconcile either to the other. The mantle of reason fell to Spinoza, who collaborated with the rejecters of religion to bring forth the Enlightenment. The mantle of faith fell to the Hasidim, who established their isolated pietistic communities in the *shtetls* of Poland and later the Pale of the Settlement in Russia.

The cataclysm that followed Zevi’s apostasy also led to what Meyer Abrams calls “natural supernaturalism.” Gershom Scholem provides a good example when he writes Zevi’s apostasy “contained the seeds of a new Jewish consciousness.”²⁹⁹ The heart of this new consciousness lay in the recognition that “It was not he [Zevi] who made the messianic movement, but the faith of the masses which, in an explosive discharge of messianic energies accumulated during many genera-

tions, swept him to the heights of messiahship.”³⁰⁰ Since the Jewish people were the ultimate source of this energy, they, not the Messiah, held the ultimate power. Out of the wreckage of Zevi’s apostasy, the Jews slowly came to understand that “the Jewish people must become its own Messiah.”³⁰¹ Toward the end of the 19th Century Jews chose to worship themselves as their own Messiah under the form of Zionism or Marxism. According to Scholem’s reading of the Zevi tragedy, the important thing was not Zevi and his failed promises, but that “for the first time since the destruction of the Temple,” a “national revival” had “aroused the entire Jewish people.”³⁰² Although this revival had been based on either a lie or a delusion, Scholem claims the important thing was the revival itself. “A unique chance of a mighty renewal seemed to present itself, and the well-nigh unanimous response indicated that the seed had not been sown in vain.”³⁰³ As long as the Jews “rediscovered pride and new self-consciousness,” it didn’t matter that the movement was based on an illusion or that “their behavior does not live up to our ideas of revolutionary leadership.”³⁰⁴ In other words, if everyone believes in the illusion, it stops being an illusion. This sounds like a good explanation of stock market bubbles but not religious movements. In both kinds of bubble, experience becomes more important than reality. “Who cares if Zevi was a coward, a fraud, and a subversive?,” Scholem seems to say. As long as he united the Jewish people, his lies were as real as anything else, because the ultimate reality is “inward vision”:

Their faith in the messiah was nourished not on outward events but on the inward vision of their souls. Why then should the verdict of outward events undo the affirmation of their messianic experience? The signs of redemption had been clearly visible to all who had eyes to see. Should they now be written off as a nightmarish illusion?³⁰⁵

Once again, Jews were confronted with a choice because “the naive and simple oneness of the original messianic faith”³⁰⁶ had been destroyed. The Jew could now choose “nightmarish illusion” or “disenchanted outer reality” because “The two notions which had hitherto been held to be aspects of one and the same reality now fell apart as each began to lead its own, independent life.”³⁰⁷ According to Scholem, “a considerable part of Jewry did, in fact, prefer the reality of their heart’s vision above that of the disenchanted outer reality.” For them, “historical reality became mere illusion, and only the incontestable inner reality was truly real.”³⁰⁸ For the followers of Karl Marx, the opposite was true. Spiritual reality became an illusion and the only reality was history and economic forces. No matter where he looked in the aftermath of the Zevi catastrophe, the Jew was confronted with dualism, forced to choose one of two repugnant alternatives.

Undeterred by Zevi’s apostasy, Nathan of Gaza continued to follow Zevi’s commands. Like many true believers, Nathan felt Zevi was still the Messiah even if “he had to disguise himself for a while for the better success at the execution of his great design.”³⁰⁹ And so on the explicit instructions of the Apostate Messiah,

Nathan of Gaza set out on a secret cabalistic mission to Rome, where he was to "perform a mystico-magical rite and to bring about the destruction of the city."³¹⁰ In March 1668, Nathan landed in Venice, where he told the Jews he was on a "divine errand" to Rome "on behalf of the whole congregation of Israel."³¹¹ Wary of Nathan in the wake of the Zevi debacle, the Jews had Nathan deported before he caused more problems.

When Nathan arrived in Rome, he shaved his beard and put on a disguise. Then he and his companion Samuel Condor made their way before dawn to the Castel Sant'Angelo, where he chanted curses and then threw into the Tiber a scroll inscribed in the language of the Chaldeans which predicted the fall of Rome, *i.e.*, the Catholic Church, within the coming year. Satisfied his mission had been accomplished, Nathan and Condor then repaired to Leghorn, where he told the Jews what he had done. While in Leghorn, Nathan kept a low profile, confining his preaching to the private homes of believers because "Sabbatian preaching was going underground."³¹²

Scholem says Nathan's secret mission to Rome was a symbolic imitation of Zevi's apostasy. Just as Zevi "had entered the Sultan's palace and the realm of Ishmael,"³¹³ so Nathan performed a magical rite around the Pope's palace to bring about its destruction. The messiah and the prophet, despite appearances to the uninitiated, were laboring at the heart of the *qelippah* to bring about the final *tiqqun*. Bakan says Sigmund Freud was influenced by Zevi's example, that Freud modeled his career of subversion on that of the apostate messiah. Both Zevi and Freud shared a fixation on Rome, which confirms Rome's role in establishing the continuity of the Jewish revolutionary project.

Rome was no stranger to catastrophe, but nothing catastrophic occurred in 1669 as the result of Nathan of Gaza's Chaldean curses. Zevi continued his subversive ways undeterred by the failure of the curse to cause the fall of Rome. In September 1672, Zevi was arrested in a synagogue for converting Muslims to Judaism. Zevi and his followers were again dragged in chains before the vizier Korprulu. And once again Zevi dissembled because there was as much evidence he was leading Jews to Islam as there was that he was leading Muslims to Judaism. Two years later, Moses Harari arrived in Leghorn. Harari had apostatized from Judaism to Islam under Zevi's tutelage. Now living in a non-Muslim country, he had returned to Judaism with a distinctly "double-faced" Sabbatian cast. "To the unbelievers he said that the Sabbatian faith was all lies and falsehoods, 'but in secret he went to the believers, exhorting them to persevere in their faith and [assuring them] that all he said to the unbelievers was untrue ... and was merely said for the sake of security.'"³¹⁴ So what was one to believe? The Sabbatians were like the man from Crete who said all Cretans were liars.

By 1674, Zevi had exhausted the patience of the Sultan, who imprisoned him in the fortress of Dulcigno on the Adriatic coast in Montenegro near the Albanian border. Sarah, whom Zevi had divorced in 1671, was allowed to rejoin her

husband, and together they tried to resurrect the fool's paradise they had created in Abydos eight years earlier. There were no Jews in Dulcigno, so Zevi rode out the cycles of his manias and depressions without an audience. Zevi died there in September 1676, at age 50, one day short of the tenth anniversary of his apostasy. Baruch Spinoza died less than six months later, his death most probably hastened by glass dust he inhaled during his years as a lens grinder. Scholem said the Zevi apostasy burst the walls of the ghetto. The opposite, though, is the case. Judaism retreated once again, as in the wake of Julian's disastrous attempt to rebuild the temple, behind the *shtetl* walls into an ethnocentric reverie. Doubt, however, "regarding the accepted wisdom of rabbinic leadership crept into the edges of Jewish thought."³⁵ It would not take a millennium for revolutionary fervor to break out anew. The Jews would be swept into revolutionary fervor once again a little over a Century after Zevi's death.

The Jewish Revolutionary Spirit

It is a well-known fact that the Jewish people have a long and rich history of revolutionary activity. This is not to say that they have always been successful, but it is to say that they have always been active. The Jewish people have been at the forefront of many of the great revolutions of the world, from the French Revolution to the Russian Revolution to the Chinese Revolution. They have been instrumental in the development of many of the great ideas and movements of the world, from socialism to communism to Zionism. The Jewish people have a unique perspective on the world, and this has allowed them to be at the forefront of many of the great revolutions of the world. They have a deep understanding of the human condition, and this has allowed them to see the need for change and to work for it. They have a strong sense of justice, and this has allowed them to stand up for the oppressed and the underdog. They have a deep faith in the power of the people, and this has allowed them to lead the world in many of its great revolutions. The Jewish people have a unique spirit, and this is the Jewish Revolutionary Spirit. It is a spirit of courage, of justice, and of faith. It is a spirit that has allowed the Jewish people to be at the forefront of many of the great revolutions of the world, and it is a spirit that will continue to inspire them in the years to come.

Chapter Twelve

The Rise of Freemasonry

In 1605 Francis Bacon published *The Advancement of Learning*. To write on the new science without mentioning John Dee, who was still alive, was either a calculated insult or an attempt to stay out of trouble. There is no evidence of personal animus in Bacon's dealings with Dee, so avoiding trouble must have been Bacon's goal. Bacon must have been aware Dee had petitioned for support from the new Scottish king, and had been coldly rebuffed. King James I thought that Dee was a sorcerer and had made his feelings toward sorcerers and witches clear in *Demonology*, published in 1597. Given the vehemence of the king's feelings about those who trafficked in spirits, Dee was lucky that he wasn't burned at the stake. Instead Dee was condemned to internal banishment from the court whose interests he had served so faithfully as a magus and spy. If Shakespeare had written a play about Dee's life, it would have been a tragedy. Some feel Shakespeare wrote not one play about Dee, but two. Dee was most certainly Prospero in his mastery of potent spells and arcane gnosis gathered from ancient books, but he was also Lear raging poor and almost mad at the end of his life against a country that treated him so ungratefully. Bacon, attempting a project dangerously similar to what Dee proposed, was careful to ensure the same thing didn't happen to him.

Dee's main service to queen and country was his mission to Prague, which began in 1583. Walsingham sent Dee to Prague to exploit Emperor Rudolph II's craving for occult knowledge to bring him under the control of Cecil and Elizabeth in their cabal against Philip II, and to thwart the Jesuits and the Habsburgs, who were turning Prague into a bulwark of the Counter-Reformation and a center for English Catholic exiles who wanted to restore Philip II to the throne. After waiting impatiently for three years for results from Dee's mission, Elizabeth had herself declared head of the Protestant conspiracy at a meeting in Luneburg in July 1586. Elizabeth then sent emissaries to a secret Protestant conventual where she proposed a military league that would include her and the kings of Denmark and Navarre. Queen Elizabeth assumed primacy because of her resources. The meeting is mentioned in Simon Studion's *Naometria*, one of the standard Rosicrucian texts of the early 17th Century, mentioned by Andreae and others.

Emboldened by the meeting, Elizabeth sided with the hard-liners who wanted to take the war to the Catholics in the Netherlands, which was perceived as the weakest link in the Habsburg chain. Six months after her meeting, Leicester launched his intervention in the Netherlands, coming to the aid of the Dutch Calvinists, with the help of his young cousin, the paragon of Elizabethan Protestant chivalry, Sir Philip Sidney. The military campaign of 1586 was a disaster. Sidney died in battle, and English hopes of a Protestant military victory on the continent

died with him. The English could dominate the seas, as the defeat of the Spanish Armada would show, but her armies were no match for the Duke of Parma, who would soon re-take Antwerp. As Christopher Dawson noted, if Philip had waited for Parma to take Holland before launching the Armada, European history would be very different.

By 1589, Dee knew his mission to the continent was a failure. However, he decided to take the long way home and conducted what seemed a triumphal progress through the Germanies, spreading his views among devotees of the Cabala. Dee's fame in Germany was considerable. His *Monas Hieroglyphica* had taken occult Hermetic Cabalism to a new level, and many followers of Reuchlin and Agrippa wanted to meet Dee. In June 1589, Dee was in Bremen ready to return to England when he received a visit from "that famous Hermetique Philosopher Dr. Henricus Khunrath of Hamburg."¹ Khunrath was author of the *Amphitheatre of Eternal Wisdom*, which provides a crucial link between Dee and the Rosicrucian movement. So crucial was the link that Yates says Dee "sowed the seeds for the subsequent Rosicrucian movement on his journey back to England in 1689."²

Paradoxically, Dee's failure was more successful than if he had converted Rudolph: the movement outlasted Rudolph's reign and continued as a secret society when the Counter Reformation most certainly would have crushed any public organization. According to Yates, Freemasonry was one stream that flowed from Rosicrucianism, and the Royal Society another. Once again, the revolutionary movement found refuge in England, where it weathered the storm that all but destroyed it on the continent. Dee would never see the fruits of his labors. Nor would posterity recognize him for his achievement. Indeed, the Restoration that gave England the Masonic Lodge and the Royal Society buried Dee under a mountain of opprobrium in 1659 when Meric Casaubon published Dee's diaries along with a "damning preface ... accusing Dee of diabolical magic."³ Casaubon was following in the footsteps of Francis Bacon. Both men needed to distance themselves from the source of their ideas.

If a great scientist must possess public relations acumen to be known to posterity, then Bacon was clearly a greater scientist than Dee. Bacon cleverly expressed his involvement in the Hermetic/Cabalist tradition only in allegorical writings published after his death in 1626. Among the papers he withheld from publication was an allegorical travel narrative, *The New Atlantis*, in which English sailors contact an advanced civilization on Bensalem, an island off the coast of Peru. The inhabitants of the island are Christians of a peculiar sort. The officials who greet English travelers wear white turbans "with a small red cross on the top,"⁴ indicating the land of the Rosicrucian brotherhood. Like the brothers of the Rosy Cross, the inhabitants of Bensalem "wear no special habit or distinguishing mark but to conform in dress and appearance with the inhabitants of whatever country they were visiting."⁵ Yates concludes it is "abundantly clear" Bacon "knew the Rose Cross fiction and was adapting it to his own parable."⁶ As further proof of Bacon's

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link with the Rosicrucians, she cites John Heydon's *Holy Guide*, a 1662 adaptation of *The New Atlantis*, in which a man wearing the white turban announces: "I am by Office Governour of this House of Strangers and by vocation I am a Christian priest and of the Order of the Rosie Cross."⁷

Internal evidence suggests Bacon wrote *The New Atlantis* in the aftermath of Dee's failed mission to Prague. Unlike the *Faerie Queene*, which celebrates Elizabeth as the Protestant savior in the flush of first hope, *The New Atlantis* is veiled and cautious, more suited to an age when the Counter Reformation was triumphing across the continent. Bacon knew which side was winning and had no desire to immolate himself on the altar of a lost cause. Dee's Cabalistic British imperialism no longer found favor at the court, and so those who wanted to carry on the Protestant conspiracy in the absence of royal approval had to go underground to do so, through the formation of a secret society, which at this point came to be known as the Brothers of the Rosy Cross or the Rosicrucians, but which would later be known as Freemasonry.

Dodd claims Bacon founded the Lodge in England in 1579. This would make Bacon the founder of Freemasonry in England because "there was no Lodge of Freemasons in England prior to 1579."⁸ Dodd says

The Ritual is couched in Elizabethan English. The making of our modern tongue began with Spenser, one of Francis Bacon's Masks. And in the Spenser works are at last two allusions to the Square and the Compasses which appear to have a Masonic significance. This suspicion grows into a certainty when we examine some letters that were written in 1579 and published in 1580 between Professor Gabriel Harvey and his friend Francis Bacon who signed himself "*Immerito*."⁹

In a book Bacon published seven years later, the Two Pillars of Masonry are portrayed and between them the motto "*Plus Ultra*," or "More Beyond," for the first time in English literature.¹⁰ Dodd also claims Bacon founded the Rosicrucians on the Continent as

a reorganization of the old Kings Templar Order and took over primarily their Nine Degree Ceremonial which was associated with the new "Rosicrucian College." These Colleges were to be established later and attached as an inner Rite to the projected Masonic Brotherhood when established. That is exactly their procedure today. No one can become a member of a Rosicrucian College unless he is a Master mason.¹¹

A certain segment of Europe was avid to hear what Bacon had to say because Europe had already been wracked by a century of religious strife. By 1605 it was heading into another century of even worse strife, soon to commence with the outbreak of the Thirty Years War. Freemasonry provided an alternative to sectarian strife; some felt it provided an antidote too. The Lodge proposed "ethics in place of creeds, acts of simple goodness in place of credulous belief, square conduct instead of hypocrisy and chicanery, love and brotherhood instead of the hatred that was sundering the church of Christ."¹² Dodd claims Bacon was the author

of the Rosicrucian manifestoes that appeared on the continent. He also claims the real title of *The New Atlantis* was *The Land of the Rosicrucians*. He also claims the House of Salomon was the forerunner of the Invisible College, Gresham College, the Academie, and ultimately the Royal Society. All of those behind the founding of the Royal Society—Fludd, Boyle, Wren, Ashmole, Locke, and Sir Thomas Moray—were Freemasons and Rosicrucians. *The New Atlantis* is thus “the key to the modern rituals of Freemasonry.”³³

The connections all point to Jewish science, or Cabala, as the one thing these institutions had in common with the inhabitants of the New Atlantis. The inhabitants of Bensalem hold the Jews in high regard because they are the source of scientific knowledge. They call their college Salomon’s house “and seek for God in nature”³⁴ by using the Cabala as the key that reveals the secrets of nature. Despite Bacon’s reputation as the founder of empirical science, Yates sees *The New Atlantis* as “profoundly influenced by Hebraic-Christian mysticism, as in Christian Cabala. The inhabitants of New Atlantis respect the Jews; they call their college after Solomon and seek for God in nature. The Hermetic-Cabalist tradition has borne fruit in their great college devoted to scientific enquiry.... The inhabitants of New Atlantis would appear to have achieved the great instauration of learning and have therefore returned to the state of Adam in Paradise before the Fall—the objective of advancement for both Bacon and for the authors of the Rosicrucian manifestos.”³⁵

After quarantine in the House of Strangers, the English explorers are introduced to Salomon’s House, which is a combination of the modern university and an early version of the CIA. Bensalem is “a land of magicians,”³⁶ which, like England when Dee and Walsingham spied on Catholics on the continent, “sent forth spirits of the air into all parts, to bring them news and intelligence of other countries.”³⁷ The English travelers “were apt enough to think there was somewhat supernatural in this island; but yet rather as angelical than magical.”³⁸ Again, the reference is to England, the island nation whose magus John Dee reputedly could summon angels to do his bidding.

Salomon’s House, named after “the King of the Hebrews,”³⁹ proposes a science that is not empirical but rather distinctly Jewish or cabalistic. The residents of Bensalem “esteem [Salomon] as the lawgiver of our nation.” To recognize the preeminence of this “King of the Hebrews” over Christ, Bensalem has erected Salomon’s House as “the noblest foundation ... that was ever upon the earth” as well as “the lanthorn of this Kingdom.” Salomon’s House “is dedicated to the study of the Works and Creatures of God” as written down by Salomon. That includes:

some parts of his works which with you are lost; namely, that Natural History which he wrote, of all plants, from the cedar of Libanus to the moss that groweth out of the wall and of all things that have life and motion. This maketh me think that our king, finding himself to symbolize in many things with that king of the Hebrews (which lived many years before him).⁴⁰

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Salomon's house is sometimes called "the College of the Six Days' Works," indicating the object of its study is creation or nature "whereby I am satisfied that our excellent kind hath learned from the Hebrews that God had created the world and all that therein is within six days; and therefore he instituted that House for the finding out of the true nature of all things."²¹

Salomon's House is also an intelligence operation. The rulers of New Atlantis, like Walsingham with his Jewish spy network on the Continent, would, every 12 years, send

forth out of this kingdom two ships, appointed to several voyages that in either of these ships there should be a mission of three of the Fellows or Brethren of Salomon's House, whose errand was only to give us knowledge of the affairs and state of those countries to which they were designed, and especially of the science, arts, manufactures and inventions of all the world.²²

Like England, Bensalem's people are "happy" not only because they study Jewish science but also because they give refuge to the Jews and have incorporated their "secret Cabala"²³ into their constitution. The Jews are so happy they no longer "hate the name of Christ,"²⁴ as in Catholic Spain. The Jews are so grateful at the tolerant treatment they have received in Bensalem that they have even given up the "secret inbred rancour" they usually feel "against the people amongst whom they live."²⁵ The Jews of Bensalem "love the nation of Bensalem extremely." They even believe the inhabitants of Bensalem "were of the generations of Abraham by another son, whom they call Nachoran; and that Moses by a secret Cabala ordained the laws of Bensalem which they now use; and that when the messiah should come and sit in his throne at Hierusalem the king of Bensalem should sit at his feet, whereas other kings should keep a great distance. But yet setting aside these Jewish dreams, the man was a wise man, and learned and of great policy."²⁶

Bacon thus launches the myth of the British Israelites and adverts to the idea that society should be based on the Noachide Law, i.e., Jewish law applied to righteous non-Jews, an idea popular among 18th Century Masonic lodges. Bacon also felt re-admission of the Jews would be beneficial for England. A major benefit would be widespread promotion of Cabala, revealing the mysteries of nature to the Gentiles. The main benefit, however, was Jewish science's "wonderful" technology, which the inhabitants of Bensalem used to create heaven on earth. That technology is revealed when "one of the Fathers of Salomon's house" gives the travelers a tour of "large and deep caves of several depths," used for "all coagulations, indurations, refrigerations and conservations of bodies." The caves are also used "for prolongation of life."²⁷

The residents of Bensalem also have "means to make diverse plants rise by mixtures of earths without seeds,"²⁸ as well as "harmonies which you have not, of quarter sounds, and lesser slides of sounds," and "ships and boats for going under water and brooking of seas; also swimming girdles and supporters." They have "diverse curious clocks and other like motions of return and some per-

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petual motions.”²⁹ In their intelligence operation, they have “houses of deceits of the senses,”³⁰ probably an early version of television, which is deceptive in many senses of the word.

In addition to “Mystery Men,” who “collect the experiments of all mechanical arts,” the rulers of Bensalem have appointed 12 “Merchants of Light,” who, fortified by knowledge of Cabala, “sail into foreign countries” and spread Enlightenment.³¹ These Merchants of Light gained significance in the 18th Century when the Whigs took Baconian science and combined it with the mathematical cosmology of Newton and then promoted this mixture as the Enlightenment. Promoters of the Whig Enlightenment would travel to the continent, especially Holland, where they linked up with Huguenot exiles in an attempt to topple the Bourbon dynasty in France. The Whigs used Freemasonry and the Newtonian science of the Royal Society against the Bourbons in the same way Walsingham and Elizabeth had used Dee’s angelic technology against the Habsburgs. Bacon’s *New Atlantis* links both campaigns. Bacon’s allegory explicates the Masonic core at the heart of British foreign policy from the accession of Queen Elizabeth to the French Revolution, when the Enlightenment spun out of control.

Walsh sees in *The New Atlantis* “an allegory of Masonry, for the benefit of a few of the elect.”³² To the unsuspecting, “with no information about secret societies,” Bacon’s allegory “would seem a harmless tale to pass away the time.” But to those who were or aspired to be adepts, Bacon provides a wealth of information about the “possible Jewish origin of the Craft, its direction by certain of the Sephardic Jews posing as Catholics in Spain, the hierarchical organization, with wheels within wheels, inner circles almost completely unknown directing the activities of the innocent novices, the elaborate spy system, the use of great wealth to gain power under cover of philanthropic and scientific purposes, the oath of secrecy concealing matters which it would not be healthy to reveal to the general public.”³³ Bacon also explains to the initiate “the far-flung system of intrigue and espionage”³⁴ Walsingham started and Walpole used to inject subversive ideas into France during the first half of the 18th Century. Walsh uses Bacon’s allegory to link the Whig Freemasonry of the Walpole era with the anti-Catholic conspiracy confected by Elizabeth, Walsingham, and Cecil, claiming Freemasonry is “one of the instruments used by the rulers of England to undermine the powers of France.”³⁵ The work that began with Dee’s occult assault on Spain culminated two centuries later when the Whig-inspired Masonic lodges brought down the Bourbon dynasty and ushered in the French Revolution. “There is much evidence,” he continues, “that something like this secret society, or at least its parent organization existed in the 16th Century, and had a great deal to do with coordinating the international conspiracy against the Catholic Church.”³⁶ According to Bacon’s allegory, America is the old Atlantis, a continent lost to the civilized nations when its inhabitants lost contact with the Judaizers from Bensalem. Bacon implies the loss is temporary. Once Cabala under the guise of Freemasonry returns to America, the old Atlantis will again thrive.

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The standard history of Freemasonry as beginning with the formation of the Grand Lodge in 1717 is Whig history in every sense of the term. For political reasons, Anderson's *Constitutions* deliberately obscured the real history of the Craft, causing consternation among scholars who could not make sense of historical documents that proved the lodge existed at least a century before. One document showed that the first American lodge was created in Newport, Rhode Island, in 1658, when 15 Jewish families migrated from Holland. That and the colonization of the Massachusetts Bay Colony by English Judaizers would ensure America became the "new Jewish wonder world"³⁷ in the 20th Century. Protestant revolution in England would be fulfilled in socialist revolution in Russia four centuries later. That revolution found supporters in America, most of whom were Jews. And the children of disaffected Trotskyites would forge yet another vehicle for Revolution by appropriating America as the messianic anti-Communist nation. But the trajectory set in motion by Judaizing Protestants would find its fulfillment in Cabalistic Freemasonry before it would find it in Jewish Socialism, described by an American Jew as "the most glorious page in the story of the Jewish people since the destruction of the Second Temple at the hands of Titus."³⁸ The Jewish socialists of the early 20th Century saw World War I as one more apocalyptic "day of deliverance" which

finally heaves in sight, and amidst the anguish and suffering of a great world war, the harrowing effect of which no part of the globe is permitted to escape, mankind experiences a new birth, and the Jew, too, at last is about to come into his own ... A new day is at hand when the weak and the oppressed of the earth will find themselves permanently delivered The beginning of this complete emancipation has already been made in the wonderful change in the status of six million Jews wrought over night, as it were, by the Russian Revolution.³⁹

The crucial link between Protestant and Communist revolutionary eras was Freemasonry.

In 1613, Elizabeth, daughter of James Stuart, King of England, married Frederick V, Elector of the Palatinate. The wedding had a fairy-tale quality. Shakespeare staged a performance of *The Tempest* on their betrothal night of December 27, 1612. The choice of plays was exquisitely appropriate, for many saw in the young island princess the rebirth of the magical cabalistic crusade of her namesake against the Catholic powers of the continent. When the couple sailed from Margate for the Hague, Protestant hopes sailed with them.

After a month in Holland, the young couple set out by boat to Heidelberg, in the now Protestant Palatinate, their new home. When they sailed for Holland many hoped the Counter Reformation, which was massing its forces to extinguish the last smoldering embers of the Protestant conflagration, might not have the last word after all. A couple this attractive and well-connected might well take up Elizabeth's banner, no matter how unwilling the current occupant of the English throne seemed. James, however, had no intention of being drawn into a suicidal attack on Habsburg hegemony in central Europe or of resurrecting a black opera-

tion created by the people who had murdered his mother. James wanted an England at peace. So after marrying Elizabeth to a Protestant prince, he arranged to have one of his sons marry a Spanish Catholic princess. Elizabeth and Frederick's belief that James would continue the quixotic foreign policy of the same group of people who murdered his mother was a miscalculation of enormous proportions that would have disastrous consequences for the Protestant cause.

In June 1613, the young couple arrived at Heidelberg, which continued the festivities begun six months earlier in London. Huge festival arches were erected. English players, who travelled frequently back and forth between Protestant capitals on the Thames and the Rhein, performed plays and masques. For the next six years, Heidelberg was the capital of the reborn Anti-Catholic Conspiracy and a haven for the Cabalism Dee had spread throughout Germany in 1589. It also became a center for cabalistic technology. The Vitruvian architect and engineer Salomon de Caus turned the royal gardens at Heidelberg into a cross between Prospero's magical island and the New Atlantis. The gardens at Heidelberg castle became famous for fountains that played music and for a statue of Memnon, derived from the pneumatics of Hero of Alexander, which seemed to speak or sing when the sun shone on it. It was a striking application of the cabalistic technology Bacon praised in *The New Atlantis*. In Heidelberg the promise of heaven on earth through cabalistic technology seemed on its way to fulfillment not in allegory but in fact.

During those six years, Johan Valentin Andreae published an important Rosicrucian text, *The Chemical Wedding of Christian Rosencreutz*, which may have been based on Elizabeth and Frederick's life at Heidelberg. *The Chemical Wedding* describes a young married couple living in a marvelous castle of magical wonders. The lion, Frederick's heraldic sign as king of the Palatinate, was a main symbol of the book. Christian Rosencreutz finds that, after entering the castle and participating in ceremonies and initiations, his soul rises to mystical marriage with his creator in ways vaguely reminiscent of the promises held out by initiation into the higher degrees of Freemasonry. Andreae's *Chemical Wedding* represented Dee's Monas on its title page, which leads Yates to conclude "the Rosicrucian movement in Germany was the delayed result of Dee's mission in Bohemia over 20 years earlier."⁴⁰ The Rosicrucians, Yates continues, were going to "bring about the return to the golden age of Adam and Saturn through the ceremonies and initiations described in Andreae's *Chemical Wedding of Christian Rosencreutz*."⁴¹ The term Rosicrucian was itself a German appropriation of the symbol of the Knight of the Red Cross from Spenser's Elizabethan epic, *The Faerie Queen*. Spenser got the symbol from the House of Tudor, whose symbol was the red rose. Rosicrucianism was the name Christian Cabala took during the second decade of the 17th Century.

If the young couple were looking to fight for the Protestant cause, events soon granted their wish. In 1617, the year in which Robert Fludd's Rosicrucian *magnum*

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opus, Utriusque cosmi historia, was published, Rudolph II died and was succeeded as king of Bohemia by Ferdinand of Styria. Under Rudolph, Prague had become a haven for Jewish and Christian cabalists as well as a center for the Counter Reformation. Rudolph had conferred in person with Rabbi Loew, creator of the Golem, and had actually asked him for spiritual advice. Loew was the vehicle in Prague for a more virulent form of Cabalism confected by Isaac Luria. At the same time, the Catholic Church had placed the writings of Reuchlin on the index. Since contradictory forces were allowed to grow unhindered while Rudolph closeted himself in occult studies, conflict was inevitable. Moreover, the political landscape still harbored a large Hussite contingent sympathetic with neither the Jews nor the Catholics.

The situation came to a head when Ferdinand became king. Ferdinand was a staunch Jesuit-educated Bavarian Catholic. His attempts to implement the Counter Reformation led to a Hussite revolt. During one stormy meeting with his Hussite subjects, two Catholic leaders were thrown out a window of the castle, an event known as the second defenestration of Prague. This defenestration eventually led to the Thirty Years War. Its immediate effect, however, was to drive Ferdinand from Bohemia and put that kingdom in open rebellion against the Habsburgs. During the rebellion, the Hussites approached Frederick and asked him to become their Protestant king. Frederick took a month to decide. On September 28, 1619, knowing it was a declaration of war against the Habsburgs, Frederick accepted and set off for Prague to mount the Bohemian throne. The English Protestants were convinced their hopes for a revived anti-Catholic crusade were about to be fulfilled. "It seemed," Yates says, "as though the 'only Phoenix of the world,' the old Queen Elizabeth, was returning and that some great new dispensation was at hand."³² That was one delusion Frederick's rash move inspired. Another was that James would come to his son-in-law's aid when the Habsburgs marched on Prague to demand their kingdom back, a belief shared by the English and the Hussites. The widespread sentiment found expression in verse: "Jacobus, her lord and father dear/Through her has become/ Our mightiest patron and support;/ He will not deter us/ Otherwise we would suffer great disasters."³³ The notion was widespread but wrong.

The folly of thinking James would risk his throne by engaging in a land war in Prague, hundreds of miles from any coast and deep in enemy territory, became apparent when the Duke of Bavaria crushed Frederick's forces at the Battle of White Mountain outside Prague on November 8, 1620. The defeat was so crushing and so sudden that Elizabeth and Frederick had to flee with little more than the clothes on their backs. Before Elizabeth and Frederick could make it home, troops loyal to the Spanish Habsburgs invaded Heidelberg, destroyed their castle and gardens, and deposed Frederick. The Protestant Cabalist Crusade in the age of Christian Rosencreutz was a soap bubble caught between Habsburg steel and

Stuart indifference. Eventually the young couple ended up in Holland, Europe's safe house for Protestant revolutionaries, where they spent their lives in exile and crushing penury.

One of the soldiers at the battle of White Mountain was a young Frenchman by the name of René Descartes. Almost one year to the day before the battle which drove occultism underground in Europe, Descartes was quartered on the Danube in a house which had a German *Kachelofen*. This invention allowed the young philosopher to stay warm beyond the hustle and bustle of the kitchen hearth during the winter months. So, by himself in a comfortably heated room, Descartes dozed off and had one of the most famous dreams in the history of philosophy. When he awoke on November 11, 1619, he was convinced mathematics was the key to understanding nature. All that remained was for him to draw the philosophical conclusions.

Descartes kept hearing about a brotherhood of the Rose Cross that possessed wisdom hitherto unavailable to the scholastics, whose teachings he had imbibed from the Jesuits. In 1621 Descartes traveled through Moravia, Silesia, Northern Germany, and the Catholic Netherlands, searching in vain for the secret brotherhood that was now a faint echo of the failed Protestant regime at Heidelberg. In 1623 Descartes returned to Paris only to learn his search had made him an object of suspicion. The Rosicrucian movement had incurred the ire of forces promoting the Counter Reformation in France. In 1623, an anonymous pamphlet entitled "Horrible Pacts Made Between the Devil and the Pretended Invisible Ones" appeared in Paris. Since Descartes was rumored to have joined "the Invisibles" in Germany, he was suspected of the sort of abominations described in the pamphlet:

The adepts prostrated themselves before [the Devil] and swore to abjure Christianity and all the rites and sacraments of the Church. In return they were promised the power to transport themselves wherever they wished, to have purses always full of money, to dwell in any country, attired in the dress of that country so that they were taken for native inhabitants, to have the gift of eloquence so that they could draw all men to them, to be admired by the learned and sought out by the curious and recognized as wiser than the ancient prophets.⁴⁴

The "Horrible Pacts" pamphlet was a garbled account of the cabalistic technology Bacon described in *The New Atlantis*. It was the first of many garbled English texts that would cause consternation in France. Eventually, the texts were deliberately garbled, as the Whigs used Huguenot refugees to foment revolution, but in this instance, the garbling was probably unintentional. The pamphlet's fears bespoke a French Catholic reading of the intentions behind the Jewish Cabalistic fantasies inspiring the Rosicrucians and their English admirers.

Descartes was rescued by his friend and former classmate at the Jesuit college of La Fleche, Fr. Martin Mersenne, who assured Church and State authorities Descartes was most certainly not and most probably never had been "invisible."

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Mersenne would become one of Descartes' greatest promoters on the continent; he launched that effort in *Quaestiones in Genesim*, a key work marking the transition from the Renaissance modes of magical thinking into those of the scientific era. Mersenne's *Quaestiones* was a direct attack on the tradition of occultism as practiced by Ficino, Pico, and Reuchlin—all of whom were accused of promoting Jewish magic. He later expanded his attack on Cabala by attacking Fludd, with whom he exchanged a famous series of letters.

By the time the dust settled, Jewish occult science was history on the continent. Numerology and Gematria were replaced by mathematics, and Descartes was enthroned as the philosopher who would determine the course of history on the continent for the next three centuries. The Aristotelian *quidnuncs* had been routed by Reuchlin and the Reformation, which acted as a vehicle for Jewish Cabalism. When Mersenne destroyed that tradition, he paved the way for the triumph of Descartes, whose philosophy would sketch out all possible philosophical options. Descartes' radical disjunction of the world into *res extensa* and *res cogitans* led to both materialism and idealism. Descartes explication of the *res extensa* led inexorably to the materialism of Spinoza, and the revolutionary ideology of his followers, Toland and Collins, which led to the Enlightenment, the French Revolution, and Karl Marx. But his explication of the *res cogitans* led just as inexorably to the idealism of Fichte, Schelling, and Hegel and other apostles of the reaction to Revolution that became Romanticism in Germany.

In the aftermath of Mersenne's demolition of Fludd, Descartes' philosophy reigned supreme on the continent, but he soon had a challenger in England. Bacon would save the Protestant cause from an intellectual rout analogous to the military rout on the continent until Newton's *Principia* arrived in 1687, but Bacon's science could never get beyond its Jewish roots, and so England couldn't either. Protestants were judaizers, so to remain faithful to the Protestant cause England had to espouse judaizing in one of either two forms during the 17th Century: Puritanism or Freemasonry. England's colonies in America when faced with the same choice would resolve the dilemma differently.

Baconian science never stopped being Jewish science, no matter how much Whig historians later tried to sanitize it. As Yates pointed out, "the old view of Bacon as a modern scientific observer and experimentalist emerging out of a superstitious past is no longer valid."⁴⁵ Bacon's science grew out of Magic and Cabala and the desire to restore the *prisca theologia*, which was bound up with the Hebrew language, as Reuchlin had pointed out 100 years earlier. Similarly, Bacon's "'great instauration' of science" as proposed in *Novum Organum* "was directed towards a return to Adam's state before the Fall, a state of pure and sinless contact with nature and knowledge of her powers. This was the view of scientific progress backwards towards Adam, held by Cornelius Agrippa, the author of the influential Renaissance textbook on occult philosophy. And Bacon's science is still, in part, occult science."⁴⁶ No matter how embarrassing Bacon's Jewish science became for

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the Newtonians, they shared the same goal: defeat of the Catholic powers on the continent. English science was always intimately connected with English foreign policy.

II

In April 1650, about the time Menasseh ben Israel dedicated *The Hope of Israel* to the English Parliament in the hope that they would readmit the Jews to England, Charles II, Cromwell's rival and the son of the man he murdered, met with a group of influential Jews in Holland and tried to borrow 50,000 pounds to finance an invasion of England. During the 1650s, the Royalist supporters of Charles II were conspiring with the Jews at the same time that Menasseh was negotiating with Cromwell. Menasseh, the credulous rabbi from Amsterdam who thought American Indians were the ten lost tribes of Israel, was an agent, but he was also a pawn in a larger game. The Jews were avid to be associated with the world's premier maritime power when colonies were starting to pay lucrative returns, so avid that they hedged their bets, backing both Cromwell and Charles II.

Although the Puritans were judaizers, some observers felt the Jews had a closer affinity to the Scots. In *The Wonderfull and Most Deplorable History of the Latter Times of the Jews*, James Howell claimed Jews and Scots shared the same DNA. Edward I, the first Christian prince to expel the Jews from his territories, also disliked the Scots. Many of the Jews expelled from England went to Scotland, "where they have propagated since in great number."⁴⁷ As further proof of the blood ties between the Scots and the Jews, Howell noted "the aversion" the Scottish nation "hath above all others to hogs-flesh."⁴⁸ The Scots also "much glory in their [i.e., the Jews'] mysterious Cabal, wherein they make the reality of things to depend upon letters and words; but they hold that the Hebrew hath sole privilege of this. This Cabal ... is, as they say, a reparation in some measure for the loss of our knowledge of Adam, and they say it was revealed four times."⁴⁹

Howell is referring to Freemasonry, which was then strong in Scotland. The Lodge, Stephenson says, was introduced into England when the court of James I arrived in London. The origins of the lodge are surrounded in mystery. Masons on the continent invariably traced their history back to the destruction of the Knights Templar in 1326. Whether the Templars fled to Scotland, as Howell claims the Jews did, is speculation based on documentation lost in the mists of time. What is fairly certain, however, is that the lodges in Scotland were operative before they were "speculative," i.e., they were originally organizations of masons, architects, and engineers who actually built buildings and military fortifications and used mathematical traditions handed down by those familiar with their practical application. Gradually, their penchant for construction took a mystical or metaphysical bent, and Freemasonry became involved in an attempt to recover something great which had been lost. Freemasonry would achieve this through the recovery of the name of Jehovah and the reconstruction of Solomon's Temple.

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Sir Robert Moray, Charles II's agent, was an important link between Jews and Freemasons. Moray was also a founding member of the Royal Society. He was also a crucial link in the evolution of Freemasonry from an operative Scottish operation into a speculative Whig operation. Moray was active among the Scottish exiles eager to see the Stuart line restored to the English throne. His letters to them indicate Freemasonry was the means whereby they were going to achieve their end both practically and theoretically. These two facets of Freemasonry were intimately linked for Moray. When Alexander Bruce fled from Scotland to Swedish-controlled Bremen in 1657, Moray encouraged him to immerse himself in studies of Jewish lore, Hermetic chemistry, Paracelsan medicine, Egyptian hieroglyphics, and Masonic symbolism as a consolation for what he had lost and the first step in regaining it. The Cabala provided Moray with "the very Alphabets of things I knew," and he was conversant in Jewish lore even if he could not yet "be saluted as Rabbi."⁵⁰ Moray profited from reading Reuchlin's *De Verbo Mirifico* as well as the writings of Drusius, from which he learned about building Solomon's Temple. From Drusius's discussion of the Temple, Moray learned "in which sense Salomon and Hiram were brothers."⁵¹ Moray was adamant, however, in insisting on the operative nature of the lodge, telling Bruce "Before you come in cheek by jowl with me at building Castles in the air, you must first be prentice as I was, then Mr. Mason as I am, and produce a masterpiece as I did."⁵² Moray felt the lodge was mystical because it was first "practical," i.e., based on what masons had learned by building actual buildings. The mystical side of the craft was based on numerological theories derived from the "Zohar, Pico, Reuchlin and Montano on the magical Tetragrammaton, the androgynous Adam Kadmon, the male and female dynamics of the Hebrew letters and numbers, and the cosmic significance of the Temple architecture."⁵³ Unlike the "invisible" Rosicrucian brotherhood, which Descartes sought but never found, this essentially Jewish mystical building fraternity was an actual organization.⁵⁴

Like the Jews, the Scots were in exile. The solution, taken from the Zohar, was to rebuild the Temple. Moray felt the pious man should pray "for the reunion of the scattered," for "the reappearance of justice and restoration of the former condition," and for "the return to Jerusalem, which again is to form the seat of the Divine Influence."⁵⁵ The Zohar gave explicit instructions on how post-exilic Jews, deprived of a proper place of worship when the Temple had been destroyed, could fulfill their "obligation to build a sanctuary below on the pattern of the Temple above ... and to pray within it every day in order to serve the Holy One." For, the Zohar continues,

the synagogue below matches the synagogue above.... The Temple that King Solomon built was a house of repose on the celestial pattern, with all its adornments so that there might be in the restored world above a house of repose and rest.... A house is essential ... to enable the upper abode to descend to the lower abode, and [in the open air] there is none. Moreover, both prayer and spirit have to ascend directly to Jerusalem from a narrow confined place.⁵⁶

Scots like Moray took the instructions from the Zohar they had received via Christian writers like Reuchlin and incorporated them into the myths and rituals of Freemasonry, where they were seen as an alternative to and antidote against sectarian strife. The lodge was more than just a society for studying Cabala and numerology; it was a secret political organization with a specific political purpose, namely, restoration of the Stuarts to the throne of England. As such, they incurred the suspicions of the Puritans. Cromwell's spies reported on William Davidson in 1654. Davidson was an Episcopalian merchant with many Jewish partners in trading ventures on the West Indian Island of Barbados. Barbados remained stubbornly royalist throughout the Interregnum, so Cromwell attempted to punish them economically and militarily. When Parliament passed the Navigation Acts to punish the Dutch for poaching on English territories, Davidson and his Jewish backers suffered financially from the loss of trade. Provoked by their continued resistance (a resistance Cromwell unwittingly fostered by banishing many Scots and Irish loyalists to the Island), Cromwell sent the Navy to Barbados and impressed over 4000 men into the ships of the Republic. During this mission, the English navy seized several Dutch ships, including the *Mary of London* "owned by Sir William Davidson and taken at Barbados with five other Dutch ships."⁵⁷

Davidson had other reasons to be upset. The English Puritans were threatening to expand their economic embargo of Holland into a full-fledged military campaign. To fulfill his role as the English Gideon, Cromwell would eventually have to meet the Catholic Amalekites in battle, and he could only do that on the Continent, since they had already been extirpated from England. In 1657 George Fox, the leader of the Quakers, rebuked Cromwell for not attacking Rome, which probably means that by 1657 the planned invasion had been called off. But it also suggests William Davidson and his network of Jewish merchants and intelligencers were rightly concerned during late 1654 and early 1655 that an invasion of Holland was afoot.

The founding of the Masonic Lodge in Newport, Rhode Island, in 1658 was a sign of this concern and evidence of growing disenchantment with Puritan and Quaker attempts to convert the Jews. The Jews had relocated to Rhode Island because of its reputation for religious tolerance at a time when Cromwell was making their lives economically difficult in Barbados, religiously difficult in England by proposing conversion instead of tolerance, and physically difficult in Holland by considering a military invasion of their only safe outpost. The first Jews in America were also Masons. The evidence for Jewish-Masonic contact in Holland in the 1650s thus provides a credible historical context for an otherwise puzzling document that recorded a meeting of Masons in Newport in 1658: "wee mett at y House of Mordecai Campunall and after Synagog Wee gave Abm Moses the degrees of Maconrie."⁵⁸ According to Katz, "Masonic historians have instead chosen to ignore the possibility, no doubt reluctant to claim Jews as the first known Masons in America. Such early connections between Jews and Masons would hardly

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be surprising, given the strong cabalistic, magical, and Hermetical associations of the movement in the 17th Century, and the many later Jews who became Freemasons.”⁵⁹ Jewish historians share this reluctance; they “shy away from accepting this Masonic document, no doubt because of an unwillingness to confirm that the first Jews in English America were Freemasons.”⁶⁰ Katz believes the Jewish Freemasons of Newport probably came from Barbados, where they had been tolerated along with the Quakers. However, the Scottish connection of certain Jews in Barbados, as well as Amsterdam, suggests another explanation for the Masonic ceremony in 1658.

The time was ripe for Jewish-Royalist collaboration, and Charles II exploited the opportunity. In 1652 Charles ordered John Middleton, his lieutenant-general in Scotland, to travel to the Hague to obtain supplies for a Scottish rebellion. In the Hague, Middleton contacted Davidson and his network of Jewish agents and intelligencers, whose economic interests had been adversely affected by Cromwell’s Navigation Acts. As a result of the contact, the Jews expressed a willingness to contribute financially to Middleton and Davidson’s plan for an uprising in Scotland.

In 1654 Menasseh ben Israel had been languishing in Holland since publication of *The Hope of Israel*. The war between England and Holland prevented him from traveling to England when messianic fervor was burning red-hot. When he arrived, the ardor had cooled as the Puritans reflected more soberly upon the fact that the Ashkenazim might have different habits than the people the Puritans read about in the Old Testament. At the still point which indicates the turning of the tide, Menasseh had become interested in Queen Christina of Sweden, a philo-Semitic bibliophile who had purchased a number of Hebrew books from him. Menasseh hoped to parley his role as the agent purchasing books for her library into becoming her mentor so he could persuade her to let the Jews emigrate to Sweden.

His plans were dashed when she abdicated in June of 1654. Disillusioned with sectarian fragmentation besetting the Protestant cause, Christina went off to search for a “higher” version of Christianity that would eschew religious strife and incorporate the *prisca theologia* Reuchlin had descried in the Hebrew scriptures. Christina, who eventually founded a secret Academy for esoteric studies, was drawn to a “higher” Christianity strikingly similar to Freemasonry. Christina’s public conversion to Catholicism understandably provoked a barrage of criticism. When asked if she were Lutheran or Catholic, she replied, “I myself believed in a third religion, which, having found the truth, has cast aside the beliefs of these established churches, because it has rejected these beliefs as untrue.”⁶¹

The Jews were only too happy to oblige her in her quest. In July Christina arrived in Hamburg with her entourage, including a number of well-connected Jews, among them her physician Dr. Benedict De Castro and Abraham Texeira, the wealthy banker, at whose house she stayed. The Puritans were scandalized.

The feelings were mutual. Angered that Carl X, her successor, had allied himself with Cromwell after her abdication, thereby associating her with a regicide, Christina denounced the Protector publicly. The Puritans responded in kind. One propagandist (known only by the initials I.H.) published *A Relation in the Life of Christina*, accusing her not only of taking up residence in Hamburg with a Jew, "a man, who is by profession, a sworn enemy of Jesus Christ,"⁶² but also of having sexual relations with him and of being waited on by demons which she and the Jew conjured.

Christina moved to Antwerp in August, where she lodged with another wealthy Jew, a friend of Texiera. Hoping to get reimbursed for his services as book dealer, Menasseh traveled to Antwerp to meet with Christina. When the meeting came to nothing, Menasseh turned back to England. Aware Menasseh was again working for Cromwell, Christina arranged a meeting with Charles Stuart in October and assured him of her support. More importantly, she assured him of the support of the network of Jewish bankers and merchants she had assembled since her abdication. Delighted by the prospect of significant financial support, Charles knighted William Davidson, his contact with the Jews, for his role in bringing all of this together.

Charles also enlisted the support of Sir Marmaduke Langdale, another Catholic convert with mystical inclinations who had converted after seeing a vision in a magician's glass in Italy. Langdale was "very sorry" the Jews agreed with Cromwell and did his best to convince them to change sides. "The Jews," Langdale informed Charles,

are considerable all the world over, and be great masters of money. If his Ma'ty could have them or divert them from Cromwell, it were a very good service. I heard of this three yeares agoe, but hoped the Jewes, that understand the interest of all the princes in the world, had bene too wise to adventure themselves and estates under Cromwell, where they may by his death or the other alteration in that kingdome runn the hazared of an absolute ruine but they hate monarchy and are angry for the patent that was granted by King James to my Lord of Suffolke for the discovery of them, which made most of the ablest of them to fly out of England.⁶³

Charles sent Langdale to Brussels to meet with the Jews. These meetings probably deepened Puritan suspicion of the Jews. Before long the Puritans were convinced a Catholic-Jewish conspiracy was afoot. They were, of course, correct. In September 1655, the Duke of Ormonde visited "the Jewes sinagogue" in Frankfurt, to get more financial support for Charles' planned invasion of England.⁶⁴

One month later, in October 1655, Menasseh finally arrived in London. It was an inauspicious moment for a number of reasons. Messianic fervor had cooled considerably since 1650. Moreover, because of Christina's public attack on Cromwell and her public association with Jews, including Menasseh, the Puritans viewed Jews with increased suspicion. The Puritans who had been so effusive in emulation of Jewish mores as garnered from their reading of the Old Testament now felt

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the Jews could not be trusted. Even John Dury, who had been instrumental in interesting Menasseh in coming to England, was having second thoughts. Dury felt England should “go warily and by degrees,” because the Jews “have ways beyond all other men, to undermine a state, and to insinuate into those that are in offices, and prejudicate the trade of others.”⁶⁵ The Puritans must have known Jewish money supported the Glencairn rising, which General Monk had just put down in Scotland, since Davidson and Moray were involved and they were Charles’ contacts with the Jews. The Puritan suspicion of the Jews came out in the open when Prynne, who had justified the regicide, published his *Short Demurrer to the Jews* shortly after Menasseh’s arrival in England.

This change in public opinion had its effect on Cromwell. The readmission of the Jews had become politically impossible. In response to the public outcry, Cromwell put conditions on re-entry that the Jews found unacceptable. A report circulated that “Cromwell says it is an ungodly thing to admit the Jews.”⁶⁶ Cromwell also wanted more money from the Jews than they were willing to pay. The Jews wanted assurances from Parliament, “for their being there with safety,” which Parliament was no longer willing to give.⁶⁷

As a result, by February the deal had fallen through. As soon as the Jews learned of Menasseh’s failure to reach an agreement with Cromwell, they arranged a meeting with the exiled Charles II in Bruges, where they assured him they had never approved of Menasseh’s mission to Cromwell. Menasseh was the sacrificial lamb that sealed the covenant between the Jews and the Stuarts. As a *quid pro quo*, the Jews would abandon their support of Menasseh and the now discredited Puritans. The Masonic conspiracy, as their part of the deal, distanced themselves from the policies of the Enthusiasts, in particular their desire to convert the Jews. The assurances were most certainly oral, but they appeared in print too. In his *Themis Aurea. the Laws of the Fraternity of the Rosie Cross*, Michael Maier stated unequivocally “That the Brethren of the Rosy Cross does neither dream of, hope for, or endeavour any Reformation in the world by Religion, the conversion of the Jews, or the policies of Enthusiasts They who bend their thoughts to change Commonwealths, to alter Religion, to innovate the Arts, make use very often of most despicable instruments to do their business.”⁶⁸

So, during the summer 1656, “some principal persons of the Hebrew nation residing in Amsterdam”⁶⁹ abandoned Menasseh and approached John Middleton indicating they were ready to put their financial resources at the disposal of Charles Stuart to restore him to the throne of England. Charles was delighted. On September 24, 1656, while still in Brugge, Charles II told Middleton to “Assure the Jews of our gracious disposition.” When he met with the Jews in Amsterdam, Middleton was also to

behave yourself in this commission wee have given you to the Jewes in such manner as upon their behavior to you shall judge fitt, and if you find the same good disposition in them towards our service which they expressed to you heretofore, by assuring them of our gracious disposition and how willing we shall be (when

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God shall restore us) to extend our protection to them, and to abate the rigour of the Lawes against them in our several dominions, and ... they shall lay a signal obligacion upon us, it will not only dispose us to be gracious to them, and to be willinge to protecte them, but be a morall assurance to them that wee shall be able to do whatsoever wee shall be willinge when we can justly publishe and declare to all men how much we have bene beholdinge to them and how farr they have contributed to our restoration.⁷⁰

In a second letter the same day, Charles continued:

whereas you have represented to us the good affection which some principal person of the Hebrew Nacion residing in Amsterdam have expressed towards our service, and that they have assured you that the application which has been lately made to Cromwell on their behalfe by some members of that nacion hath been without ther consent, and is utterly disavowed by them, and they are desirous of all offices to express their good will to us and desyre our reestablishment.⁷¹

Charles then moved to the brass tacks of the deal. In exchange for “contributions of mony, Armes or Ammunition,”⁷² Charles would readmit the Jews to England, and thereafter he would exert no pressure on them to convert. This was especially attractive to the Jews because Quaker proselytizing in Amsterdam was causing increasing resentment in the synagogue.

Freemasonry made this new alliance possible. It proposed a new *modus vivendi* that avoided the pitfalls associated with the discredited enthusiasm of the Puritans and Quakers. As part of the royalist Masonic cabal in the Netherlands, Constantijn Huygens had contacts with Moray and Davidson as well as Jews like Rabbi Jacob Jehuda Leon, who took his model of the Temple to London in 1675. Rabbi Leon also designed a coat of arms for the English Grand Lodge that is “entirely full of Jewish symbols.”⁷³ The motto for the lodge is “Holiness to the Lord,” but upon closer inspection the motto is trodden upon by figures with the hooves and haunches of goats. Rabbi Leon was consulted on various architectural projects, and his model of the Temple figured in the design of the new Amsterdam synagogue. Shuchard thinks Leon may have been a mason because “when a Jew was particularly proficient in his profession,” the Amsterdam guilds “were forced to admit him.”⁷⁴ Davidson became friends with another Rabbi, Jacob Abendana, at around the same time. Freemasonry provided a forum for the exchange of ideas of intense interest to the Christians. It also provided protection for the Jews. Both were bound by vows of secrecy and loyalty; both were united by a desire to learn the secret knowledge of Cabala and by a desire to find practical application for that knowledge, be it in buildings or governments.

They soon had their chance. Cromwell died in September 1658. When the incompetence of Cromwell’s son Richard soon became apparent, the royalists increased their activity in Scotland, where a resistance movement had been active since January 1654. One of Cromwell’s lieutenants, General Monk, had been appointed military governor of Scotland. Unlike Cromwell, Monk not only did not dislike the Scots under his rule, he fraternized with them in a way that the

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Protector would have found unseemly. That fraternizing led to its logical conclusion when Monk, perhaps initiated by Tessin the Swedish architect in charge of his fortifications at Leith, became a freemason. Because Monk had an intelligence network informing him of the mood of the locals, he must have been aware of the massive shift in sentiment after Cromwell's death. Scottish preachers referred to the Scots as Israelites who would soon be led from bondage to Pharaoh out of Egypt, and before long Monk found himself wondering if he was the Moses that was supposed to lead them. When Monk joined the lodge, he gained access to their intelligence network as well, and what he learned convinced him that the time was ripe to switch sides.

In November 1659, the Army of Scotland, with Monk at its head, marched south to free England from "the Tyranny and Usurpation of the Army."⁵ In January 1660 Monk joined forces with Sir Thomas Fairfax and the Duke of Buckingham, "an old Mason,"⁶ at York, where they pledged the support of the northern counties. On May 1, Charles issued the Declaration of Breda, which made universalist Freemasonry the basis for religious toleration in England under the restored monarchy. When Charles landed at Dover later that month, Monk was there to greet him. To show that there were no hard feelings over the role which Monk had played in the murder of Charles' father, the restored Stuart king took the reins of governance from Monk's hands and made him Duke of Albermarle for his troubles. He also made Monk one of his closest advisors.

During one of his first consultations with the new king, Monk in collaboration with Augustin Coronel, a Portuguese Jew who had settled in England in the early 1650s "as a merchant and royalist agent...receiving and distributing funds for the exiled King,"⁷ proposed that Charles II should marry the Portuguese Infanta, Catherine of Braganza. It was Coronel who came up with the idea in April, one month before Charles returned to England. Coronel had also played a major role in bringing the Jews around to abandoning Menasseh and Cromwell and supporting Charles instead. He was in close contact with David da Costa and Bento de la Coste, and may have known Solomon Franco, who would become Ashmole's Hebrew teacher, linking him to the Royal Society as well. Eventually Coronel would become a Christian after being knighted by the king, but all of the crucial services he performed leading to the restoration had been performed as a Jew in collaboration with other Jews.

The eclipse of Puritanism caused the Puritan bard John Milton to fear he would be tried for treason and regicide before finishing his masterpiece *Paradise Lost*, but it did not diminish the use of Hebrew imagery in English poetry. Cowley used it in his "Ode upon His Majesties Restoration and Return," in which he "portrayed the King, his brother James and Monk as Jewish heroes":

Me-thought I saw the three Judaen Youths
(Three unhurt Martryes for the Noblest Truths)
In the Chaldaen Furnace walk

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Tis the good General [Monk], the man of Praise
Whom God at last in gracious pitty
did to the' enthralled nation raise
Their great Zarubbabel to be,
To loose the Bonds of long Captivity,
And to rebuild their Temple and their city.⁷⁸

Charles was true to his word. When London merchants asked Charles to expel the Jews who had settled in London *sub rosa* during the Protectorate, Charles instead favored the Jewish merchants. Resentment of the Jews was not going away, no matter how much the king favored the people whose money had brought him to the throne. On December 16, the goldsmith Thomas Violet issued a Petition against the Jews taking issue with the religion "Mr. Moses, their High Priest and other Jewes" practiced openly in London "to the great dishonour of Christianity and public scandal of the true Protestant religion."⁷⁹

In a nation burnt out from the excesses of Enthusiasm, this public zeal for Christianity fell on deaf ears. Sensing this, the Jews pressed for "endenization" and found widespread acceptance among the tolerant Masons running Charles' council. Many of his advisors needed no encouragement. Davidson pressed the king for the rapid endenization of his business partners as a reward for their support of the Restoration. The king obliged, hoping wealth from their gold-mining and trading ventures would pour into the royal coffers. In his history of the Jews in England, Cecil Roth says Jewish influence increased under Charles, who was "liberal in issuing patents of endenization" and who raised "the little Jew" Coronel to knighthood in gratitude for his marriage, which brought him the colony of Tangier and a significant increase in wealth.⁸⁰ The Jewish agent La Costa brought the dowry to England, and in gratitude Charles bestowed upon La Costa's associate Isaac Israel de Piso, a gold chain as a "Mark of our Royall Favour."⁸¹ Collaboration this intimate could not have occurred under Catholic or even Protestant auspices, as Cromwell's failure to admit the Jews made clear. Freemasonry made it possible because Jews and Freemasons shared a common goal; they both wanted to restore a great thing which had been lost. "Like Davidson, Moray, and the Scottish Masons who returned from exile, Rabbi [Jacob] Abandana and the Jewish royalists would seek a revival of the ancient sciences of Solomon, by which 'the holy Temple' could be rebuilt within the adept and restored to its place in the center of the cosmos." Jew and Christian could unite in the worship of the same god, "the Grand Architect of the Universe," whose anointed king was now on the throne.

III

Yates says, "It is obvious that the Puritan worship of Jehova would be conducive to Cabalistic studies,"⁸² but the Interregnum Years were not good for Freemasonry. Once the news of the Puritan revolution spread to the continent, the Prot-

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estant remnant of the Rosicrucian era pricked up its ears and thought of migrating to England. In 1640 Samuel Hartlib published his version of *The New Atlantis*, a utopia entitled *A Description of the Famous Kingdom of Macaria*. Comenius heard the call and migrated to England, where he felt it was now possible to build the New Atlantis the Rosicrucians had longed for since the Counter Reformation dashed their hopes on the Continent. John Dury published a similarly optimistic work. And John Milton published his work on universal reform in education in 1641.

The sense a new era was about to dawn soon died amid the realities of civil war. The Invisible College proposed in *The New Atlantis* and other Rosicrucian writings did not become a real college during the Interregnum. If anything, it became even more invisible so as to stay out of trouble. Christopher Wren, who was to become England's greatest architect at the time of the Restoration, told Evelyn "there were no masons in London when he was a young man."⁸³

Once the Puritans were driven from power, the king, brought back by a conspiracy of Jews and Freemasons, would be favorably disposed to the other version of Cabala, known as "science." The reason is simple. Both movements derived from John Dee's Christian Cabalism. The exoteric part of that movement became the Royal Society; the esoteric part became Freemasonry, which popularized the cabalistic elements of Dee's thought when Newton mathematicized science. The large overlap between the early members of the Royal Society and the Lodge indicate the compatibility, if not the identity, of the two groups. Elias Ashmole, the promoter of John Dee, was admitted to the Lodge in 1646; Robert Moray, Charles II's agent with the Jews, became a member in 1641; both would later become members of the Royal Society. Gradually, the Rosicrucians who gathered around Robert Boyle, Robert Hooke, John Wilkins, and Christopher Wren formed the "Invisible College" at Oxford that would be the predecessor to the Royal Society. In 1658 John Heydon published *A New Method of Rosie-Crucian Physick*, in which he stressed the Jewish origins of Rosicrucianism. Two years later, just after Charles's restoration, Heydon had dinner with the king and the Duke of Buckingham to explain how Moses was "father and founder" of the fraternity of the Rosey Cross "of the order of Elias or Ezekiel." Rosicrucians were initiated "into the Mosaicall Theory," then graduated to the "Natural Magic of Solomon."⁸⁴ To bring this ancient science to perfection as proposed by Bacon in *The New Atlantis*, Moray, Bruce, Evelyn, Ashmole and other Masons founded the Royal Society.

Forty years after Mersenne demolished Fludd, Dee's tradition was still going strong in England, even though, after the publication of Meric Casaubon's attack on Dee, it was no longer politically astute to mention his name. Even after the founding of the Royal Society, English science was still Jewish science; it was still cabalistic, symbolical, and numerological. It had not changed since Reuchlin. Rev. John Wilkins, his disciple, wrote that "important scientific and technologi-

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cal information was encoded in the Jewish scriptures.”⁸⁵ Science was still bound up with the *prisca theologia*; it involved recovering the lost wisdom of Adam and using that knowledge to reconstruct the Temple of Solomon. “If you believe the Jews,” Wilkins wrote, “the Holy Spirit hath purposely involved in the Words of Scripture, every Secret that belongs to any Art or Science, under such Cabalisms as these. And if a Man were expert in unfolding of them, it were easie for him to get as much Knowledge as Adam had in his Innocency, or Human Nature is capable of.”⁸⁶

Rosicrucian “science” existed on three levels for members of the Royal Society, just as it had for John Dee: mathematics and mechanics for the lower world, celestial mechanics for the higher world, and angelic conjuration for the realm above the celestial spheres. Technological innovations were linked to the construction of Solomon’s Temple, and drew on sources as diverse as Vitruvian architecture, Dee’s reading of Euclid, Fludd’s mechanical tracts, and Kircher’s works on magnetism.

At the time of its founding in 1662, the Royal Society was a continuation of Dee’s anti-Catholic crusade on behalf of Elizabethan British Imperialism. “Science” never lost sight of its political beginnings, but it had to consider what had happened in England in the intervening years. The science that Robert Boyle and his colleagues articulated in the Royal Society was intended as an antidote to the religious enthusiasm of the 1740s and ‘50s. The Jehovah that ordered Cromwell into battle was replaced by a Deity whose main characteristics could be seen in the order and harmony of the universe he had created, and then left to run according to its own rules. Human society should imitate the order in nature if men wanted to live orderly and harmonious lives. Men who felt they could ignore nature and discern the mind of God directly through private revelations threatened this order. These men—the Puritans, Quakers, Ranters, Diggers, and Fifth Monarchy Men—had implemented the Protestant vision—a conflation of Muentzer and Luther that was a combination of *sola scriptura* and mystical visions—and had failed. England was tired of prophets with visions. But it also feared atheism. Boyle’s antidote to those visions was threatened from the other direction by writers like Hobbes, who wrote *Leviathan* in 1651 out of his experience of chaos in the English civil war. Hobbes and his followers felt that motion was inherent in matter, and because of that fact there was no need of divine providence in a universe which ran all on its own accord. This vision of the universe would find its fulfillment in Marx, but it had devotees before the end of the 17th Century, as we shall see.

The Royal Society was drawn toward a universe that was orderly and harmonious without fussy overseers, either in the spiritual or political realms. The stars that, according to Aristotle, moved through the heavens because angels pushed them, were replaced by bodies that continued in motion until acted on by something that would slow them down. Newton called that force gravity, which meant seriousness, a characteristic he thought inherent to God but not intrinsic to matter. It was a perfect description of the new capitalist society and its latitudinarian

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Episcopal underpinnings that those tired of enthusiasm and yet fearful of materialism hoped to create with Charles on the throne.

The change in English intellectual life was profound and as vehement as the rejection of enthusiasm that took place, as Christopher Dawson put it, when “men like Nicholas Barbon, the son of Praisegod Barebones,” and other “children of the saints” became “promoters and financiers.” God, “who would personally whisper in the ear of Praisegod Barebones, had become the architect of the universe for his son.”⁸⁷

Boyle’s philosophy allowed economic activity without a meddling sovereign or atheistic chaos of the sort Hobbes feared. Bishop Edward Stillingfleet, whose worldview was the antithesis of Milton’s, felt attracted to the new world. In contrast to Puritan zealots who felt God would not bless England as long as some papist was still celebrating popish rites somewhere, Stillingfleet instilled a tone of mockery into religious discourse from which the English character would never recover. Men of property who could look after their own affairs without appealing to an absolute sovereign replaced zealots like Milton. God became a constitutional monarch in England years before the king did.

If the Royal Society under Boyle was drawn to that vision was drawn to that vision when it was founded in 1662, the vision of Solomon’s Temple sat inaccessible across a great chasm that could not be crossed according to the methods the society had inherited from Dee. Indeed, for its first 20 years, it looked as if this child would perish in its cradle, the victim of rude attacks from those who felt that its Jewish science was incompatible with a Christian society.

In December 1662 Samuel Butler denounced the Royal Society as practitioners of Jewish Science. Butler was a royalist who, taking up the accusation James Howell had leveled earlier, claimed judaizing had taken root in Scotland.

For Hebrew roots, although they’re found
To flourish most in barren ground
He had such plenty as sufficed
To make some think him circumcised.

Sir Hudibras, the hero of the poem, combines the worst aspects of Judaic culture in Butler’s eyes. He is guilty of Puritan enthusiasm.

Such as build their faith upon
The holy text of pike and gun
Decide all controversies by
Infallible artillery
And prove their doctrine orthodox
By apostolic blows and knocks,⁸⁸

In referring to “Infallible artillery,” Butler probably meant Cromwell, but in his dislike for things Jewish, Butler conflates two forms of Judaizing that were at odds with each other—Puritan enthusiasm and Masonic Cabala. The revolutionary movement in England had split in two, and those two factions waged war on

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each other. Just as Ziska would turn on the Taborites, just as Muentzer would turn on Luther, just as Robespierre would turn on Danton and Philippe Egalite, and just as Stalin would turn on Trotsky, so the Cabalists turned on the Enthusiasts, even though they were part of the same movement. But Butler correctly saw the Jewish subtext shared by Puritans and Masons in the Royal Society. The revolutionary spirit had jumped from one Judaizing movement to another, but the commitment to revolution as a prelude to heaven on earth remained constant. The end was the same, even if the means changed. In part II of *Hudibras*, which appeared in 1663, Butler has Hudibras justify the oath-breaking and sedition of the Presbyterians, whom he refers to as a "synod of rabbins," by appealing to "Jewish precedent":

The rabbins write, when any Jew
Did make to God or man a vow
Which afterward he found untoward
And stubborn to be kept, or too hard,
And three other Jews o' th' nation
Might free him from the obligation:

And have not two saints power to use
A greater privilege than the Jews?⁸⁹

Like Butler, Samuel Parker conflated Puritans with Masons. "There is," he wrote, "so much affinity between Rosi-Crucianism and Enthusiasme, that who-soever entertains the one, he may upon the same Reason embrace the other."⁹⁰ What these two opposing groups had in common was their connection to the Jews and the revolutionary spirit. Parker linked Rosicrucians and Jews as brothers in sedition. He also attacked the Cabalistic tradition, whether practiced by Jews like Isaac Luria or Christians like John Dee or, in this case, Kircher:

I know of nothing more precarious and destitute of tolerable pretenses then these Cabalistical Traditions, being only a late and silly invention of the Jewish Rabbins ... and yet Kircher ... would have everyone that does not believe in the Divine Origin of the Cabala to be convicted of Heresie as an Enemy to Divine Providence. But, for my part, I cannot understand how any Rational man can be at all concerned for so vain and frivolous an Invention of the Modern (i.e., Trifling) Rabbins. But he that could find all the Learning of the world in an Egyptian hieroglyphik may find all the Articles of his faith in a Rabbinical Fable.⁹¹

From the orthodox Christian perspective Jews were odious because of their "obstinate adherence to the Mosaick Law."⁹² The Jews were also notorious for distorting scripture. "They who are acquainted with the Customes and Tenets of the Modern Jewes, know what petty analogies they retch from Scripture, to abet their fond and ridiculous usages, indeed their pettinesse is so odde and surprising, that were it in any other matter, they would be as delightful as impertinent."⁹³ Christians who took them seriously were even worse, because in incorporating perverse Jewish misreadings into their books—he mentions Reuchlin's *De Arte Cabalisti-*

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ca—they not only corrupt Christian dogma, they also open the door to sedition and revolution by promoting the imitation of Jewish revolutionary thought.

The attacks did not deter the devotees of Rosicrucianism and Freemasonry from their continuing appropriation of Jewish material. Heydon, who had the king's ear when he dined with him, "stressed the Jewish origins of Rosicrucian science, utilized Hebrew letters and cited the writings of Josephus on geomancy, Ibn Ezra on sun dials and spheres, and Abraham the Jew on Alchemy."⁹⁴ Freemasonry focused Cabala on a practical project, the reconstruction of the Temple. Heydon was convinced that the Holy of Holies of the new Temple could be erected "by a process of Cabalistic meditation upon the names and attributes of God."⁹⁵ Kenelm Digby agreed, "confident if men's Minds were but truly fixt upon this Temple, they wound not prove such weather Cocks, to be turned about with the Wind of every false Doctrine, of some Atheistical Astrological vaine opinions: we should then be free from those disorders which threaten destruction to the Soul and disaster to the Common-wealth."⁹⁶ Heydon invoked Reuchlin, Pico, Agrippa, Valerianus, Khunrath, and Fludd in support of his belief that "The learned Hebrews say ... certain Divine poweres, or as it wer members of God, which by then Sepheroths ... have an influence on all things created."⁹⁷

By 1675, the Royal society was in crisis because it still had not disentangled itself from the legacy of Jewish science. Living in Holland, which was intellectually and geographically half-way between England and France, Constantijn Huygens was worried that his fellow Masons at the Royal Society were being overtaken by the French. Alarmed by the desuetude into which "Solomon's House" had fallen in England, Huygens felt the Royal Society could be revitalized by a visit from the famous Dutch Rabbi Jehudah Leon. Leon had created a model of the Temple of Solomon that had served as the model for the Jewish synagogue in Amsterdam. Huygens felt it might also be a model for English buildings, especially since fellow Mason Christopher Wren was then reconstructing St. Paul's Cathedral. Wren sent the master mason Abraham Story to Amsterdam to study Leon's design. Rabbi Leon's secret mission to rebuild the Temple was also related to the decline of Jewish science. In a letter, Huygens explained the "Solomonic purpose" of Leon's mission to Wren. "This maketh me grant him the addresses he desireth of me, his intention being to shew in England a curious model of the Temple of Solomon."⁹⁸ The purpose was to turn the new Cathedral into a Temple of Solomon, which occurred when the building was sealed off and consecrated in a secret Masonic ceremony. Huygens wrote letters of introduction for Leon, hoping to introduce him to the Masonic elite in England. It also involved introduction to the "Cabala," what Schuchard terms, "the unofficial conclave" of high level Masons "which Charles II used as a secret instrument of government." Arlington, along with Lauderdale, Buckingham, Clifford and Ashley Cooper, "maintained friendships with various London Jews, who entertained their wives and daughters at sumptuous dinners."⁹⁹

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Since the “secret circle” were involved in “mystic rites” at Ham House, Lauderdale’s London residence, Leon probably partook in their rites there and at the consecration of St. Paul’s. Leon also came up with the deeply ambiguous logo of the Grand Lodge in London. Since speculative masonry was based on operative masonry, Huygens and the other promoters of Leon’s trip to England probably hoped a spiritual breakthrough would follow construction of Solomon’s Temple according to Rabbi Leon’s design and the rituals that flowed from it. But no matter how helpful the trip was in terms of Freemasonry, it did little to jolt the Royal Society out of its cabalistic lethargy. Indeed, because of the intimate connection between Cabala and the Architecture of the Temple, Leon’s trip probably harmed the Royal Society by lending renewed credence to Jewish science.

Ultimately, it was the publication of *Philosophia naturalis principia mathematica* by Isaac Newton in 1687 which diverted the Royal Society from its slow decline into oblivion by putting physical science on a firm mathematical basis and thereby ending the Dee tradition of Cabala and numerology. The new mathematical philosophy of nature banished spirits from the universe; it also created a “world natural” as a model for the operation of the “world politick” in a similarly revolutionary fashion. Armed with the philosophical underpinning of Newtonian science, the newly ascendant Whigs and Masons could spread revolutionary politics through the absolutist Catholic states, undermining the need for traditional rulers and enabling a society based on “*laissez faire*” in politics and economics. Gottfried Wilhelm von Leibniz was one of the first to claim Newton had smuggled occult properties into his system to justify creation of an “English” universe, according to which God acted like a constitutional monarch. Magic was still in the system, but now it was called “gravity.” The explicitly occult imagery associated with Cabala and Cabalistic science was banished to Freemasonry, which became the main vehicle for disseminating subversive English ideas in Catholic countries. Revolution was the natural consequence of these Jewish-British ideas. Revolution came to England one year after the publication of *Principia Mathematica*, but the Glorious Revolution was different from the Puritan Revolution of almost a half a Century before. The Glorious Revolution was relatively bloodless; that experience coupled with the exposition of the mathematical laws of nature, led the Whigs, now the party of Revolution in England, to believe revolutionary forces could be harnessed for political ends.

IV

On June 10, 1688, panic spread among English Protestants when Mary, Queen of England, gave birth to a male heir to the throne. The young Prince of Wales was named James, after his father, James II, of the Stuart line, now king of England. James had ascended to the English throne in 1685, after his brother, Charles II, had died. Charles had converted to Catholicism on his deathbed. James, his brother, was a Catholic when he ascended the throne, and now it looked as if James would

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perpetuate the hold of the Catholic Stuart dynasty on the throne by siring an heir.

The Protestants reacted by unleashing a barrage of scurrilous propaganda against the royal couple. They could do this because a momentous change had taken place in English Protestantism during the course of Charles II's reign. The Roundheads and the Cavaliers, adversaries during the civil war of the 1640s had resolved their differences and coalesced into one pan-Protestant party. If any residual animosities remained, they were swept away by the prospect of England's return to the Catholic fold. And so the Whig propaganda machine, one of the most effective in the entire history of psychological warfare, went into high gear. Bishop Gilbert Burnet, who supported the Whig cause of Pan-Protestant unity, claimed that the infant Prince of Wales was, in reality, the bastard offspring of Edward Petre, James' Jesuit spiritual advisor, and a nun. Bishop Burnet then sailed for the Hague and told the same story to James' daughters, one of whom, Mary, was married to the Dutch Protestant prince William of Orange.

Anti-popish plots were rife in England during Charles' declining years. They were even the stuff of popular drama. John Dryden, fearing England would slide into anarchy when Charles died, published "Absalom and Achan" in 1681 as his defense of hereditary monarchy. A year later, Charles's brother and successor James attended Thomas Otway's play *Venice Preserv'd or a Plot Discover'd*, in which a Judaized Covenanter named Spinoza plots to restore the English Judaizers to the throne. Otway, according to Schuchard, "presented a nation on the verge of disaster."¹⁰⁰

After poisoning the minds of James' daughters about the newborn Prince of Wales, Burnet and other Anglican bishops and their Whig supporters approached William of Orange and urged him to come to London and take over the government. William needed little persuading. He was already embroiled in a cold war with Louis XIV of France and needed allies. Since France under the Bourbons had succeeded Spain as the premier Catholic power on the continent, William's logical allies were Europe's besieged Protestant minorities.

Louis XIV helped unify the Protestant forces when he revoked the Edict of Nantes in 1685. His action sent thousands of French exiles into Holland, much as thousands of Jews went there after expulsion of the Jews from Spain. Once in Holland, the Huguenots thirsted for revenge, and it was only a matter of time before they joined with the English. Louis XIV may have crushed Protestantism in France, but in doing so, he only assured a more virulent form of Protestantism would spring up in Holland when it made contact with the English Whigs. "Huguenot exiles ... formed centres of militant anti-Catholic opinion and carried on an organized campaign of public propaganda and secret agitation against the government of Louis XIV and the Catholic Church." The Huguenot Diaspora, according to Dawson, "instilled a common purpose into the scattered forces of Protestantism. Nowhere was this agitation stronger than in the Netherlands, where

... they entered into relations with the exiled leaders of the English opposition who had taken refuge in Holland from the victory of the monarchical reaction in England.⁷⁰¹

William responded to the Whig overtures by publicly denouncing his father-in-law's misdeeds, calling into question the legitimacy of the Prince of Wales. In November 1688 William landed at the head of an army provisioned by Jewish supporters, amid widespread anti-Catholic rioting and acts of iconoclasm, fomented by anti-Catholic Whig propaganda. James's supporters came to London to offer armed resistance to the Dutch usurper, but, perhaps because of the stress, James burst a blood vessel in his brain, which led to a stroke, which slurred his speech and impaired his judgment as he faced the battles of the next few crucial months.

Eventually, the king was captured by Dutch soldiers and brought to London under armed guard. In December 1688 James escaped and rallied the Jacobite troops in Ireland, where, at the Battle of the Boyne in July 1690, his troops were defeated by William of Orange. James then fled to France, where his supporters, familiar with the secret network that had restored Charles to the throne in 1660, established the Ecossais Masonic lodges in anticipation of another return of the Stuarts to the throne of England. The grandchildren of the men who sailed into exile in France with James in 1690 returned to Scotland with James' grandson, "Bonnie Prince Charlie," for the unsuccessful Jacobite Rising of 1745. The social cohesion of the Catholic Scots in exile was due in no small measure to the Ecossais Masonic lodges. Those lodges would attract thousands of Irish refugees, known as "Wild Geese," who would preserve the "Celtic" Masonic tradition while serving in the armies of sympathetic Catholic Kings. The Ecossais lodges would also spread to America, where they played a role in the American Revolution. On the continent, they would seek to preserve their identity in the face of a much subtler enemy, the Whig subversion and takeover of the lodges in England.

After William of Orange returned victorious from the Battle of the Boyne, he was determined to take revolution to Catholic France and to make the Jews pay for it. As one of his first public acts, he revoked the patents of endenization Charles had granted to the Jews. It was an act of singular ingratitude, but if William could treat his father-in-law so poorly, why should he treat the Jews any better, even if it was their money and materiel that put him on the throne? According to Cecil Roth's history of the Jews in England, the Glorious Revolution was "inspired by Englishmen ... executed by Dutchmen" and "financed by Jews."⁷⁰² William's biggest financial backer was Francisco Lopez Suasso, a Sephardic Jew from The Hague, who was elevated to the nobility as the Baron d'Avernas le Gras, after he "advanced the prince the enormous sum of two million crowns, free of interest for his adventure."⁷⁰³ Francisco de Cordova, acting for Isaac Pereira, "provided bread and forage for the troops,"⁷⁰⁴ and Dutch synagogues prayed for the success of the English cause. Similarly, the Jewish firm of Marchado and Periera financed Wil-

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liam's campaign in Ireland, where a number of Jews settled after William's victory. As the Protestants subdued Catholic Ireland, the Jews offered prayers of retribution in their synagogues for "our brethren, who are imprisoned in the dungeons of the Inquisition."¹⁰⁵ According to Roth, the English continued to use Portuguese Sephardic Jews in their campaign against Rome and the Holy Office.

It is tempting to say the Jews deserved Williams's ingratitude because they had turned on the house of the man who had so generously allowed them into England without undue financial burden, but we are talking about two different groups of Jews. The Dutch Jews, who had supplied the military materiel for William's invasion of England, followed him to Ireland, where they hoped to prosper as tax farmers. They profited from William's conquest, but the London Jews were forced to pay for his victory. The London Jews were shocked by William's lack of gratitude, causing Norman Roth to exclaim, "this is the first case of clear discrimination against the Jews simply for being Jews in a situation that applied without distinction to all subjects of the realm.... William ... was in many ways a medieval tyrant of a ruler."¹⁰⁶

In 1689 a Jacobite warned that William planned to "overthrow liberty of conscience in England." As a result, "all conscientious Dissenters will, with the Jews, be again forced to take their retreat," across the English Channel to Holland.¹⁰⁷ The Jews waited nervously to see what the new king had in mind. The English Jews were bitterly disappointed. They were conspicuously left out of the Toleration Act of 1689, which specifically excluded from its benefits "any person that shall deny in his preaching or writing the doctrine of the blessed Trinity."¹⁰⁸ To remain in England and do business there, the Jews once again had to pay large indemnities. William had deliberately excluded the Jews from the royal protection of liberty of conscience they had enjoyed under the Catholic James II, probably because he wanted to use them as a source of funds for further wars. The Jews were outraged and threatened to "remove their effects into Holland" rather than pay "the imposition which Parliament has designed to lay upon them." Sixty years later the anger of the Jews at William's war tax was still fresh in the minds of Englishmen and cited by Henry Fielding, novelist and Whig propagandist, who felt Scots were natural philo-Semites and English Jews "Jacobite Rabbins."¹⁰⁹

Christopher Dawson referred to the Glorious Revolution as "the greatest victory that Protestantism had won since the independence of the Netherlands themselves."¹¹⁰ The Glorious Revolution gave a new life to a Protestant Revolution, which otherwise tended toward peaceful coexistence, like the *modus vivendi* the Lutherans worked out with the Catholics in Germany. The Glorious Revolution not only "united Puritans and Episcopalians in defense of their common Protestantism," by choosing William of Orange, "the foremost representative of continental Protestantism," as its leader, "it inaugurated the long struggle against Louis XIV which broke the strength of the French monarch" and eventually brought down the House of Bourbon in France.¹¹¹

The Jewish Revolutionary Spirit

The vehicle for the Whig assault on Catholic France was Freemasonry, after it had been purged of its Scottish and Jacobite associations. The Lodge became the vehicle for Newtonian ideas too, proposing as an alternative to the Catholic Christ of the Counter Reformation, the Grand Architect of the Universe, “who had constructed the cosmic machine and left it to follow its own laws”¹¹² in the same way the new constitutional monarch had handed over the English economy to Whig merchants and landlords. Newton provided the metaphysical foundation for Whig foreign policy:

In the aftermath of the Revolution of 1688-9, liberal Christianity wedded to the new science was offered to an English and eventually to a European audience as a binding social philosophy capable of reconciling diverse Protestants and of sanctioning a stable social and constitutional order, born in revolution but intent upon repudiating revolution as an instrument of change. Newton’s mechanical universe ... became the natural model for the triumph of the Whig constitution.¹¹³

The Glorious Revolution “gave Protestant bourgeois culture a classical form which was completely lacking in the undiluted Puritan tradition, as we see it in New England at this period,” but its effect would be even greater in Catholic France:

it was in France rather than in England that the revolutionary consequences of the new ideas were most fully realized and the attack on the traditional Christian order was pressed farthest, though the French enlightenment owed much of its success to the achievements of the English revolution and to the influence of English ideas. But in France there was no room for a Whig compromise. The majestic unity of French absolutism and Catholicism stood like a fortress which must be destroyed before the city could be taken by the forces of liberalism and revolution.¹¹⁴

One of the first to understand that a new era had dawned when William of Orange became king of England was John Locke, whose *Essay Concerning Human Understanding* appeared in 1690. During the crucial decade of the 1680s, Locke resided in Rotterdam at the home of Benjamin Furly, a Quaker expatriate whose father had supported the Commonwealth under Cromwell. Furly *pere et fils* had become *personae non gratae* during the Restoration and had repaired to the Low Countries, which had been a safe house for revolutionaries ever since Philip II allowed the Jews to migrate to Antwerp in the mid-16th Century. Furly, like Nicholas Barbon, had undergone a subtle evolution in thought in the last half of the 16th Century, moving from Enthusiasm to freethinking. He acquired a library of heretical books and attracted a salon willing to discuss the ideas therein. John Locke was one of those freethinkers; at Furly’s salon in Rotterdam he met even more radical thinkers in what Jacob described as the Dutch “entrepot between English republicans, Dutch Dissenters, and French refugees”¹¹⁵ expelled when Louis XIV revoked the Edict of Nantes. These groups shared a common hatred of French Catholic Absolutism. They differed on how to deal with the common

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enemy. For a moderate like Locke, the answer was constitutionalism. Men of good will and property should unite in free association and establish rules to live as free and equal citizens. The Masonic Lodge hovered in the background of this discussion as the model for the new Protestant polity.

At Furlly's salon, Locke met Anthony Collins and John Toland, radical Whigs whose views on religion he found appalling. John Toland had been sent to Rotterdam to study for the Presbyterian ministry. While there as a seminarian in the 1690s, he became acquainted with Furlly and the freethinkers in his circle. Toland would abandon Presbyterianism to become a Spinozist and a translator of Giordano Bruno, who concluded God and nature were one and the same. Toland emerged in the 1690s as the most radical of the Whigs, "a Protestant for political reasons, but ... not a Christian."¹⁶ A Protestant for political reasons is another name for revolutionary. Toland would show his devotion to revolution in his writings and by founding one of the first Whig Masonic lodges on the continent, the Knights of Jubilation. Toland was the fulfillment of the dreams of Dee and Bruno and the early Rosicrucian brotherhood. His goal wasn't "to abolish the materiality of the world but rather to abolish the immateriality of God."¹⁷ Toland spiritualized matter by making it God. In the process he dethroned God as the creator of matter. This transformation would have serious political consequences.

During the 1680s, before the Whigs came to power after the Glorious Revolution, they expressed their libertine and anticlerical views at places like the Calves' Head Club or the Kit-Cat Club, where they would don priest's robes and engage in blasphemous rituals, including one in which the pope was burned in effigy. Post-revolutionary London became a magnet for this sort of person until the Whigs, fearing they might be hoist on their own revolutionary petard, deported radical foreigners to Holland. Radicals like Toland and Collins went to Holland under different auspices: they were sent as agents of the Whig government, to spread ideas which were so subversive that the government would never allow their dissemination in England. Matthew Tindal was a member of the same radical group that sought to reduce Christianity to a purely natural religion. Because of the double standard at the heart of Whig cultural revolutionary politics, Tindal's works were published in Dutch but not in English.

To rebut the views of Toland and Collins, Locke would eventually write a book about the reasonableness of Christianity. But there is no indication that it influenced their thinking, which tended toward atheism and materialism. Like Furlly, Collins and Toland had roots that stretched back to the English revolutionary movement of the 1640s, and like Furlly they had moved from enthusiasm to freethinking. Out of these discussions was born the black operation known as the Enlightenment. The Whigs in England were intoxicated by the political implications of Newton's laws of motion. As Freemasons they knew the physical world was the basis of the political world. That meant that some application of Newtonian physics would allow them to predict and control political motion. That

meant the forces that had led to revolutions in the past could now be harnessed so that they would not get out of control. The relatively painless trajectory of the Glorious Revolution seemed the proof of that proposition. Man could now unleash the forces of nature without letting them get out of control. Some variant of Newtonian science, it was hoped, would come up with the formula which would control human passion, just as Ben Franklin would control lightning and render it not only harmless but useful by storing it in Leyden jars for later use.

This illusion would survive among the Whigs until the French Revolution, after which Mary Godwin Shelley, daughter of two Whig radicals, would offer a more pessimistic view of man's ability to tame the forces of nature in *Frankenstein*. During the 1690s, the Whigs, fresh from securing a new social order through scientifically controlled revolution, thought they could use the same forces of nature to bring down the Catholic monarchies of Europe. During the 1690s, "the driving force behind this political and religious radicalism came from England, from a political structure and constitutional order established by revolution."¹⁸ Newton claimed his system needed a God, the Architect of the Universe, to hold it together because motion was not intrinsic to matter. But, like Luther, Newton launched ideas that would sail beyond his intentions. The Newtonian system expelled angels from the universe, and some claimed it expelled God too:

The mechanical philosophy made it possible to conceive of the universe as matter in motion without the need to postulate a separate and eternal Creator. Republicans converted the result in philosophic pantheism into civic religion, and the dynamics of that credo gave coherence to the Radical Enlightenment throughout the 18th Century.¹⁹

On those terms, the Newtonian system became the vehicle for revolutionary thought on the continent, even though it was used to justify harmony and social order in Whig England.

V

In 1704, three years after the outbreak of the War of Spanish Succession, an 18-year-old Huguenot refugee, Jean Rousset de Missy, arrived in the Hague to start a new life free from the religious oppression of Louis XIV. Rousset de Missy carried with him, like a household god packed hastily for the flight, an abiding hatred for the Bourbon monarchy and the Catholic Church, whose identities Louis XIV had fused, at least in Protestant eyes, when he expelled the Huguenots. In 1705 John Toland coined the term "pantheism" to promote Spinoza's subversive ideas. The term quickly caught on in Holland among the Huguenot exiles, who were abandoning their Calvinism, or secularizing its key concepts, as the children of those who supported Cromwell's Commonwealth were doing in England.

Given his political views, it was only natural that Rousset de Missy would run into John Toland or Anthony Collins at Furlly's salon in Rotterdam, but by 1705 Toland had an organization of his own that was much more than just a place to dis-

cuss radical ideas. At around the same time that Toland invented the word “pantheism,” he and Anthony Collins founded a secret society known as the Knights of Jubilation in the Hague. We know about it from a paper in Toland’s manuscripts entitled, “The Hague, 1710,” which described the order and its ceremonies. Toland knew Sir Robert Clayton, and most probably from him he learned about Masonic practices and terminology, or he could have learned about secret societies from radical Whig libertines at the Kit-Cat Club, which called its members “Knights” and which staged a procession through London in 1711 culminating in the symbolic immolation of the pope.

By 1710 Toland and Collins had recruited many French Huguenot exiles into the Knights of Jubilation. One was Prosper Marchand, who in 1720 became editor of Bayle’s *Dictionnaire*. Rousset de Missy became a member, and he, like Marchand and Levier, would achieve modest fame as a writer, translator, publicist, and propagandist. “Every one of these refugees,” Jacob notes, “possessed an affiliation with the book trade, and this gave them access to the nerve centre of the European Enlightenment. Through their publishing firms and journals they disseminated heterodoxy, the new science, and republicanism to French readers within the republic of letters.”¹²⁰ Eventually, publishers in the Knights of Jubilation “made contact with a new generation of publishers ... like Marc Michel Reya ... [who] became the leading publisher of the High Enlightenment, who gave to the world works by Rousseau, Diderot and d’Holbach, as well as a vast body of materialist and anti-Christian literature.”¹²¹

What has come to be known as the Enlightenment began as the Knights of Jubilation. After attaching themselves to the court of Eugene of Savoy in the Hague, Rousset de Missy and other Huguenot exiles served as agents for the English Whig government during the War of Spanish Succession.¹²² As British agents, Rousset de Missy and other Knights of Jubilation infiltrated the Belgian postal system. Beginning in 1706, Francois Jaupian, the postmaster in Brussels and director of the Belgian postal system, received payments from the British government that lasted well into the Walpole administration. Handsomely rewarded, Jaupian easily recruited other Belgian postal officials as British agents. Two, Douxfils and Felbier, were also connected with Eugene of Savoy’s court, which administered Belgium for the Austrian Habsburgs, traditional allies of the English in Holland to limit the power of the Bourbons, then the most powerful house in Europe. Douxfils’ brother-in-law

eventually married a woman who was to become Voltaire’s mistress. Indeed, when Voltaire went to the Netherlands in 1722, via a stop over in Brussels, it was probably Douxfils, a friend of the poet, Jean-Baptists Rousseau, who put Voltaire in touch with Levier and Picart in the Hague [who] ... tried unsuccessfully, to publish Voltaire’s epic poem *La Hendriade*.¹²³

Douxfils was a Spinozist, i.e., a materialist and a revolutionary subversive, who used the postal system to circulate forbidden materials. For years he received

packets from Marchand, Rousset, and other Knights and then passed them to his agents in France who used them in psychological warfare to undermine the Bourbon monarchy.

After 12 years of conflict, the English had grown tired of a seemingly never-ending war in the Netherlands, and the Tories rode that discontent to power in Parliament. As one of their first acts, they concluded the Treaty of Utrecht ending the War of Spanish Succession in 1713. Toland and his cabal of Huguenot publishers were suddenly agents without portfolio, but since the black operation was also a publishing venture, they did not need direct financial support to survive. What began as a spy network became a black operation whose purpose was the subversion of the Bourbon monarchy in France. During his career as publicist in Holland Rousset de Missy became an enforcer for Whig politics on the continent, whose “overriding goal, from the 1690s until well into the 1750s” was “the subversion of French absolutism.”¹²⁴ “One goal,” we are told, “inspired the advocates of this alliance: the defeat of France, and after the Treaty of Utrecht (1713) when military defeat was not longer possible, the gradual subversion of French absolutism.”¹²⁵

After that treaty, the shooting war against France became a propaganda war. Huguenot exiles translated the subversive ideas of radical Whigs like Toland and Collins into French, and those ideas then circulated through the French-speaking world with the cooperation of the Belgian postal officials. Rousset de Missy appropriated Toland’s term “pantheism” and soon became its apostle to the French. As a result, “the literature of the Enlightenment, much of it produced in the Netherlands, served to undermine the ancien regime in France.” In 1714 Toland translated Giordano Bruno’s *Spaccia* into English, and Rousset shortly thereafter translated into French the book that proposed that God was infinite matter.

The books the Knights published best show the subversive nature of this enterprise. Works like Voltaire’s *Urania*, Toland’s Masonic liturgy *Pantheisticon*, Diderot’s pornographic *Les Bijoux discret*, as well as his Dictionary, and, most importantly, *Le Traite de Trois Imposteurs*, had one common denominator: subversion, either of the faith or the morals of the French. Rousset’s colleague Levier also sold pornographic works like *Les Amours pastorales de Daphnis and Chloe* from his shop in the Hague. The book turned up in Baron Hohendorf’s library; he probably bought it from Levier.

Pornography would increase in importance through the 18th Century. Eventually, pornographers at the Palais Royale under the protection of the Duc d’Orleans would defame Marie Antoinette and destabilize the Bourbon dynasty. Marchand’s library, which was probably a catalogue of the subversive books the Knights were channeling into France, was also a catalogue of the intellectual decay of Protestantism. The “intellectual odyssey” that began with Calvin soon made way for “libertine literature, the new science, Toland, Collins, Tindal, works on the Hermetic tradition, hieroglyphs and Freemasonry (not to forget a few mildly pornographic, yet philosophical pieces like Diderot’s *Les Bijoux in-*

discrets).¹²⁶ This use of pornography for political subversion would culminate in the works of the Marquis de Sade, who learned his trade while incarcerated in the Bastille reading works Marchand and his fellow Knights had been disseminating for decades. Rousset de Missy promoted Diderot as the “second La Mettrie,” but it was the first La Mettrie, in particular his *L’homme Machine*, which de Sade read avidly in prison, and which inspired de Sade to say “woman is a machine for voluptuousness” in *Justine*.¹²⁷

Enlightenment publishers pursued their literary projects in Holland because “Dutch law enforcement against forbidden books was from city to city almost non-existent, and book dealers who could move their wares about from place to place were particularly immune and therefore particularly free to enter the trade in forbidden books.”¹²⁸ So people like Marchand could create “literary projects” that were “often infused with subversive and polemical overtones.”¹²⁹ The subversives were also shrewd businessmen, allowing their black operation to continue for decades despite the vagaries of English politics. The combination of Dutch tolerance and English *laissez faire* economics left “Enlightenment publishers like Marchand, relatively free to pursue their profession and intellectual interests in the Netherlands. The link between publishing and the spread of the Enlightenment seemed self-evident and probably a source of enormous personal pride.”¹³⁰

In 1711 Rousset de Missy passed a manuscript to Levier that would have an enormous political impact on the *ancien regime*. The *Traite de Trois Imposteurs* purported to show that Moses, Jesus, and Mohammed were frauds, not even well-versed in the magic they practiced to befuddle the credulous mob. Given the similarities between the *Traite* and Bruno’s *Spaccio*, and the fact that Toland would translate the *Spaccio* into English and Rousset would translate it into French, it is likely that Rousset got the ms from Toland. The ideas of the *Traite* certainly fit in with Toland’s ideas. The *Traite* claimed the miracles attributed to Moses and Jesus were accomplished by magic. (Toland had written a manuscript found among his private papers claiming Jesus was a magician.) Like Jesus, Moses was the son of a magician; Moses became an Egyptian priest, becoming thereby privy to their “pretended magic” to mobilize and deceive the “credulous” Hebrews. Freud made similar claims against Moses, claiming he wasn’t really a Jew in *Moses and Monotheism* two centuries later.

With the world’s major religious figures discredited, the author of the *Traite* then proposed the new religion of nature as the substitute for the failed religions of Judaism, Christianity, and Islam. That new religion was based on a much more radically materialistic science than the Newtonian physics the Whigs were promoting for general consumption in England. According to the science of nature proposed in the *Traite*, God does not impart motion to matter. Motion is intrinsic to matter, obviating the need for God, because “it is certain that there is in the Universe a very subtle fluid or very thin matter, always in motion, whose source is the sun.”¹³¹ By the end of the century this “fluid or very thin matter” was known

as electricity. After Galvani's experiments with frogs' legs—electric shocks would make leg muscles twitch even though the legs were severed from the frog—electricity had become the materialist substitute for the soul, the idea Mary Shelley explored, along with its revolutionary implications, in *Frankenstein*. In electricity, science discovered the source of life and movement, making God unnecessary.

The political implications of the *Traite* were clear. If the universe did not need God to govern it, then France did not need a king. This view differed from the Newtonian view, even if the Newtonians shared many of the same assumptions about the universe. This idea would have been equally subversive in England, but the Whigs kept it out of England. Toland's books and their Huguenot translations were meant strictly for foreign consumption. Marchand tacitly recognized the revolutionary nature of the *Traite* by cataloguing it with the *Vindiciae contra Tyrannos*, a Huguenot ms. published in 1579 in the wake of the St. Bartholomew's Day Massacre two years before, which "openly advocated rebellion against tyrannical authority."³² The massacre convinced the author of the *Vindiciae* that political compromise with the French king was impossible. The only solution to Bourbon Catholic tyranny was revolution. Not surprisingly, the *Vindiciae* was translated into English in 1648, one year before the Puritan regicides murdered Charles I. Revolution used Freemasonry as its vehicle in France in the 18th Century, but the roots of that revolutionary movement went back to the Protestantism of the 16th Century, when

Huguenot revolutionaries belonged to an internationally linked Protestant network that practiced secrecy for survival and that waged bitter war against the Spanish Crown in the Netherlands, and after the Massacre of St Bartholomew's Day, against the French church and its king. The Freemasonry to which Rousset and his friends were drawn fulfilled many of the same social needs as did the Calvinist churches, and like those churches in their time of persecution, but for very different reasons, it too was secret and international in scope.³³

Freemasonry was secularized Calvinism. The Elect became Lodge brothers through the alembic of time. Despite changes in names, the revolutionary distillate was the same in its essence, hatred for the Catholic social order of Europe, once embodied in the Habsburgs of Spain but now embodied in the Bourbons of France. Like the *Traite*, its secularized version, "the *Vindiciae* offered a powerful critique of absolutism and one that was compatible with the beliefs held by Whig radicals."³⁴ The Knights of Jubilation and their publishing arm continued the work publishers like Plantin had started at the time of the Iconoclast rebellion. Christopher Plantin

built one of the finest and largest publishing businesses of the later 16th Century. In Antwerp, he had the lucrative right to publish Bibles for the Spanish king; in secret he belonged to a radical sect, the Family of Love, and surreptitiously published works by its leaders. The liberal beliefs and secret practices of this sect have often been seen as foreshadowing those of Freemasonry.³⁵

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Plantin's works ended up in the library of Baron Hohendorf, advisor to Eugene of Savoy, as part of "over a Century of semi-clandestine Protestant opposition, first to Spanish and then to French absolutism."³⁶

The alliance of the Knights with the radical fringe of the Whig Party was intended to serve British interests in Northern Europe. Whig policy demanded creation of an Anglophile party in the Netherlands, and in their political activities the Knights and their Dutch associates contributed to that effort. "It is hard to believe that these French refugees were unfamiliar with its doctrines or hostile to its advocacy of rebellion before their arrival in the Hague."³⁷ Rousset carried this hostility with him when he left France to join "the Holland Whig party" in the Hague, where he was an enforcer of the Whig party line. He did this mostly through the "enormous volume of political propaganda, most of it in support of Whig foreign policy and the northern alliance of the Maritime Powers and Austria."³⁸

Rousset de Missy founded a journal in Holland that he modeled on *The Spectator*. But in acting as a conduit for Whig ideas, he often failed to recognize that ideas acceptable on the continent, where they could subvert the French monarchy, were not acceptable in England, where the Whigs did not want the monarchy subverted. Rousset must have experienced considerable embarrassment when *The Spectator* attacked his mentors Toland and Collins as dangerous subversives. Since Whig foreign policy was Masonic, it is not surprising that it could have exoteric truths as the basis of its domestic policy and more radical esoteric truths as the source of its foreign policy. The party line in England was different from that in Holland, as Rousset was to discover.

The exoteric/esoteric distinction throws light on one of the hoariest debates in Freemasonry: whether the Continental lodges were more subversive than the English lodges. Abbe Barruel defended this thesis in *Memoirs pour servir un Histoire de Jacobinisme* at the end of the 18th Century. The Masonic constitution of 1723 specifically excluded "an irreligious libertine or a stupid atheist"³⁹ from membership. The formulation is radically and probably deliberately ambiguous. Would the Lodge welcome religious libertines and intelligent atheists? Probably. Similarly, the Continental/English dichotomy can be resolved easily enough. Masonry could have advocated the same ideas in England and France, but those ideas, which would have been radically subversive in France, would have been a description of the status quo in England after the Glorious Revolution. Steele's denunciation of the Radical Whigs, i.e., the ideas of Toland and Collins, in *The Spectator*, indicates that what was considered toxic by the Whigs at home was also considered good for export to France.

Toland used the Masons as his vehicle to spread subversive ideas on the continent. Between 1710 and 1726, when Voltaire arrived in England, Toland's ideas were circulating through France and condemned in England. Since the ideas were condemned in Whig journals in England and since Toland had close contact with Whig ministers in government in England and "Dutch Whigs" like William and

Charles Bentinck, it is safe to assume that Whigs like Walpole used the radicals as pawns to spread revolution on the continent. The Tories always claimed the Whig party was “infested with irreligion, with libertines, atheists and deists and the charge was not without merit.”⁷⁴⁰ The Whigs, however, were playing a double game, and agents like Toland and Collins, and Huguenot allies like Rousset de Missy, could learn their trade by attaching “themselves to political patrons in England and courts on the continent not as philosophers but as polemicists, spies and official historians.”⁷⁴¹ Rousset became a revolutionary himself in 1747 after a career of propagating revolutionary ideas.

There is an alternative reading to the claim that Whigs used the radicals as pawns to spread revolution on the continent. Perhaps the radicals used the Whigs to spread radical ideas the Whig would have found appalling. Jacob claims that, in carrying out the northern alliance against France, the radicals operating as “official pamphleteers, spies, agents and messengers” were “in fact advancing their own views as well as forging vital links in the publishing enterprise that lay at the heart of the Enlightenment and that sought to undermine both Church and State in France.”⁷⁴²

One way to resolve these conflicting explanations is to see the Enlightenment as a Whig sponsored black operation that got out of control, as black operations tend to do. By 1747 when he became a leader in the Dutch Revolution, Rousset de Missy was most probably intoxicated by his own rhetoric. It is unlikely he was operating on direct orders from Whitehall. The same could be said *a fortiori* of the French Revolution, which English Whigs hoped would unfold like a Gallic version of the Glorious Revolution, but which took on its own trajectory, and certainly, by the time of Napoleon, not one that made Whigs happy.

Although he was officially *persona non grata* in England, Toland’s ideas continued to circulate on the continent. He, more than anyone, was responsible for the spread of Spinoza’s ideas, which were viewed with increasing alarm, especially among Germans, whose familiarity with the Jews led them to view Spinoza with suspicion. As early as 1699, Johann Georg Wachter attacked Spinoza in *Spinozisme dans le Judaïsme, ou le monde deïfie par le Judaïsme d’aujourd’hui et sa cabale secrete*. Kant felt Spinoza was a dangerous Jewish revolutionary, a Cabalist who got his ideas from Giordano Bruno. Spinoza was familiar with Bruno’s writings and had written a dialogue in his manner as a young man. Bruno taught that “*Natura est Deus in rebus etc in De immenso, spaccio, et summa terminorum*,” and so unsurprisingly this idea found its way into the writings of John Toland, who promoted Bruno and Spinoza. Voltaire cited Toland in 1734 and linked him to Spinoza.

If pressed on the issue of religion, Toland probably would have taken the position of the *Traite de Trois Imposteurs* that all religions were fraudulent. In practice, he came down harder on Christianity, claiming (if he were the author of the *Traite*) that Jesus was ignorant of even the Egyptian magic Moses knew. By 1714, Toland

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was praising the Jews, claiming they “honor one supreme being or First Cause and obey the law of Nature.”¹⁴³ Toland was also the first 18th Century thinker to espouse “the cause of religious toleration for the Jews.”¹⁴⁴ This newfound sympathy may have a Masonic connection. Freemasonry aspired to be a religion that could be acceptable to all. The English lodges, at least, were admitting more and more Jews. This was another instance of ideas that were considered tame in England but subversive elsewhere. The German lodges had conflicts with the Grand Lodge in London over the admission of Jews. Germans did not want Jews in their lodges, but they were forced to accept them by the English. The Amsterdam lodge, “where a pantheist and hence a follower of John Toland served for many years as Master of its lodge,” followed the English lead in admitting Jews.¹⁴⁵

Gottfried Wilhelm von Leibniz was a moderate Protestant who hoped to bring about reconciliation with Catholicism. Leibniz, who is credited along with Newton with the invention of calculus, was familiar with the Newtonian system but skeptical about its claims. Leibniz felt Newton’s use of gravity was occult or magical. He was convinced Newton’s inability to explain how gravity was the will of God operating in the universe according to mechanical principles played into the hands of materialists and atheists. Newtonian physics was, despite Newton’s attempts to make it compatible with Whig conceptions of social order, deeply subversive in Leibniz’s view. He probably felt this way because he had met John Toland in 1702 when Toland arrived in the Hague as part of an English delegation to work out the Act of Succession with the Hanoverian line. Toland was attached to the republican Whig section of the delegation, but Leibniz thought he was a spy and a materialist who had adopted the atomic principle of Lucretius.

Leibniz kept the memory of the encounter alive for over a decade before writing *Monadology* in 1714 to counter the politically subversive materialism at the heart of the English ideology spreading through Europe. “Leibniz knew perfectly well that Eugene’s circle at The Hague had been a center for libertines, freethinkers and radicals who saw in him their hope to defeat militarily the French search for European hegemony.”¹⁴⁶ The *Monadology* was Leibniz’s warning about Newton and his followers. For his pains, he was left behind in Hanover to write a history when George became king of England in 1717. The mood in England was changing as disillusionment with the Glorious Revolution was stifled under the spread of a new worldview that was an amalgam of Newtonian science and Masonic politics in the service of Whig ideology.

VI

In 1717, two Protestant clergymen, Dr. John Theophilus Desaguliers and Dr. James Anderson, met at the Apple Tree Tavern in London and created a governing authority for the lodges in England known as the Grand Lodge. During the 16 years between the death of James II in 1701 and the founding of the Grand Lodge, Stuart Freemasonry was driven into exile in France with the Jacobites who

fled there in 1690, and it went underground in England and Scotland, making its history almost impossible to trace. In reorganizing the lodges under one central authority, Desaguliers and Anderson redefined their identity, making them an adjunct of the Whig party.

James Anderson was a Scots Presbyterian minister who supported the Glorious Revolution that drove fellow Scot James II from the throne and handed it to the Dutch usurper. Given his political sympathies, it is not surprising that Anderson left Aberdeen in 1710 and moved to London, where he took over a congregation in Swallow Street. There he espoused Erastian views, attacking Freethinkers, Unitarians, Jacobites—the same people, with the exception of the Jacobites, the Whigs were promoting on the continent. Anderson wrote Whig propaganda for members of the Lodge and was recognized as the Author of the new Masonic Constitution in 1723. Jacob calls Anderson's Constitution "an extraordinary example of political propaganda."¹⁴⁷

Many were upset when the new Constitutions, viewing them not as a codification of what Masons believed but as a distortion of those beliefs for political purposes. Given Anderson's role as a Whig propagandist, this is not surprising. Professor John Robison, whose *Proofs of a Conspiracy* introduced Barruel's writings on the French Revolution to Americans, accused Anderson of falsifying Masonic history for political purposes. He deplored Anderson's book as "the heap of rubbish with which Anderson disgraced his Constitutions of Free Masonry"¹⁴⁸ because it excluded the Scottish traditions Walpole thought fatally associated with the Jacobites. Robison says the Jacobites

took Free Masonry with them to the continent, where it was immediately received by the French and was cultivated with great zeal in a manner suited to the taste and habits of that highly cultivated people. The Lodges in France naturally became the rendezvous of the adherents of their banished King, and the means of carrying on a correspondence with their friends in England.¹⁴⁹

Walpole probably encouraged Anderson and Desaguliers to take over the English lodges because he understood the role the Ecosais Lodges had played in the restoration of Charles II to the throne. If those lodges "scattered across Europe" in "established clandestine Masonic networks," were left unhindered, it was only a matter of time before history repeated itself and the lodges put an offspring of James II on the throne.¹⁵⁰

Walpole's best allies were Huguenot exiles. Desaguliers was a Huguenot refugee initiated into the Lodge in 1713 and inducted as a member of the Royal Society one year later. He studied under John Keill at Oxford and was considered proficient enough in Newtonian science to take over his mentor's lectures on Newton when Keill was away. After graduation, Desaguliers became a lecturer in Newtonian science. Newton was the godfather of one of Desaguliers's children, so we can assume the Master approved of what he had to say.

After 1717 Desaguliers turned the lodges into vehicles for the new science and Whig politics, even putting into verse the political implications of the Newtonian

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system in “The Newtonian System of the World: The Best Model of Government.” Masonic promotion of Newton provided an alternative to the Cartesianism triumphant on the continent. It also provided the theoretical foundation for limited monarchy as an alternative to the absolutism promoted by Bourbons on the continent. Jacob finds it unsurprising that “Whig oligarchs and their placemen flocked to Masonic lodges whose spokesmen offered so much confirmation to their self esteem and insured the cosmic significance of their activities.”¹⁵¹

The 1717 re-organization of the Lodge was really a redefinition as well. Newtonians and Whig agents presided over the expulsion of the Jacobites and redefined the lodges into something which was less Christian and more attractive to revolutionary subversives and Jews. This was especially true on the continent. Anderson and Desaguliers redefined the faith of the lodge, turning it away from its Jacobite philo-Catholic Masonic base into “the Religion in which all men can agree.” The Whigs and Newtonians who refined the craft put it on a trajectory toward secularism and subversion. According to its adherents, Freemasonry was not only the *prisca theologia* Reuchlin had sought in vain, it was the true religion because it was based on the foundation of all religion. “Masonry,” according to Albert Pike, its most influential American spokesman, “teaches, and has preserved in their purity, the cardinal tenets of the old primitive faith, which underlie and are the foundation of all religion.... Masonry is the universal morality which is suitable to the inhabitants of every clime to the man of every creed.”¹⁵² According to Sir John Cockburn: “Creeds arise, have their day and pass, but Masonry remains. It is built on the rock of truth, not on the shifting sands of superstition.”¹⁵³

This redefinition meant Masonry would attract a different sort of person than the Ecosais Jacobite lodges of the 17th Century had attracted. The changes in philosophy and criteria of admission made it more attractive to Jews, who began joining in greater numbers. “Jews,” according to Whalen, “might well feel at home in the lodge since the Hiram Abiff legend was built on the Old rather than the New Testament and the Craft borrowed most of its terminology from the Hebrew. The core of Masonry, that mankind has suffered a great loss which eventually will be recovered, could easily be understood to mean the loss of the Temple and of Jewish Nationhood.”¹⁵⁴

The Catholic Church abetted the change when Pope Clement VI condemned Freemasonry in 1738. The exclusions of Catholics combined with the preponderance of Jews and Freethinkers turned the lodges into agencies of subversion, especially in Catholic countries, where “only religious rebels and Jews sought admission to the lodges. This concentration of atheists, agnostics, freethinkers, Jews, and anti-clericals turned Latin Masonry into a subversive and hostile critic of Christianity and all religions.”¹⁵⁵ This trend toward secularism also created tension with the Mother Lodge in London, where tradition and precedent were honored over the rationalism reigning on the continent. The continental lodges took the secular principles they imbibed from England to their logical conclusion. “When the Grand Orient of France in 1877 rejected the landmark of belief in God and

removed the Bible from the lodges, the Anglo-Saxons severed fraternal relations which have never been resumed.”¹⁵⁶

Membership in the post-1717 lodges was attractive to Jews and Freethinkers for a number of reasons. In addition to being a practical vehicle for Jewish science or Cabala, the lodge also espoused the goal of Jewish revolutionaries since Simon bar Kokhba: heaven on earth. “Masonic literature ... offered the lodge as the foundation for earthly happiness. It provided an ethical system that emphasized fraternity and equality as well as the value of liberty.”¹⁵⁷ It was also deliberately ambiguous about revolution as the means to attain heaven on earth. The Constitutions of 1723 specifically forbade expulsion as punishment for fomenting revolution. The reason for this ambiguity is not hard to discern. Masons were supposed to be loyal to the Whig Glorious Revolution, i.e., the status quo in England, and they were also to promote the same Whig philosophy in Catholic countries on the continent, where it was seditious and revolutionary.

The man chiefly responsible for this dual policy was Sir Robert Walpole, Whig statesman and prime minister during the first two decades of the 18th Century. When the Elector of Hanover arrived in England to ascend to the throne in 1714, he was greeted almost immediately by the legacy of the usurpers who invited him. The Jacobite rising of 1715 happened within a year of his coronation. Having failed to start a rebellion among the Scots, the Jacobites tried to interest the Swedes in the Jacobite-Swedish plot of 1716. After the foundation of the Grand Lodge, Walpole was determined to use it to purge active Jacobite elements from other lodges. That battle between the “antients” and “modern” freemasons continued for a Century. The Whigs won the battle in England, but lost it elsewhere, notably in America, where “ancient” anti-Whig Freemasonry played a significant role in the American Revolution.

Walpole used Masons with Whig sympathies to spy on their Jacobite brothers. Huguenot refugees proved themselves “especially loyal to the movement,” and “they often also made devoted servants of the government.”¹⁵⁸ Jacob claims David Papillon was “a member of the Royal Society’s inner circle,” who “acted as a personal agent for Walpole, and probably as a spy,” because “his name turns up in the correspondents’ list of the Grand Lodge of the Netherlands in The Hague. He also felt close enough to Walpole to recommend candidates for offices.”¹⁵⁹ M. La Roche, a French Huguenot lodge member at Prince Eugen’s Head coffee house on St. Alban’s street, spied on the Jacobites in Paris. Walpole sent Martin Bladen, a Mason, on a mission to Paris in 1719. Like Bladen and La Roche, Ralph de Courteville, “loyally served Walpole as a spy on the Jacobites and as a writer of Whig propaganda for the London Journal.”¹⁶⁰ All Whig agents on the continent eventually made contact with the Knights of Jubilation. In 1721, after receiving an assignment from Walpole, Philip von Stosch, Walpole’s spy and art dealer, deposited his papers with Levier before leaving on his mission. After Levier’s death, another Walpole agent, Peter August Samson, “wrote to his widow, also a publisher, to send greetings and regards for the ‘*maison d’Walpole*.’”¹⁶¹

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Walpole was, of course, a Mason himself, and he used Houghton Hall, his home, for the initiation of Francis, Duke of Lorraine, into the Lodge in 1731. As a member of the Lodge, Walpole was aware of shifting currents of internal politics in the Lodge. He was also aware that most lodges in France were founded by Jacobites and had Jacobite sympathies. After the abortive Jacobite rebellion of 1715, Walpole added offices to the king's payroll to extend Whig control over the Scots, including a royal liaison, "the king's mason," to the rebellious Scottish Masons.

During the first three decades of the 18th Century, the Scottish operative lodges were consolidated and reformed as speculative lodges in a move paralleling Whig ascendancy in parliament and administration. Before long, phrases from Anderson's Constitutions showed up in meetings of the operative lodges in Scotland. The first reference to the "secret mysteries of Masonry" occurred as power shifted to "gentleman freemasons" to the detriment of their "operative" brothers. The protective nature of the lodges as vocational guilds was abandoned in favor of free trade policies that weakened the lodges' economic standing but increased the power of the Whigs in London. The economic power of the guilds to regulate trade was destroyed and replaced by appeals to "freedom" and prosperity that would accrue from the new economic system. "By the 1720s the power of the craft guilds had been almost entirely broken by free-market economic pressures in England and Scotland."⁶²

When the Jacobite Duke of Wharton tried to take control of the lodges in the 1720s, Walpole made sure that the effort was thwarted. "He should take care" Walpole warned Wharton; his "concern ... conveyed through his elaborate system of spies and agents is that an English aristocratic order, now rendered loyal to the Hanoverians, should not be sullied by Wharton's Jacobite activities."⁶³ French Masonic lodges were Jacobite and anti-Newtonian, as exemplified by the Chevalier Andrew Michael Ramsay. Eventually Ramsay was admitted to the Horn Lodge of London, not because he converted to Whig Newtonian views, but because he was amenable to working with the opposing group of Masons. Throughout the 1720s, Walpole continued to purge the lodge of Jacobite sympathizers and turned it into "a uniquely Hanoverian social institution, an embodiment of the Newtonian Enlightenment and officially dedicated to the ideology of court Whiggery."⁶⁴ Radical Whigs like Toland and Collins, disillusioned with the direction Whiggery took after the Glorious Revolution, were not expelled; they were simply invited to spread their revolutionary ideas on the continent where they would do the most good, most notably in the Dutch Republic. Gradually, the Masonic lodges founded in the aftermath of James II's exile in France after 1690 were eclipsed by those founded under Whig auspices during the first three decades of the 18th Century. "The freemasonry that we find throughout Europe in the period beginning in the 1730s appears to owe more to England than it does to Scotland."⁶⁵

Under the increasing cultural influence of the Whig inspired lodges of the 1720s, radical ideas flowed from Holland south into France. The subversion leech-

ing from Holland became a major bone of contention between the French and the Dutch. Louis XIV's agents kept close watch, even if they were unable to stop it. During the 1720s, Parisian cafes, like the Café de Procope, were centers of subversive Whig ideas, which Huguenot operatives had translated into French for consumption in France. The legend of Cromwell as a Freemason started then, an erroneous idea that circulated through France and created sympathy for regicide. By the 1720s, radicalism, directly related to subversive literature emanating from Holland, had established several intellectual beachheads in France. When the French police raided the shop of the Rouen journalist Bonnet, they found copies of *L'Esprit de Spinoza*, and an edition of *Le Traite de Trois Imposteurs*, which included a life of Spinoza. By 1721, there was an unofficial lodge in Rotterdam, where initiates could talk about the religion of Nature and other dangerous ideas emanating from England.

The French police, who had to contend with the dissemination of these tracts considered Freemasonry a subversive import from England from the beginning. Cardinal Fleury, Louis's prime minister, banned the importation of subversive and Masonic material, but to little effect. The French government could do little to stop the clandestine lodge meetings, and it could do even less to stop the clandestine spread of subversive material that provided the main topic of discussion at Lodge meetings. As early as the 1720s, police had attempted to break up lodge meetings because in them, "enemies of order seek to weaken in people's spirits the principles of religion and of subordination to the Powers, established by God."⁶⁶

VII

In 1722 François Marie Arouet was an unknown but ambitious French writer who had written a long poem glorifying the French king he thought most resembled the constitutional monarchs who were the crowning achievement of English culture in the wake of the Glorious Revolution. The English king was a German, and the poem, known as *La Hendriade*, which sang the praises of the tolerant and enlightened King Henry IV, king of France from 1598 to 1610, was written in French, but none of this mattered to the young Arouet, who would later become famous under the name of Voltaire.

The first stop on Voltaire's road to fame was Brussels where he first heard of radical republican publishers in the Hague who might be interested in an epic poem written in French that glorified things English. *La Ligue*, as the poem was known then, glorified religious toleration. It was not a radical tract like *Traite de Trois Imposteurs*, but the publishers of the *Traite* were interested nonetheless. Lured by the prospect of a lucrative book deal, Voltaire made his way to the Hague, where he made contact with the literary circle of Marchand, Levier, and Rousset de Missy that was secretly known as the Knights of Jubilation. Voltaire also met the illustrator Bernard Picart. Together the knights expressed interest in bringing out Voltaire's poem. But the deal fell through, and Voltaire returned to Paris with his epic poem unpublished.

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After his return, an anonymous poem describing Voltaire's trip to Holland circulated in Paris. In it, Voltaire was accused of attending a "pantomime *indiscret*" at an Amsterdam synagogue, part of a "*culte secret*" run by Dutch Rabbis.¹⁶⁷ Voltaire would never be described as a philo-Semite, so it seems unlikely he would have attended synagogue services, even though it was theoretically possible. The poem probably articulated the same inchoate suspicions that surrounded Descartes when he returned from Germany in search of the "Invisibles." Jacob speculates what the popular mind perceived as a "*pantomime indiscret*" conducted by the Dutch Rabbis was a Masonic ritual conducted by the Knights of Jubilation, the secret society the radical Whigs Toland and Collins founded to recruit angry Huguenot refugees. Jacob concludes "Almost certainly, Voltaire got his first taste of republicanism, both theoretic and practical from this early trip to the Netherlands," but if he met the Knights of Jubilation, he got more than just a "first taste of republicanism."¹⁶⁸ He also made contact with the continental Whig network of Masonic agents promoting subversive ideas among the French. An ambitious young Frenchman like Voltaire could be even more useful to Walpole than Huguenot exiles because Voltaire lived in Paris, the center of the empire the Whigs wanted to subvert.

In 1725, Voltaire met the Whig spy Bacon Morris. The "Honorable Governor Bacon Morris" would eventually become one of the subscribers who made publication of the English edition of Voltaire's *Hendriade* possible in 1728. In 1724 Morris was in Rome, collaborating with Walpole's spy and "art dealer" von Stosch on a mission which involved Walpole's brother Horatio, the British Ambassador to Paris. The Jacobites in Rome suspected Morris was sent by Walpole to spy on them. Morris carried a gun in Rome and he once approached the Pretender to the English throne on a street, presumably with the gun on his person. Shortly thereafter, an attempt was made on Morris's life, and the Pretender became so alarmed that he went directly to the pope, who ordered his secret service, which had Morris under surveillance, to deport him to France.

Bacon Morris returned to France desperately ill, but during 1725, he recovered his health, and he and Voltaire became acquainted and frequented the same circles. Viscount Percival would later refer to Morris as "an infamous man and a spy,"¹⁶⁹ in what seems the common assessment of his character among the English nobility. Even though Voltaire knew Morris was a secret agent of the British, he cultivated him as a contact, probably because Voltaire understood the deep grammar of English espionage, and how contact with the Whig network could foster his career. Foulet claims Voltaire's "*curiosite naturelle*" made him unable to resist the temptation to gather and share secrets with the English prime minister. If so, Morris was the crucial contact with power in England.

In 1726, Voltaire sailed for England carrying letters of recommendation from the British ambassador to Paris, Horatio Walpole. Voltaire almost certainly got those letters at the behest of Bacon Morris, who acted as Walpole's spy and agent

in Rome. Because he arrived under these auspices, Voltaire was treated with suspicion and distrust by a certain segment of the English aristocracy. Crowley says Voltaire was "treated with distrust and reserve in England"¹⁷⁰ because the aristocracy knew of his connections with Morris. He also claims this is the reason behind the puzzling fact that Voltaire, "the apostle of English ideas,"¹⁷¹ never returned to England even after achieving fame as a promoter of everything English.

In England, the Whigs certainly did not treat Voltaire with suspicious reserve. They received him graciously and introduced him to the leading lights of the Whig regime in government and science. They also arranged publication of his poem *La Hendriade*, enlisting even the support of George I, because "His epic ... fitted precisely with the reigning political ideology of court and ministerial government, and with the king's new political strategy of trying to render Anglo-French relations cordial and make the French pro-Hanoverian and anti-Jacobite."¹⁷² The ease with which Voltaire found support from the Whig government led many to conclude he was on their payroll as their spy.

The poet Alexander Pope was one of those who accused Voltaire of being a Whig spy. The charge was leveled in public when Owen Ruffhead's *Life of Alexander Pope* was published. In a conversation with Warburton, Pope claimed Voltaire met with him at Twickenham, Pope's country estate. During the visit, Voltaire pumped Pope, a Catholic, for information that made its way to Walpole, causing Pope to wonder whether Voltaire was Walpole's spy. The charge was never refuted. Voltaire's meteoric rise to fame was too puzzling to explain by appealing merely to his literary merit. He had gone in a few short years from being a prisoner in the Bastille to having an audience with the King of England and being entertained by the Walpoles and the most powerful Whig magnates in the land traditionally seen as France's ancestral enemy. This was too implausible if literary merit were the explanation. The facts "throw suspicion on Voltaire."¹⁷³ He was the undoubted beneficiary of Whig patronage. "If he was not paid for his services, he should have been."¹⁷⁴ Jacob said that of Rousset de Missy, but it was equally applicable to Voltaire.

The Whigs certainly got their money's worth when Voltaire became their publicity agent. During his three years in England, Voltaire met with Samuel Clarke and other prominent Newtonians, and after digesting Newton's system, launched a violent attack on Descartes, the *fons et origo* of continental philosophy. He attacked everyone the Whigs thought worthy of attacking, including the radicals of the English revolution ("*ces peuples de Sectaires, Trembleurs, Indépendants, Puritans, Unitaires*"). Years later in 1768, when the salon of Baron d'Holbach brought out the old Knights of Jubilation favorite *La Traite de trois imposteurs*," Voltaire attacked his former Dutch promoters as dangerous atheists. D'Holbach's republication of the *Traite* evoked Voltaire's famous *mot*, "if God did not exist he would have to be invented."

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In 1729 Voltaire returned to France, where he became the “apostle of English ideas,” promoting constitutional government, *laissez faire* economics, intellectual “freedom,” Freemasonry, and Newtonian Physics. Voltaire, as the dispute with Baron d’Holbach indicated, was no radical, and for that reason he was more dangerous to the *ancien regime* than more extreme visionaries. Voltaire insisted on the existence of God, who, through Newtonian physics, became the constitutional monarch of the universe, a Deity who did not interfere. The exoteric god of the Christians was also helpful in keeping shopkeepers and chambermaids in line. These ideas were commonplace in England, but they were revolutionary in France.

In 1733 Voltaire published *Lettres philosophiques*, a piece of Whig propaganda that had an immense influence in France. In it, Voltaire promoted English government and, more importantly for France, English science, as the sure foundation of a better form of government in France, free of intellectual and economic restrictions. Voltaire became the moderate foundation upon which radicals like Diderot and de la Mettrie could erect the edifice of revolution. Four years after his return to France, he praised England as heaven on earth, singling out Newton and Locke as “the greatest minds of the human race.” Voltaire was one of the earliest and most famous of a long line of Whig propagandists and agents of influence that stretches from the 18th Century to the present day, including Henry Fielding, Edmund Burke, Russell Kirk, and William F. Buckley. Voltaire’s ideas “became the creed of an organized party, which gained adherents wherever the influence of French culture was dominant, from Berlin to Naples.”¹⁷⁵

That propaganda would have a devastating effect on the monolith of Church and State that the Baroque Bourbon monarchy had become after the Counter Reformation. French absolutism was an all or nothing proposition, and when its foundation was undermined that whole world collapsed like a house of cards. Freemasonry was the crucial link between Calvin and Voltaire. Freemasonry enabled the secularization of Calvinist concepts like predestination and the rule of the Elect. And the secularization of those concepts gave them a new lease on life. Voltaire waited until the end of his life before he became a mason. When he was initiated into the Lodge of the Nine Sisters, Benjamin Franklin was there to welcome him. By then it was a work of supererogation; Voltaire had done his revolutionary work for the lodge outside of the lodge, and he was superseded by the lodge as well, just as soon the lodge would be superseded like a single candle when the revolutionary sun rose over France a few years later.

Joining the lodge had unintended consequences for Voltaire, who was in the habit of calling upon the priests of the wretch whenever he was near death. “During Voltaire’s residence in Saxony,” Barruel writes,

where Mr. Dieze served him as a secretary, he fell dangerously ill. As soon as he was apprised of his situation he sent for a priest, confessed to him, and begged

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to receive the sacrament, which he actually did receive, showing all the exterior signs of repentance, which lasted as long as his danger; but as soon as that was over, he affected to laugh at what he called his littleness, and turning to Mr. Dieze, "My friend (said he) you have seen the weakness of the man."¹⁷⁶

Voltaire made a habit of signing his letters "*Ecrasez l'infame*," or "Crush the Wretch," in reference to the Catholic Church. After joining the lodge, Voltaire had the unwelcome support of brothers who made sure he didn't fall into the wretch's hands before he died. Sensing the end was near, Voltaire summoned a priest in writing on February 26, 1778, but the Masons made sure the priest wasn't available in May, when death was at the door and Voltaire, "in spite of all the Sophisters flocking around him," was crying out, "Oh, Christ! Oh, Jesus Christ!" calling for aid from the wretch he had sworn to crush. Voltaire died on May 30, 1778, "worn out by his own fury ... the most unrelenting Conspirator against Christianity that had been seen since the time of the Apostles. His persecution, longer and more perfidious than those of Nero or Dioclesian, had yet only produced apostates; but they were more numerous than the martyrs made in the former persecutions."¹⁷⁷ Twenty-five years before he died, Voltaire predicted the French Revolution in a letter: "Every thing is preparing the way to a great revolution, which will most undoubtedly take place; and I shall not be fortunate enough to see it. The French arrive at every thing slowly, but still they do arrive. Light has so gradually diffused itself, that on the first opportunity the nation will break out, and the uproar will be glorious. Happy those who are now young, for they will behold most extraordinary things."¹⁷⁸

VIII

As a result of Voltaire's work, the Masonic god found many worshippers in the Francophone world during the mid-18th Century. By the 1730s lodges were established in large cities of northern and western Europe as outposts of English culture, promoting ideas that were subversive in Catholic countries. By the mid-18th Century freemasonry had spread across Europe, but the lodges were concentrated mostly in northern and western Europe, especially in the densely populated corridor between Amsterdam and Paris. By 1750 some 50,000 men belonged to lodges in every major European city. By the end of the 1780s, there were approximately 35,000 Freemasons in France alone and 10,000 in Paris.

During the first few decades of the 18th Century, the French lodges tended to be Jacobite, and the Dutch lodges tended to be Whig, "often sponsored by official Representatives of the British government."¹⁷⁹ All lodges, whether Jacobite or Whig, "carried with them British political culture and mores."¹⁸⁰ Wherever freemasonry was established, the lodge was an outpost of British influence. The Knights of Jubilation became a model:

the lodges on the Continent ... embodied British cultural values associated with the potentially subversive: religious toleration, relaxed fraternizing among men

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of mixed, and widely disparate, social backgrounds, an ideology of work and merit, and, not least, government by constitutions and elections. By the 1730s all these values were the prized ideals of a cultural movement that laid claim to the secular and the modern, that came to be called the Enlightenment.¹⁸¹

When the first official Whig lodge on the continent was established in the Hague in 1731, the British ambassador was a charter member. Another was Jean Desaguliers, the Newtonian acolyte. His presence was a sure indication of the political direction that lodge was going to take—as was the presence of Jean Rousset de Missy, one of its chief organizers. If there were any doubts, they disappeared when that lodge named Vincent La Capelle, a member of the London Lodge and the chef de cuisine to William IV, as its head.

The presence of Rousset insured the lodge would be pro-Orangist and anti-French, which insured it would be viewed with suspicion by the 200 or so Calvinist families who ruled Holland and felt that peace with France best served their economic interests. The Hague lodge was seen from its inception as a subversive organization, created to promote British interests in the cold war against France. And so it probably was no surprise Holland closed the lodge as “an improper gathering ... an unseemly conventicle.”¹⁸²

Dutch freemasonry was illegal after 1735, but it nevertheless continued its rapid expansion. Those lodges remained stubbornly Orangist; they regained their legal status when they restored the Stadholder William IV during the Dutch revolution of 1747. These lodges remained true to their British roots, and their ideas, “transmitted clandestinely by the radicals and later officially by Whig politicians, provided the social milieu of the Radical Enlightenment on the Continent.”¹⁸³ In analyzing the radical ideas disseminated by Dutch lodges but not the Master lodge in London, Jacob claims to see

no small irony in the perception that these European radicals, who supported English interests on the Continent ... unwittingly helped to promote the interest of an aristocratic and commercial oligarchy in Britain that had long ceased to practice the republican creed. Yet there is also irony in the fact that while Walpole's government persecuted radicals at home, it had little choice but to rely on them abroad.¹⁸⁴

Jacob sees irony where none exists. There is no irony, although there may be hypocrisy. The Whigs promoted subversives on the continent whom they would have thrown in jail in England. Subversion became a deliberate foreign policy when the Whigs sent the radicals abroad to undermine the Bourbon monarchy, a fact which Jacob recognizes elsewhere, when she describes Rousset de Missy's career as promoter of Toland's pantheism and publisher (and probably author) of the *Traite de trois imposteurs*. Even in his sixties in exile, Rousset could still write effusively about Pantheism to his friend Marchand.

By the 1730s Rousset de Missy's role in promoting subversion was clearer. In October 1737, Gaspard Fritsch, one of Rousset de Missy's former comrades, close

to death and having second thoughts about leaving this life in the cold and unconsoling arms of the god of pantheism, revealed that Levier got the *Traite des trois imposteurs* from Rousset de Missy, and that he later combined it with *La Vie de Spinoza*, another subversive text Levier copied from the library of Benjamin Furly. In a letter full of remorse to Marchand, Fritsch named Rousset as the author of the infamous *Traite*.

The Whigs were subversive in other ways as well. When the authorized lodge was set up in England in 1735, the English forced the Dutch to accept Jews in the authorized lodge in Holland. Prayers at open lodge meetings were vetted for any Christian elements Jews might find offensive. Most Jews admitted to the lodge in England and Holland were Sephardim who had taken refuge in England and Holland after expulsion from Spain. New member had names like Mendez, De Medin, De Costa, and Avars. But Ashkenazic names also began appearing on the roles of petitioners. By 1759 half of the petitioners were Jewish with Ashkenazic names like Jacob Moses, Lazars Levy, and Jacob Arons. Sometimes the Jews changed their names, making the number of Jewish initiates difficult to discern. When Menachem Mendl Herz Wolff. was admitted to the Grand Lodge in London, he had changed his name to Emmanuel Harris.

Freemasonry accelerated the acceptance of Jews in England. Soon the lodge ceremonies, always based on Cabala, took a more explicitly Jewish character. Moses was referred to as "Master of the Lodge." Christianity, hopelessly divided among continually proliferating sects, was seen as best preserved in its pristine form in Judaism.

More importantly, membership in the Lodge was defined by acceptance of the "universal morality" embodied in the Noachide Law. In the 20 years following the founding of the Grand Lodge in 1717, the lodge had become more Jewish as philo-Catholic Jacobites were expelled or driven into "irregular" lodges on the Continent. This judaizing showed up in the 1738 revision of Anderson's Constitutions. According to the 1738 edition of the *Constitutions*, it is necessary that "all agree in the three great Articles of Noah, enough to preserve the Cement of the Lodge."⁸⁵ The fact that many lodge brothers in Holland were also merchants fostered development of what could be termed Jewish cosmopolitanism. This attitude would also fit in with Whig goals because it eliminated Scots loyal to the Pretender and his restoration to the throne. Masons felt that they belonged to a "universal" organization that transcended the narrow limits of creed and country. The fraternal bonding of the lodge undermined other ties, and in the place of loyalty to realities like blood and soil substituted the abstractions of the revolution—liberty, fraternity and equality, universal values applicable to any place or time. "Are we not members of the same family," the Masons asked. "Is the universe not the country to the Masonic [brotherhood]."⁸⁶

Katz claims a new Jew emerged in the 1730s, one eager to join the lodge and willing to sacrifice adherence to the law and religious ritual to be admitted. The

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Jews were often offered pork during initiation dinners as a sign they adhered to the new “universal” religion. The Lodge thus fostered subversion of religious beliefs. Or, more likely, fostered subversion indirectly by promoting membership of people who were willing to lie to get ahead. The precedent had been established at Javne and reaffirmed during the converso crisis in Spain. If it was permissible to lie and accept baptism under duress to avoid angry mobs in Spain, then it was permissible to lie by eating pork to gain access to the lodge. Between 1730 and 1750, “a new type of Jew was emerging, one who had acquired some Western education and had adjusted his behavior to conform to the standards accepted among gentiles, to the extent that he now could aspire to full membership in their society. This new Jew first made his appearance among the Sephardim of England, Holland, and France, and afterward among the Ashkenazim of all Western countries.”¹⁸⁷

Membership in the lodge involved displacing traditional loyalties. The lodge thus contributed to the rise of modern ideology, where a confected creed like Marxism or Neoconservatism would replace traditional allegiances that united Christians and Jews to traditional religious faiths and their communities. The Masonic lodges solved the problem of religious war by adopting the Jewish idea of the Noachide Law as the basis for the Lodge and civil society. When the Protestants rejected the Catholic faith, they rejected universal religion. The lodge became, as a result, an example of the return of the repressed. Instead of believing in the one, holy, catholic, and apostolic church, the lodge member was initiated into “the religion in which all Men agree.” After over two hundred years of sectarian strife, the Lodge picked up where the now abandoned Catholic Church left off, as “the Means of conciliating true friendship among Persons that must have remain’d at a perpetual Distance.”¹⁸⁸ The means whereby the Englishman could transcend sectarian difference and the strife that went with it was the Noachide Law. As Anderson put it in his 1738 revision of the Constitutions:

A Mason is obliged by his Tenure to observe the Moral Law as a true Noachide. In ancient times the Christian Masons were charged to comply with the Christian Usages of each Country where they travell’d or work’d ... they are not only charged to adhere to that Religion in which all men agree ... (leaving each Brother to his own particular Opinions) ... For they all agree in the 3 great Articles of Noah, enough to preserve the Cement of the Lodge.¹⁸⁹

The solution to religious division was moralism. The lodge member could hold whatever religious views he liked, but the law of Noah, which antedated Christianity and the law of Moses, was universal and binding on all. Katz claims the Masons derived the idea from John Selden’s *De jure natural et gentium juxta disciplinam Ebraeorum*, “which had described the seven Noachide Laws as part of the ancient Jewish legal heritage.”¹⁹⁰ Selden, in turn, had derived them not from Christian tradition, which “had never known of any such concept as Noachide commandments,”¹⁹¹ but from the Talmud. Masonry adopted the Talmudic idea of tolerance that the Jews were supposed to show toward *goyim* “considered de-

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serving of respect.”¹⁹² This entailed selective vision because the Talmud was also full of suggestions on how the Jews were to treat *goyim* not deserving of respect, and these revelations had fueled Christian outrage during the Middle Ages. By the high noon of Masonic influence in the mid-18th Century, Christians were not seen as having a revelation superior to and superseding the revelation of the Jews. If anything Freemasonry proved the opposite. The Jews had a superior revelation because it was prior to the Christian revelation and therefore pristine and uncorrupted. This logic finds clear expression in Freemasonry’s espousal of the Noachide principles:

If a prior revelation had occurred in the time of Noah and this revelation was vouchsafed to all mankind, then all who acknowledged and obeyed the commandments given at the time would attain salvation. Christianity lacked a principle of this nature and so found difficulty in according any positive religious status to those beyond its pale. The introduction of this concept, culled from ancient Jewish jurisprudence, into European thought by identifying it with the law of nature provided non-Jewish thinkers with an intellectual instrument which allowed them to justify toleration without abandoning their belief in divine revelation.¹⁹³

An attack this radical on Christian principles could not go unnoticed, even if the members swore not to reveal the lodge’s secrets. A mob attacked the meeting of the lodge in the Hague in 1735, the year the Dutch authorities shut it down, indicating a reaction was setting in. Not long after a lodge was formed in Rome, word of its existence, its popularity, and its subversive judaizing principles soon reached Pope Clement XII, who issued a bull condemning it in 1738. The Catholic condemnation of Freemasonry would remain constant and consistent for the next two and half centuries. Benedict XIV reiterated Clement’s condemnation, as did Pope Leo XIII in the encyclical *Humanum Genus* on April 20, 1884. One hundred years later, Joseph Cardinal Ratzinger, who would become Pope Benedict XVI, reminded Catholics the caveats the popes had ascribed to Freemasonry were still in force.

The popes saw the Masonic lodges as hotbeds of republicanism and revolution. They proposed a coherent critique of Masonic notions of freedom based on a theory of the passion applicable to individual souls and sovereign states. Aware of how revolutionaries appropriated the Masonic concept of liberty and used it to justify the crimes of the French Revolution, Leo XII said “by liberty ... we mean [being] free from slavery to Satan or to our passions, both of them most wicked masters.” Freedom, as defined by the masons, was indistinguishable from license; it allowed human lusts and passions to spin out of control, which led inevitably to civil strife and revolution:

For, the fear of God and reverence for divine laws being taken away, the authority of rulers despised, sedition permitted and approved and the popular passions urged on to lawlessness, with no restraint save that of punishment, a change and overthrow of all things will necessarily flow. Yea, this change and overthrow

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is deliberately planned and put forward by many associations of Communists and socialists, and to their undertakings the sect of Freemasons is not hostile, but generally favors their designs and holds in common with them their chief opinions.¹⁹⁴

Once the revolutionaries overturned the Catholic social order, they used the freedom that was indistinguishable from license to maintain their power:

For since generally no one is accustomed to obey crafty and clever men so submissively as those whose soul is weakened and broken down by the domination of the passions, there have been in the sect of the Freemasons some who have plainly determined and proposed that, artfully and of set purpose, the multitude should be satiated with a boundless license of vice, as, when this had been done, it would easily come under their power and authority for any acts of daring.¹⁹⁵

Considering that it was written in 1884, *Humanum Genus* was a remarkably prescient prediction of how sexual liberation would be used as a form of political control in Masonic countries like the United States during the 20th Century. The popes traced Freemasonry to “the ingenuity of the English nation,”¹⁹⁶ born out of revolutionary experiences of the 1640s and 1688. Jacob concedes the accusation “did contain a simple truth,”¹⁹⁷ namely that Freemasonry was a British invention, but calls the idea that Freemasonry was linked to the English revolutions of the 17th Century a “myth.”¹⁹⁸ There were certainly some myths associated with that tradition: in France Cromwell was consistently referred to as a Freemason throughout the 18th Century. But during the 1730s, popes were not the only ones who saw Whig freemasonry as subversive and revolutionary.

In 1737, a year before the pope condemned masons, the Tories attacked them as sodomites and subversives, claiming, “no government ought to suffer such dark and clandestine Assemblies” because they may plot against the state and because they admit “Turks, Jews, Infidels, Papists, and Nonjurers.” Other accounts elaborated on the charges, adding drunkenness and sodomy to the most frequently repeated charges. In addition, the lodges were seen as places where government positions might be secured. Given the large number of court Whigs in the lodges of the 1730s, the insight held substance.¹⁹⁹

In the wake of the papal condemnation of 1738, police in Paris conducted raids on the lodges there. During the 1740s, Masons were under attack as English agents who wanted to subvert both state and church. The author of pamphlet *Les Francs-Maçons ecrases* (1747) claimed Freemasonry was an English and republican conspiracy based on the subversive principles of liberty and equality. The charges troubled Rousset de Missy, who may have been involved in the Masonic rebuttal, which claimed the lodge was beneficial to society and authorized by nature itself. In the lodge, “everything changes, all things in the universe are renewed and reformed, order is established, the rule and measure of things is understood, duty is followed, reason listened to, wisdom comprehended and mortals, without changing their essence, appear as new men.”²⁰⁰

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As part of their counterattack in response to the papal condemnation, the publishing circle around Marchand, Levier, and Rousset brought out an atheistic tract by Anthony Collins, *Le Philosophe*. Collins' tract broke new ground, claiming "the existence of God [is] the most widespread and deeply engrained of all the prejudices."²⁰¹ In its place the enlightened man, the philosophe, puts civil society, "[as] the only divinity that he will recognize on earth."²⁰² Soon the word "philosophe" was circulating in France. The philosophe espoused English ideas, and as a result of the translation when those ideas crossed the English channel, Newtonian physics and Freemasonry were conflated with the revolutionary enthusiasm of 1640 which was their antithesis. The link between Cromwell and Freemasonry was probably forged by Radical Whigs like Toland and Collins, who had roots back to the commonwealth period. By not denying these connections, Toland and Collins and their Huguenot promoters handed a public relations victory to their opponents, who portrayed Freemasons as dangerous communists and revolutionaries, based on the increasingly radical writings of Whig agents like Collins. In Brussels an anonymous pamphlet appeared in French accusing the masons of wanting to create "a universal and democratic republic, which would also hold in common all of the earth's wealth."²⁰³ Anti-Masonic pamphlets in Amsterdam linked the Masons with Oliver Cromwell, and Dutch Masons were accused of promoting English revolutionary and republican ideas. Freemasons were "the Cromwellist Society," preparing to bring English revolution to Dutch soil.

When Dutch troops were unable to prevent a small scale French invasion in April 1747, rioting broke out in Dutch cities to protest the ruling oligarchy's impotence and to demand Stadholder William IV be brought back to power. In the Hague, buildings were festooned with orange banners. Mobs of rioting sailors got their ships to fire cannon in support. The spark which set off the Dutch Revolution of 1747 was the invasion of the French, but the tinder ignited by that spark had been prepared by people like Rousset de Missy through establishment of pro-Orangist Masonic lodges which were instruments of Whig foreign policy. English agents in Holland exploited the unrest caused by the French invasion to deplore the impotence of the oligarchs and to urge a restoration of the House of Orange. Foremost among those English agents were William and Charles Bentinck, sons of the advisor to William III and, as a result of being raised in England, Dutchmen who considered themselves Whigs. Together with Rousset, the Bentincks worked for the restoration of William IV as Stadholder, and the reinstitution of Whig Orangism as the best alternative to the "corrupt and self-serving rule of oligarchy."²⁰⁴ Bentinck and Rousset de Missy found in Locke a justification for representative government and revolution. Two centuries later the United States government was promoting the same thing in the Ukraine, even using the color Orange to symbolize its Lockean revolution.

The Dutch Revolution succeeded initially beyond the wildest dreams of its proponents. When the rioting in the Hague in April spread to Amsterdam in May,

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the States proclaimed William IV Stadholder, and he appointed Rousset de Missy as his historian. Rousset then promoted the position of the radical Doelistenbeweging, which went well beyond what Whigs were advocating in England, promoting a revolutionary democratic regime. It is difficult to tell if Rousset was an Orangist agent out of control or if the goal of Whig foreign policy was radically different from what they were willing to allow for domestic consumption. The Whigs had tried to spread the Glorious Revolution to foreign soil, but the minute it got transplanted, it threatened, like an invasive species introduced into an environment with no natural predators, to spin out of control into a genuinely democratic if not communist revolution, like the one that had taken place in Muenster and would take place in France and Russia. When England refused to send troops to support its Whig agents, the revolution sputtered out and died. In June 1749 Rousset was arrested, fined 1000 guilders, and banished from the Hague, a city which he would look upon for the rest of his life as “paradise lost.”

If the Whigs, who let their Dutch allies twist in the wind, had been paying close attention to the trajectory of the Dutch Revolution, they would have realized that black operations invariably spiral out of control. This was not only true of the “irregular warfare” popularized by T. E. Lawrence after World War I, it was true of psychological warfare as well. In both, “the heaviest handicap of all, and the most lasting one, was of a moral kind.”²⁰⁵ The Black Operation known as the Enlightenment taught the younger generation “to defy authority and break the rules of civic morality.”²⁰⁶ Rousset de Missy’s use of Locke as a revolutionary battering ram made “a virtue of defying authority and violating rules.” When the English promoted guerrilla warfare in Spain in response to Napoleon’s invasion, they created an “epidemic of armed revolutions”²⁰⁷ culminating in the Spanish Civil War of the 1937.

The Dutch Revolution of 1747 was a dress rehearsal for the French Revolution of 1789. Both began with unplanned incidents that might have remained insignificant, but for the fact that the Masonic lodges were in position to exploit them. In both instances, the unintended consequences of Whig Masonic political machinations far outweighed the expected benefits. The net result of English meddling in Dutch politics was the Diplomatic Revolution of 1756, when Austria pulled out of the northern alliance and signed a treaty with France.

IX

In 1754 the war between England and France over control of North America was not going well for France. Many feared the French would invade Holland, and, in the Duke of Newcastle’s words to William Bentinck, “take possession of the Low Countries, as a sort of deposit, till we had done them justice in North America.”²⁰⁸ Since Rousset de Missy was in regular correspondence with Bentinck, the Duke of Newcastle’s words probably caused his concern. To help the English cause, Rousset brought out a French edition of Locke’s *Two Treatises of Civil Gov-*

ernment (written in 1690 in the wake of the Glorious Revolution), hoping it would spread revolution in France as in Holland seven years earlier.

Rousset disguised his identity as Locke's publisher by using the cryptic initials, L.C.R.D.M.A.D.P, which only the initiated understood to mean "Le Chevalier Rousset de Missy, Academie du Plessis." The French translation radicalized Locke's words. Where Locke used "commonwealth" and "community," in French they became "*republique*." The idea of a republic would have been anathema to Whigs in England, if Rousset were talking about England. He was referring to France, however, which meant the intent behind the translation was more destructive than instructive.

Rousset de Missy's translation of Locke was the most widely reprinted edition of Locke in Europe until the French Revolution. One French intellectual who read it was Jean-Jacques Rousseau. Rousseau was in the circle that met at Charles Bentinck's estate at Nyenhuis, a center for philosophic discussion as well as scientific experimentation. Hume and Diderot dined at Nyenhuis, and Rousseau became godfather to one of William Bentinck's grandchildren. Rousset would have most certainly been part of this salon and could have met Rousseau there if he hadn't been condemned to exile. Bentinck introduced worthy writers to a new generation of publishers and made sure their books were discussed in Holland's lodges, where they learned Freemasonry restored man to the natural state praised by Rousseau. Prominent among the new generation of radical publishers was Marc-Michel Rey, who became Rousseau's publisher in the 1660s. He also published the works of the Baron d'Holbach and Diderot's *Encyclopedie*. By the late 1760s, Rey had published all the major philosophes. His symbolic link to the radical publishers of the previous generation associated with the Knights of Jubilation became clear when he published Rousset de Missy's *Traite de trois imposteurs* after d'Holbach brought that classic of the subversive genre to his attention. Rey's role as a crucial link between English radicalism and the Enlightenment in France became even clearer when he published d'Holbach's *Systeme de la Nature* in 1770. D'Holbach got the idea for that book after translating Toland's *Letters to Serena* into French; whole sections of those translations of radical English ideas found their way into his book.

Rousseau differed dramatically from Voltaire, especially from his economic views. But both men were useful to the Whigs, whose agents in Holland made sure their ideas reached a wide audience in the French speaking world. Rousseau was useful because he posited a "natural" alternative to "artificial civilization," soon to become synonymous with the court at Versailles. Unlike the pope when he talked about the relationship between passion and revolution in his condemnation of Freemasonry, Rousseau attributed all human evil to social injustice perpetrated by an ossified artificial ruling class that lobbied for nothing but its own privileges. "Man is born free, and yet we see him everywhere in chains." Rousseau's *Social Contract* was the French radicalization of Locke's treatise on government. The

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inspired prophet from Geneva, even if he had converted to Catholicism from the Calvinism of his youth, fulminated against a corrupt priesthood that had no basis in “nature.”

Abbe Augustin Barruel, author of one of the first histories of the French Revolution, would continue the classical moral critique of Freemasonry and the revolution it engendered that Clement XII had begun in 1738. The “philosophic” meditation on “liberty” and “equality” which began with Montesquieu’s *Spirit of Laws* was taken to a new level when Rousseau wrote the *Social Contract* and construed “liberty” and “equality” as “supreme happiness.” “If we examine,” Barruel writes synthesizing Rousseau’s ideas, “in what the supreme happiness of All consists, which ought to be the grand object of every legislature, it will appear to center in these two points Liberty and Equality. In Liberty, because all private dependence is so much strength subtracted from the body of the state, in Equality, because Liberty cannot subsist without it.”²⁰⁹ Rousseau was only “seeking to realize Montesquieu’s principle; to give to each man who feels himself a free agent the means of being his own governor, and of living under no other laws than those which he had himself made.”²¹⁰

Rousseau and Montesquieu’s ideas received their first application in America. By 1760, the Whigs had lost control of Masonic Lodges in America. The American lodges were Scottish and “antient,” and many of the Masons there had contempt for the revisionist history that suffused Anderson’s Constitutions. The split in the lodges facilitated a split between England, whose foreign policy was in the hands of Whig ideologues, and the American colonies, which deeply resented the economic exploitation those policies entailed. The conflict with America was exacerbated by the double game at the heart of Whig freemasonry. Jacob again notices it, but can’t articulate the strategy fully, when she claims “on the continent” Whig Freemasonry promoted “a series of revolutions in which Masonic rhetoric and idealism, with its British and utopian associations, may have at moments made seem more plausible. In the country of their origin, however, most Masonic orators encouraged order and stability.... Indeed the lodges were an important vehicle for inculcating loyalism to king and government.”²¹¹

There is no dichotomy. The radical version of Whig Freemasonry was not intended for domestic consumption. This simple fact also explains one of the big issues in Masonic studies, namely, the myth of the two lodges, a myth fostered by Barruel in his history of the French Revolution—a book written under Whig auspices in England.

The lodges in America were anomalous. They were not English, in the sense of being in England, but they weren’t foreign either. The lodges in America were founded long before the founding of the Grand Lodge in London in 1717. Their residual loyalty to a more “antient” tradition fostered resentment against the Whig parvenus. That loyalty combined with resentment against exploitative Whig economic policies to ensure the lodge in America would favor revolution unaccept-

able to Whig oligarchs in England. One source claims the lodge in Boston suspended its regular meeting so members could take part in the Boston Tea Party. If Freemasonry suffered “a cultural transformation when it crossed the channel,”²¹² it suffered another when it crossed the ocean.

There were other factors at work in the American Revolution. Puritanism did not die a sudden violent death in America, as in England in 1660, when English mobs, full of hatred for the failed Commonwealth, dug up Cromwell’s corpse and hanged it. Puritanism was left to expire of its own self-contradictions in America during the course of the 18th Century. As a result the Enlightenment grew up there side by side with American Puritanism. Benjamin Franklin was 22 years old when Cotton Mather died. Both walked the streets of Boston in the 1720s when, in England, the rout of Enthusiasm and its replacement by Freemasonry was all but complete. American intellectual life was always a peculiar combination of religious enthusiasm and messianic politics; Newtonian Freemasonry was the antithesis of Enthusiasm in England and, a fortiori, on the continent, but Thomas Paine combined these two contradictory ideas, and his pamphlet *Common Sense* became one of the seminal documents of the American republic.

The American mind thus was formed by the confluence of contradictory forms of judaizing, i.e., Puritanism and Freemasonry. American political thought would oscillate between these two poles for the next two centuries. The revolutionary creed hatched in America found immediate acceptance in France, largely because of Benjamin Franklin, “the representative figure who embodied the new democratic ideal of a humanity, liberated from the restraints of privilege and tradition and recognizing no laws but those of nature and reason,”²¹³ but Franklin was not operating in a vacuum. Rousseau, whose books on the social contract and the noble savage seemed to have America in mind, prepared his way. Franklin was also a Mason, representing the Scottish tradition regnant in America, and his way had been prepared there too by the Ecossais lodges founded by the Jacobite exiles in the wake of their defeat by William of Orange in 1690.

In America, it looked as if Bacon’s dream of a New Atlantis had finally come true. A government had come into existence that was totally congruent with the laws of nature as formed by the Great Architect of the Universe, or as Paine put it, “The revolution of America presented in politics what was only theory in mechanics. But such is the irresistible nature of Truth that all it asks and all it wants is the liberty of appearing. The sun needs no inscription to distinguish him from darkness, and no sooner did the American governments display themselves to the world than despotism felt a shock and man began to contemplate redress.”²¹⁴

In 1787, nine years after the American Declaration of Independence, the shock was felt in the Austrian Netherlands the Protestant revolution had failed to wrest from the Habsburgs in the 16th Century. This should have been precisely what the English wanted except the revolution spread to Holland too, where the English ally the Stadholder William V was on the throne. According to Whig political

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theory, not unlike the Breshnev Doctrine articulated by the Soviets two centuries later, there were good revolutions and bad revolutions, and, according to this calculus, the Dutch Revolution of 1787 was a bad revolution. Prussia, England's ally, invaded Holland and crushed it. William V continued in power, prompting one cynical Dutch patriot to claim "The English endeavor to enslave everyone and keep themselves free."²¹⁵

Since the Dutch revolution happened two years before the French, some historians have imagined the former as a "rehearsal" for the latter. The major difference was the absence of the Prussian army in France in 1791. This absence in 1791, like the presence in 1787, is consistent with the objectives of English foreign policy, which promoted revolution in Catholic countries but suppressed it at home and in countries ruled by Protestant allies.

Jacob ridicules the idea that freemasonry or its child, the Enlightenment, caused the French Revolution. Yet a close reading of her book provides evidence that supports just that conclusion. There were most certainly Frenchmen who connected the lodge with the revolution. Some were Masons. "A provincial lodge," she writes, "writing to the Paris Grand Lodge almost offhandedly remarked that 'in the civil order the deputies of a province represent the general assemblies of the nation; it is the same in the lodges.'"²¹⁶ Jacob sees "a remarkable parallelism"²¹⁷ between the National Assembly and the republican and democratic principles Frenchmen learned in the Lodge, but she stops short of endorsing a connection because she associates the link with Barruel, whom she terms "the most famous—and paranoid—historian of 18th Century freemasonry."²¹⁸ Barruel named freemasonry as "one of the great causes of the French Revolution."²¹⁹ He was not paranoid. Indeed, he could have made a much more effective case if he hadn't become caught up in the tangled web of Whig politics.

X

Christopher Dawson does not share Jacob's reticence in linking Freemasonry to the Revolution. If Revolution became "a real religion,"²²⁰ as he claims, it was most certainly not a religion without a Church. The Religion of Revolution possessed "a definite though simple body of dogmas which aspired to take the place of Christianity as the creed of the new age," and it also "possessed its ecclesiastical hierarchy and organization in the Order of Freemasons, which attained the climax of its development in the two decades that preceded the Revolution."²²¹ Inspired by Benjamin Franklin and Lodge of Nine Sisters, Freemasonry was instrumental in founding numerous societies or clubs, which provided the practical and theoretical basis for the revolution. In those clubs, as in the lodge, social standing counted for little next to the overriding principles of fraternity and equality. Once the *ancien regime* showed itself incapable of commanding its armies and running its government, club members quickly stepped forward and applied the principles they learned in the lodge to the governance of the state. If Freemasonry was the

link in the revolutionary chain that connected Protestantism to Socialism, the French clubs were the link between the lodge and the revolutionary government after the fall of the *ancien regime*. It was "in the clubs and the popular societies that the Revolution found its real organs."²²² The clubs were "the churches of the new religion."²²³ The clubs abolished the lodges and simultaneously raised them to a higher level, just as the revolution was to do on a much wider and larger scale.

Philippe, the Duke of Orleans, later known as Philippe Egalite, played a crucial role in the move from Lodge to Revolution. Dawson claims Philip, the leading figure of French Freemasonry, "was the center of a web of subterranean agitation and intrigue which has never been unraveled."²²⁴ The historian could start by examining the nexus of revolutionary clubs, cafes, brothels, and publishing ventures known as the Palais Royale. Philip Egalite created the matrix from which the French Revolution sprang when he built the Palais Royale. The Palais, where "reform moved through revolt to revolution," began as the Duke of Orleans' attempt to create "a sort of Hyde Park in the French Capital," where French Whigs could debate the "mild Whiggish reformism of the London coffee houses that the House of Orleans had originally sought to imitate."²²⁵

Furet claims the original vision of the French radicals involved creating "an English style political class" in France in which the "liberal nobility could collaborate with the Enlightened bourgeoisie."²²⁶ When the *ancien regime* collapsed precipitously, the French radicals had the task of becoming English overnight, a project doomed to failure. Failed or not, the French got the idea of the "circle" as the small revolutionary cell was called, from the English. Billington quotes Mercier, who explained that even before the Revolution, "the taste for circles, unknown to our fathers and copied from the English, has become naturalized."²²⁷

The Palais Royale was supposed to imitate the English coffee house where Whigs discussed politics. The French radicals, lacking the moral restraint that characterized the bourgeoisie in England and America, turned the Palais Royale into a center of low pleasure instead, specializing in political pornography, and bringing out classics like *The National Bordello under the sponsorship of the Queen*. The Duke of Orleans hired as his personal secretary, Choderlos de Laclos, author of *Les Liaisons Dangereuses* and a pioneer, along with his friend the Marquis de Sade, of "the liberated pornography that flourished during the revolutionary era."²²⁸

The Palais Royale became notorious for its prostitutes, the most notorious being Madame de Genlis (later Citoyenne Brulart), the Duc d'Orleans' mistress. The prostitutes who gathered in the gardens of Palais Royale by noon, made sure "every form of sexual gratification" described in the pornography produced there was "available in the cafes and apartments of the Palais complex," including the possibility of sex with a seven-foot-two-inch Prussian prostitute, Mlle. Lapierre.²²⁹ Providing "the intoxicating ambiance of an earthly utopia,"²³⁰ the cafes also incited those who frequented them to act on the "politics of desire," and bring down the

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government that inhibited their pleasures and political fantasies. If “distinctions of rank were obliterated” in these cafes, and “men were free to exercise sexual as well as political freedom,” then “The Temple of Voluptuousness” was destined to become the birthplace of revolution.²³¹

This is what the classical tradition from Plato to Barruel said would happen when passion got out of control, but it came as a shock and bitter disappointment to the Newtonian Whigs who had promoted it. They thought they could control revolutionary passion in the same way that Ben Franklin had learned to harness lightning in Leyden jars. At the Palais Royale, the French radicals, clouded by sexual passion and the pleasures of drugs and alcohol, mistook fantasy for reality, and soon “the ideal of total secular happiness” began to “seem credible as well as desirable.”²³²

The French Revolution began at the Palais Royale at around 3:30 PM on July 12, 1789 when Camille Desmoulins, outraged at the dismissal of finance minister Necker, jumped on a table and shouted, “*Aux Armes!*” The Palais Royale—or to be more precise, the Cafe Foy—became the “portico of the Revolution,”²³³ the gate from which it issued forth. By 4:00 the mob was coursing through the streets of Paris carrying busts of Necker and the patron of their vices, the Duc d’Orleans. At 8:00 PM royal troops opened fire on the mob, killing a number of them. The mob had little to go on by way of historical precedent. The Protestant revolutions of Huss and Muentzer were so far in the distant past that they could provide little guidance. The socialist revolutions of 1830, 1848, 1870, and 1917 were hidden unborn in the womb of the future. So the French revolutionaries “echoed the Anglophilia of the Duke of Orleans in hailing the events in France as *cette glorieuse Revolution*.”²³⁴ Their intentions may have been clear, but in carrying them out in a different culture and time, Anglophile intentions gave way to a Revolution with a terrible logic of its own.

On July 14, the mob broke into the Hotel des Invalides, where they liberated 32,000 muskets in the name of the French people. The mob then headed for the Bastille, where the Marquis de Sade had been haranguing them from his cell through a funnel that served as his urinal. The mob was looking for arms so they could return fire the next time they were attacked. Faced with the cannon the mob had looted from the Hotel des Invalides, the guards at the Bastille surrendered in mid-afternoon, whereupon they were savagely murdered, and their heads, stuck on the end of pikes, were paraded through the city. By the end of the day, Louis XVI was no longer king, or was king in name only. Three days later, he went to Paris and acknowledged Bailly and La Fayette as the nation’s new revolutionary rulers. It turned out Louis XIV was right when he said, “*L’etat c’est moi*.” Once his grandson abdicated, the state collapsed around him, and the rioting spread, filling the vacuum his abdication created. Having rehearsed the revolution during the food riots of the winter of 1788-9, the peasants armed themselves and attacked the local chateaux and abbeys and burned the administration’s deeds and records, as

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if, in so doing, they could obliterate the hold the past had on them.

The uprising which began on July 12 was spontaneous in the same sense in which combustion is sometimes called spontaneous: the fire broke out at the Palais Royale because Philippe Egalite had assembled so much combustible material in one place that it had become an inevitability. Billington gives three reasons why the Revolution broke out there:

It offered, first of all, a privileged sanctuary for intellectuals where they could turn from speculation to organization. Second, its owner and patron, the Duke of Orleans, represented the point through which new ideas broke into the power elite of the old regime.... finally the Palais provided a living link with the underworld of Paris and with the new social forces that had to be mobilized for any revolutionary victory.²³⁵

Nesta Webster, in a book that is controversial, offers another reason, "the Gold of Pitt,"²³⁶ as part of a narrative in which she struggles with English responsibility for the revolution in France. The facts are clear: Montmorin told Gouverneur Morris that he "had indisputable evidence of the intrigues of Britain and Prussia that they gave money to the Prince de Conde and the Duc d'Orleans."²³⁷ Marie Antoinette told Madame Campan not to go to Paris, because "the English have been distributing money there!"²³⁸ Webster also cites Benzenval, who in "describing the riots of July 1789, speaks of the brigands employed by the Duc d'Orleans and by England."²³⁹

English guineas were found on the rioters, and Englishmen were seen mingling with the mobs during the first days of the revolution. Seditious pamphlets were printed in London, and there had been a heavy traffic in money, messages, and letters between England and the revolutionary leaders in France. Many of those same leaders "were constantly in England both before and during the Revolution; Marat lived for years in Soho, whilst Danton, Brissot, Petion, St. Hururge, Theroigne de Mericourt and the ruffian Rotondo were all habitués of London. These facts admit of no denial."²⁴⁰

England, according to Webster, needed to be worried, because Louis XVI was "an enthusiast for the navy,"²⁴¹ and by opening the port of Cherbourg, threatened England's domination of the seas. English diplomats heaved an almost audible sigh of relief when the revolution broke out in Paris. In September 1789, Lord Dorset wrote from Paris that the chaos from the revolution meant it would be a long time "before France returns to any state of existence which can make her a subject of uneasiness to other nations."²⁴² Sorel felt England was in position "to substitute herself for France" and profit from France's misfortunes "in every market" as well as "in every chancellery" where the two nations did business.²⁴³ Pitt, according to Sorel, "would have been careful not to obstruct the development of a revolution so advantageous to his designs. He also held that a king of France deprived of his prestige, with his rights limited and his power contested, would marvelously answer the convenience of England. But he was not one of those greedy politicians

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blinded by jealousy, whose covetousness leads them to take a brutal advantage of fortune.”²⁴⁴

After stating her case, Webster changes horses and declares that it is “illogical and absurd” to assume the English Government “took advantage of the disturbed state of the country to wreak her vengeance on the French government by encouraging and actually financing sedition.”²⁴⁵ George II opposed the revolution at every turn, and Pitt, his minister, “could have had no conceivable object in furthering a movement that shook all the thrones of Europe.”²⁴⁶ Pitt and the Jacobins were like oil and water; they were incapable of collaborating on anything. The Jacobins were “the natural enemies of England,”²⁴⁷ and they were just as indignant at the thought of Pitt supporting the revolution as Webster herself. Why, she wonders, “should *l’or de Pitt* be mentioned by Jacobin writers with the same indignation as by Royalists?”²⁴⁸ The answer is simple. The Jacobins knew the English were using that money to subvert French power.

But what about the Duc d’Orleans’ anglophilia and his frequent trips to England? “This apparent love of the Duc d’Orleans for the English was in the end the cause of all the calumnies against England with which the leaders of the different factions influenced public credulity, so as to throw on the policy of that nation the excesses of which they alone were guilty.” The guineas found on the English and French revolutionaries came from the Duc d’Orleans; “with diabolical cunning he drew out in English coin, and had sent over to France in order to throw suspicion on the English.”²⁴⁹

In the final analysis, Webster can only exonerate Pitt by implicating the Whig radicals associated with Dr. Price and the Prince of Wales in the conspiracy she dismissed as absurd and far-fetched:

In this case English gold did play a part in the revolutionary movement, but it was provided not by the Government, but by its opponents. The Opposition party in London formed an exact counterpart to the duke’s party in Paris; headed by the Prince of Wales, the *roues* of Carlton House formed a Fronde against George III, such as the *roues* of the Palais Royale formed against Louis XVI.²⁵⁰

Webster claims further:

it was the ‘democratic’ party, the revolutionaries of France and Whigs of England, who supported the follies and extravagances of these two dissolute princes, whilst in both countries the cause of order and morality was represented by the sovereign whom the democrats wished to dethrone.²⁵¹

Louis XVI knew of his cousin Philippe’s connection with the Whig radicals; this is why he exiled him to Vilier-Coterets, not to a foreign country, and most certainly not to England. In London, Philippe consorted with radical Whig masons and Jewish lodge members like Samuel de Falk, as well as Whig radicals like Lord Stanhope, Price, Priestly and the “drunkard” Thomas Paine. The Whigs were “the natural allies of their country’s bitterest enemies, the Jacobins of France,” and they not only abetted the revolution abroad, but were “seeking to create a kindred movement at home.”²⁵²

The mystery surrounding Pitt's Gold resolves itself once we remove the prime minister's name. Call it Walpole's gold instead, and the Whig involvement in subversion in France is too obvious to deny. Although many Englishmen, including Whigs like Edmund Burke, opposed the French Revolution, that revolution got started as a Whig black operation, and, like all black operations, the attack on France got out of control. Just one year into the revolution, one of steam engine inventor James Watt's Dutch friends wrote to him about the progress of the revolution. "The French," he wrote, "have now outrun their instructors the English."²⁵³ The Dutch republicans thus saw the French revolution as the application of "English principles"²⁵⁴ by students who went beyond their teachers' intent.

The revolution would destroy the very thing that prepared its way, namely, the Masonic lodges, when it declared all private institutions and associations illegal. French allegiance to the revolution would become widespread when Church property was looted and distributed though the *assignats* to a much wider group than the looting of England's churches had enriched in the 16th Century. The revolution then took on a life of its own, and many came to believe the Masonic lodges were no longer necessary. The Masonic lodge was only necessary "in a despotic society."²⁵⁵ No one epitomized this transition better than the Duc d'Orleans, who had been the leading figure in French Freemasonry and in constant contact with the Lodge in London before 1789. He even journeyed to London in 1789, a trip that caused him problems later.

On September 15, 1792, France became a republic, and to celebrate the change (or to ingratiate himself with the winners) Philippe presented himself to the new government and asked to change his name to "Egalite." He also asked that the Palais-Royale, his revolutionary pleasure dome, be renamed the "garden of equality." Philippe was elected to the National Convention, but many in that body, including Jean Paul Marat, questioned his loyalty and sincerity, alleging he "speculated on the revolution as on his jockies"²⁵⁶ and simply acted in a way "most convenient to his interests."²⁵⁷ The crux of the issue was Philippe's connection to the Masons and England. The Jacobins suspected him of being a British agent working to establish a Whig-inspired constitutional monarchy in France.

The Palais was still politically significant in 1792. The Girondists, headquartered at the Cafe du Caveau at the Palais, organized the demonstrations of August 10, 1792 that overthrew the monarchy and led to the creation of the First Republic. Conflict soon arose with the Jacobins, who considered the Girondins as Royalists because of their association with the Palais and the renamed Duc d'Orleans. "The Jacobins feared not only the royalists [like Philippe D'Orleans] who controlled the cafes within the Palais, but also the foreign friends of the Revolution who enjoyed the hospitality of the Palais-Royal."²⁵⁸

The legend that Cromwell was a freemason came to fruition on January 21, 1793 when the National Assembly executed Louis XVI. It is doubtful the convention could have taken this step without the model of the English Regicide before

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their eyes. If the civilized English could murder their king, could not the French do likewise? Importing the lodge had already induced them to follow English models in other areas—from Newtonian physics to coffee houses. The example of Charles I haunted the trial of Louis XVI. Charles had run legal circles around his accusers, and the convention didn't want a repetition of that embarrassment at the French king's trial.

One day before the execution of the king, on January 20, 1793 a revolutionary leader was assassinated at the Palais Royale, and Philippe was considered a suspect. Jacobin mobs periodically launched assaults on the Palais as a suspected hotbed of royalism in the months following the murder. When Philippe's son defected to the counter-revolution in the spring, Philippe was arrested. Over the summer, the Jacobins slowly shut down the Palais' operations, and Philippe Egalite prepared his legal defense, knowing his life hung in the balance. The crucial issue was Philippe's involvement in Freemasonry because Freemasonry was considered an instrument of English culture, if not foreign policy, and England and France were now at war. The Revolution had taken on a life of its own, far beyond what the English Whigs intended.

Facing the guillotine for treason, Philippe Egalite wrote a short manuscript, "*Voici mon histoire maconnique*," to explain his involvement with Freemasonry. "At a time when no one could have foreseen our revolution, I attached myself to freemasonry, which offered a kind of image of equality, just as I attached myself to the parliaments, which offered a kind of image of liberty. I have since given up the phantom for the reality."²⁵⁹ At least one historian finds it astounding that Philippe "had been attacked not by antirevolutionaries but by the Revolution's supporters for having been a freemason,"²⁶⁰ but the attack is unsurprising because Freemasonry was associated in the popular as well as the revolutionary mind with England. Philippe was a suspect because he was a Freemason; the revolutionary organization that created the conditions for the revolution was an object of suspicion to the leaders of the Revolution, largely because of its association with England, which declared war on France in 1793. By 1793 Freemasonry was suspect to the French left and the French right, because every Frenchman, most especially the French masons, knew "they were participating in a system of governance inherited from another revolution, dimly remembered,"²⁶¹ namely, the Glorious Revolution. The French knew "the version of civil polity they created in their private sociability [i.e., the lodge] had first taken shape in revolutionary England. In that belief, as we can now understand it, they were more right then even they could have imagined."²⁶²

The Jacobins thought Philippe was conspiring with the English because of his trip to London in 1789. Philippe was seen as part of the royalists' "Anglophile maneuvering" to move France closer to a constitutional monarchy like that in England after the Glorious Revolution. The replacement of the House of Bourbon with a philo-Protestant constitutional monarch had been the goal of Whig for-

eign policy for almost a century. On the verge of achieving their goal, the English watched victory slip from their grasp as the revolution spun out of control. The terror lasted until March 1794, when Robespierre succumbed to his own killing machine. Philippe Egalite was guillotined on November 6, 1793 along with Marie-Antoinette and 200 other enemies of the revolution.

Once the revolution occurred in France, Freemasonry was in a bind of its own making, caught between Jewish cosmopolitanism, which the Grand Lodge insisted on promoting on the continent, and the rising tide of nationalism, which revolution engendered in France. Amsterdam was caught in the middle both geographically and ideologically. The Amsterdam Lodge had always admitted Jews. After the revolution in France emancipated the Jews there, the number of Jewish applicants to La Bien Aimée increased dramatically. The Dutch had mixed feelings about Jewish emancipation and membership in the lodge. La Bien Aimée agreed to admit "nine gentlemen of the Jewish Nation and Religion ... [under the] stipulation that none of these Gentlemen of the Jewish nation and Religion ... now or consequently will ever be able or permitted to be nominated, elected and even less appointed to any administration of the lodge."²⁶³ Like Cromwell earlier and Napoleon later, the Dutch freemasons feared that the Jews, once admitted, would take over the lodge. German lodges expressed the same misgivings, but they were consistently opposed by the Grand Lodge in London.

La Bien Aimée became revolutionized and French in January 1795 when the French Army invaded Holland and routed the Prussians, who had been defending the Stadholder and Whig placeman William V. The forces Rousset de Missy had mobilized in 1747 finally turned on their English masters and proclaimed a new Batavian republic along French, not English, lines. Like Philippe Egalite, the Dutch Masons gave up the appearance in favor of reality. Once the sun of revolution rose over Holland, the candle of Freemasonry, which had lit the way during the dark years of the ancien regime, was no longer necessary.

In January 1795, La Bien Aimée opened a lodge meeting by adopting the revolutionary principles of liberty, fraternity, and equality. "Before opening the lodge our beloved chairman congratulated the assembled fraternity on the long-hoped-for revolution in our dear country, because of which liberty, fraternity and equality had now become the motto of our days, and furthermore announced to the brothers that from now on all honorary titles were held to be abolished among us."²⁶⁴ When the brothers sang their Masonic songs, "La Marseillaise" was first on the list. The lodge, however, had become unnecessary because it had become the model of a new world, the modern world, which had adopted and would go on to implement its principles in its struggle against what was left of the Catholic order in Europe. That Masonic crusade would continue as the nationalist Freemasonry of the *risorgimento* conquered the papal states in Italy, and when the Masonic powers of America and England would dismember Austria, the last bastion of the Habsburg's Catholic empire, following World War I. Both Wilson and Mazarek,

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the first president of Czechoslovakia, the country Wilson carved out of the heart of the Austro-Hungarian empire, were Masons. In each case, "what began on the Continent as constitutionally governed societies for gentlemen" became "a microcosm of a new secular and civic, yet quasi-religious, political order we have now come to know simply as the modern world."²⁶⁵

XI

On August 10, 1792, fearing the increasing violence of the French mob against the clergy, abbe Augustin Barruel closed the *Journal ecclesiastique*, from whose pages he had attacked the philosophes and then the revolutionaries. Sensing greater violence was in the offing, Abbe Barruel then disappeared. After going into hiding, he made his way to Normandy, and from there he escaped to asylum in England.

Barruel, whose family emigrated in the 13th Century to France from Scotland, where they were known as Barwell, entered the Jesuits at 15, eight years before Louis XV banished them from France and 17 years before Pope Clement XIV suppressed the order in the bull *Dominus ac Redemptor*.

A priest without an order, Barruel set off for Poland after hearing the Jesuit confessor to Queen Marie Leconska was offering positions to expelled Jesuits from the west. When Barruel arrived in Prague, the provincial of the Jesuits in Bohemia, "charmed by his virtue and talents,"²⁶⁶ persuaded him to stay. He then became tutor to a noble family in France, which allowed him to return to his native land and take up the battle against the philosophes and Catholic accommodationists, which he pursued for years as editor of the Catholic and royalist *Journal ecclesiastique*. Barruel wrote a book on the Revolution, *Discours sur les vraies causes de la revolution*, which appeared in 1789. One year later he opposed the Jacobins on the issue of divorce, publishing *Lettres sur le divorce: les vraies principes sur le mariage*.

Barruel felt that the French Revolution was divine punishment meted out to France for "having acted as the breeding place of an ideology destructive of Christian society."²⁶⁷ The revolution had also been caused by a conspiracy, which he hoped to document when he got to England and had the freedom to write again. The two explanations were complementary. The anti-Christian ideology that found such disfavor with God had been put into force by people who conceived of the revolution as an attack on the Catholic Church. "If you want a revolution," Mirabeau had said two months before the mob stormed the Bastille, "you need to decatholicize France."²⁶⁸

Three years after the beginning of the revolution, Mirabeau's followers decatholicized France in a horribly literal way. On September 2, 1792, the attack on the Catholic Church escalated into an attack on the Catholic clergy. In four days, 300 priests were massacred and the Abby of Saint Firmin was turned into a prison where priests were subjected to the anticlerical rage of the mob. Even a supporter

of the revolution like Mme Roland admitted the cruelty of the mob: "Women were brutally violated before being torn to pieces by those tigers; intestines cut out and worn as turbans; bleeding human flesh devoured."²⁶⁹ Some were incarcerated in ships that were then sunk in the Seine. By the time this rage burned itself out, 20,000 French clergy were living in exile.

On September 26, 1792, Barruel, "with a certain number of French priests who had found refuge in a hospitable country,"²⁷⁰ arrived in London, where he took up residence "with an old Jesuit like himself,"²⁷¹ the Rev. William Strickland. Barruel was one of 8,000 to 10,000 members of the Catholic clergy who sought refuge in Protestant England. Between September 1792 and August 1, 1793, Edmund Burke raised 32,000 pounds sterling for relief of the French clergy. King George III turned the royal castle at Winchester into a residence for 600 priests. The Archbishop of Canterbury opened his residence to French bishops who escaped the terror. Barruel was deeply grateful to "the Anglican clergy, the aristocracy, the businessmen, the citizens of every class, who had already sent assistance necessary to receive, lodge, nourish and clothe this colony of unfortunate men."²⁷² The pope was also grateful for the unexpected help from one of the church's most long-standing and tenacious enemies. In a letter written on September 7, 1792, Pope Pius VI thanked King George III for its generous hospitality. William Pitt, the King's Prime Minister, remembered those exiles: "Few will ever forget the piety, the irreproachable conduct, the long and dolorous patience of those men, cast suddenly into the midst of foreign people different in its religion, its language, its manners and its customs. They won the respect and goodwill of all by a life of unvarying godliness and decency."²⁷³

Burke was a dedicated foe of the Revolution, and his *Reflections* helped turn the tide of popular opinion against it. This was no easy task in a country where Freemasonry was firmly rooted among the ruling classes, many of whom felt the events in France were the long awaited transposition of the Glorious Revolution to French soil. English radicals like Dr. Price said this explicitly. Mary Wollstonecraft launched her career as the first feminist by attacking Burke. However, her affair with William Godwin, his scandalous memoir of their relationship, and the lifestyle of the Godwin family, coupled with Burke's *Reflections*, soon turned public opinion against them, and England became the Revolution's most determined foe. Burke supported Barruel's work, but he did not see its completion. Burke died two months after the first volume appeared.

On May 1, 1797, Burke wrote to Barruel congratulating him on publication of the first volume of *Memoirs pour servir une histoire du jacobinisme*:

I cannot easily express to you how much I am instructed and delighted by the first Volume of your History of Jacobinism. The whole of the wonderful narrative is supported by documents and proofs with most juridical regularity and exactness. I have known myself personally five of your principal conspirators,

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and I can undertake to say from my own certain knowledge, that so far back as the year 1773, they were busy in the plot you have so well described, and in the manner, and on the principle you have so truly represented. To this I can speak as a witness.²⁷⁴

Volume I of Barruel's *History of Jacobinism* dealt with the Philosophes; Volume II dealt with Freemasonry. In Volume II, Barruel concluded the hard core of the French Revolutionaries, the Jacobin cult, was Freemasonic. The Freemasons had founded the Jacobin clubs, but the Jacobins turned on the Masons when they got control of the revolutionary government. Burke endorsed Barruel's indictment of the philosophes, but did not read the volumes on Freemasonry or the Illuminati that appeared after his death.

By the time he finished his book, however, Barruel had backed away from, or at least blunted the force of, his initial assertion. In volumes three and four, Barruel deals with the Illuminati, and in dealing with them Barruel introduced an element of incoherence into his book from which it never recovered. In October 1786, the Bavarian police published their dossier on the Illuminati, the conspiracy to overthrow throne and altar. Adam Weishaupt, a professor at the University of Ingolstadt, led the cabal. Barruel received a copy of the Illuminati dossier; by incorporating it into his *Memoir* he "weakened his main contention,"²⁷⁵ according to Stanley Jaki.

Joseph de Maistre, the father of continental Counter Revolution, felt the same way about Barruel's *History of Jacobinism*. It was brilliant in parts but defective as a whole. Barruel often confused "the thing with the corruption of the thing"²⁷⁶ in discussing Masonic practices. Both de Maistre and Barruel were Masons, so they knew Illuminism came from Germany. In making Illuminism central to the story of the French Revolution, Barruel put the cart before the horse. Illuminism, according to de Maistre, was "an effect and not a cause."²⁷⁷

By making German Illuminism the "smoking gun," Barruel let Freemasonry off the hook. He also diverted attention from England, which everyone then saw as the historical and geographical source of the Lodge. Even if we eliminate the shadowy Rosicrucian brotherhood of the 1620s, Scottish Freemasonry had agents on the continent by the 1650s. Whig-controlled lodges were founded during the first three decades of the 18th Century, and their numbers increased dramatically in France up to the outbreak of the French Revolution. It is perverse to discount that activity by shifting responsibility to an organization that came into existence in 1776 and that for the first few years of its existence—until the initiation of the Prussian Baron von Knigge—was little more than a college fraternity. Barruel argues the Illuminati took over existing lodges, but this explanation is not persuasive, given the number of lodges that needed to be subverted, and the time that would take. If German Illuminism is responsible for the French Revolution, Weishaupt and von Knigge had to complete the takeover in the six years following the 1781 Masonic convention in Wilhelmsbaden.

The Jewish Revolutionary Spirit

Barruel goes out of his way to absolve English lodges of any responsibility for the French Revolution. He has nothing but good to say about English Freemasonry: "England in particular is full of those upright men, who, excellent Citizens, and of all stations, are proud of being Masons, and who may be distinguished from the others by ties which appear only to unite them more closely in the bonds of charity and fraternal affection."²⁷⁸ The reader gets the impression that Barruel doth protest too much when he adds: "It is not the fear of offending a nation in which I have found an asylum that has suggested this exception."²⁷⁹ His defense of English Freemasonry is important enough to quote *in extenso*:

England in particular is full of those upright men, who, excellent Citizens, and of all stations, are proud of being Masons, and who may be distinguished from the others by ties which appear only to unite them more closely in the bonds of charity and fraternal affection. It is not the fear of offending a nation in which I have found an asylum that has suggested this exception. Gratitude on the contrary would silence every vain terror, and I should be seen exclaiming in the very streets of London that England was lost, that it could not escape the French Revolution, if its Freemason Lodges were similar to those of which I am about to treat. I would say more, that Christianity and all government would have long been at an end in England, if it could be ever supposed that her Masons were initiated into the last mysteries of the Sect. Long since have their Lodges been sufficiently numerous to execute such a design, had the English Masons adopted either the means or the plans and plots of the Occult Lodges.

This argument alone might suffice to exempt the English Masons in general from what I have to say of the Sect. But there exist many passages in the history of Masonry which necessitate this exception. The following appears convincing. At the time when the Illuminees of Germany, the most detestable of the Jacobin crew, were seeking to strengthen their party by that of Masonry, they affected a sovereign contempt for the English Lodges. In the letters of Philo to Spartacus, we see the English adepts arriving in Germany from London dawbed all over the with ribbands and emblems of their degrees, but void of those plans and projects against the altar and the crown which tend directly to the point. When I shall have given the history of these Illuminees, the reader will easily judge what immense weight such a testimony carries with it in favor of the English lodges.²⁸⁰

Katz's analysis of German lodges tells a different story. The German Freemasons wanted to exclude Jews, but they were consistently thwarted by their high regard for the authority of the Grand Lodge in London. There may well have been upright Masons ready to "secede from Masonry as soon as they perceived it to be infected by those revolutionary principles which the Illuminees had infused among the brethren," but they did not occupy the higher degrees, which, according to Barruel's own testimony, were suffused with a hatred of Christ and his Church as virulent as the hatred in the Jacobin clubs.

According to Barruel, the English lodges were innocent of "*complot revolutionnaire*." An element of incoherence enters the narrative when he gets to the Bavarian

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Illuminati: in volume I, Barruel had already blamed the lodges under Philip d'Orleans for the French Revolution: "This conspiracy only existed among the numerous lodges of the Grand Orient in Paris, directed by Phillippe d'Orleans; they were one of the major causes of the French Revolution."²⁸¹ Was Barruel distracted by the Illuminati story? The Bavarian dossier is powerfully factual in the story it lays out. Or did he use that dossier to avert his eyes from the real villains because of his involvement with them? Even granting that Freemasonry is a hierarchical esoteric organization that deliberately conceals the secrets of higher degrees from masons in lower degrees, the perceptive reader senses Barruel pulled punches and deliberately portrayed English Freemasonry in a falsely positive light because he was beholden to the English, in particular Whigs like Burke, who granted him asylum and supported him financially while he wrote his book.

When Barruel introduces Bavarian Illuminism to explain the corruption of the lodges, he does so as part of a deliberate attempt to exculpate the English: "It is certain that the system of Weishaupt is not a product of the original Freemasonry which was organized in London in 1723 [because] the constitution written by Anderson expressly states that a Mason may not be 'either a stupid atheist or a libertine without religion.'"²⁸² Even leaving aside the ambiguity of Anderson's formulation, Barruel himself provides examples of subversion at the highest degrees of Masonry. Even the usually sympathetic Riquet seems unpersuaded by Barruel: "But it is no less certain that Weishaupt infused the libertine and anticlerical spirit of Jacobinism which Barruel denounces, into Freemasonry."²⁸³

In trying to straighten things out, Riquet confuses the issue further by conflating Jacobite and Whig lodges and accepting Anderson's propaganda as the true history of the lodge. Jacob, unable to see Barruel as anything but paranoid, fails to understand the real issue. By concentrating on Barruel's "subsequent embrace of the conspiracy theory as applied to the Freemasons,"²⁸⁴ she ignores his attribution of the French Revolution to the wrong conspiracy. Constantly associating Barruel with "paranoia," she obviates any need to understand why he would do that.

At one point, Jacob rejects Barruel's dichotomy, claiming, "I know of no record suggesting that French freemasonry was perceived to be markedly different in its fundamental practices and ideals from Dutch, or British or Belgian, or American masonry.... When the young Jean Paul Marat visited the Amsterdam lodge in 1774 he would have discovered discourses and ceremonies comparably familiar."²⁸⁵ This implicates England and the lodge as responsible for the revolution, which then lets the *ancien regime* and its "repression and excesses" off the hook, which then aligns her with the "paranoid" conspiracy school of Barruel. Jacob does not want to be associated with "the themes [Barruel] first proclaimed—among them the persecution of the innocent by the forces of revolution rather than by monarchy, army or police—recur to this day in the historiography of the French Revolution."²⁸⁶

Ultimately Jacob accepts Barruel's dichotomy between English and Continental Freemasonry, but only to turn it against him. Jacob claims, "18th Century

England provides little evidence that Freemasonry was ever perceived as a threat to established institutions of either church or state." She continues, "In some places on the Continent, Masonry was perceived as subversive of monarchy, social hierarchy, the Catholic church and indeed all forms of organized religion,"²⁸⁷ thus admitting the ideas which supported the status quo in England were subversive in France.

Freemasonry was not subversive in England because the subversion had already taken place there. In France, however, the philosophes engaged in the subversion of morals. Helvetius taught passion was good and that to moderate the passions was to "ruin the state." Women were taught "Modesty is only an invention of refined voluptuousness:—that Morality has nothing to apprehend from love, for it is the passion that creates genius, and renders man virtuous."²⁸⁸ He would inform children "the commandment of loving their father and mother is more that work of education than of nature."²⁸⁹ He would tell the married couple "the law which condemns them to live together becomes barbarous and cruel on the day they cease to love each other."²⁹⁰ This subversion of morals extended to King Louis XV, who "without morals was soon surrounded by ministers destitute of faith, who could have seldom deceived him, had his love for religion been stimulated by practice."²⁹¹ Barruel says the subversion of morals was caused by an "inundation of bad books."²⁹² But he doesn't say from where they came, probably because he was unaware of the role Rousset de Missy and the Dutch Huguenots played in bringing subversive English ideas into France. Barruel mentions the Whig radicals, but fails to link them with Whig policy in England when he links the conspiracy to the moment "Collins, Bolingbroke, Bayle, and other masters of Voltaire, together with that Sophister himself, had propagated their impious doctrines against the God of Christianity."²⁹³ Barruel says Voltaire got his ideas in England, but that they weren't subversive there. "This is not the place to observe what a multitude of errors these assertions contain: the chief is that of having converted into a principle what he had observed in England, without considering that often what has conducted one nation to Liberty, may lead another into all the horrors of Anarchy, and thence to Despotism."²⁹⁴ A simpler explanation is that the Whigs were using the lodges to promote revolution in France not at home. The English had already killed their king and deposed his heir. They probably wanted to put a pro-Whig, pro-English, pro-Protestant monarch on the French throne, just as they had put William of Orange on the English throne. The subversion of morality led naturally to the hegemony of passion, and when passion got out of control, revolution occurred:

The French revolution is in its nature similar to our passions and vices: it is generally known, that misfortunes are the natural consequences of indulging them; and one would willingly avoid such consequences: but a faint-hearted resistance is made; our passions and our vices soon triumph, and man is hurried away by them.²⁹⁵

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Taken on its own terms, Barruel's conspiracy theory shows the Illuminati were peripheral, not the main cause of the revolution, as he would claim in the last volume of the *History of Jacobinism*:

In order to prove a real Conspiracy against Christianity, we must not only point out the wish to destroy, but also the secret union and correspondence in the means employed to attack, debase, or annihilate it. When, therefore, I name Voltaire and Frederic, Diderot and D'Alembert, as the chiefs of this Antichristian Conspiracy, I not only mean to shew that each individual had impiously written against Christianity, but that they had formed the wish, and had secretly concurred in that wish, to destroy the religion of Christ; that they had acted in concert, sparing no political nor impious art to effectuate that destruction; that they were the instigators and conductors of those secondary agents whom they had misled; and followed up their plans and projects with all that ardor and constancy which denotes the most accomplished Conspirators.²⁹⁶

After staking out contradictory positions to explicate Barruel's contradictory positions, Jacob can't make up her mind. British Freemasonry "was antithetical to monarchical absolutism, to the hegemony of the universities and their official teachings, and to the old clerical and aristocratic estates with their social and legal privileges."²⁹⁷ After claiming Barruel was responsible for "a vast and already paranoid literature that attempted to lay blame for the revolution on the Masonic lodges," Jacob concedes "Unquestionably, the Masonic lodges and prominent Freemasons did play a political role in the revolution, but it would be naive to imagine that they conspired to bring it about. History simply does not work that way. Yet ... it would be naive to imagine that Masonic lodges ... possess no discernible political ideology and interest."²⁹⁸

To clarify the issue, the revolution was part conspiracy and part nature, and the systematic subversion of morals the philosophes carried out in the name of Enlightenment explains how one part leads to the other. The subversion of morals led the French to the point where passions would careen out of control into revolution. Ideas considered subversive in England were reserved by the Whigs for foreign consumption.

In Barruel's *Memoirs*, the whole is less than the sum of its parts. Barruel brought together hitherto unknown sources that exposed the intentions of the philosophes and their link with the Masons. He also exposed the rhetoric of Freemasonry by analyzing their rituals in detail, exposing them for the first time publicly. Barruel's analysis of Illuminism had an impact on posterity too, but probably not what he intended. It became an inspiration for cultural revolutionaries from Shelley to Freud, who used its lessons on how to control people without their knowledge as the basis of psychoanalysis, and, through Freud's nephew, Eddy Bernays, as the basis of public relations and advertising. The volumes on Illuminism, while undeniably true, nevertheless derailed the book that set out to explain the causes of the French Revolution. Other writers noticed this. Barruel may have noticed it too; his peculiar title "*Memoirs pour servir...*" instead of simply "The

History of Jacobinism" may have been a tacit admission he could not write that history himself. All he intended to do was gather the sources so someone else could analyze the material in a way he could not.

Barruel begins his book in France not in Germany. He claims Voltaire got the idea for his conspiracy in England. The book in its original inception points the finger at England not Germany. Voltaire was inspired by his visit to London to "extol the English truths. That is, the impieties of Hume; and when he thought himself authorized to write, that in London Christ was spurned."²⁹⁹ The conspiracy to annihilate Christianity began in 1728 when Voltaire returned from London to France and announced "Let the real Philosophers unite in a brotherhood like the Freemasons; let them assemble and support each other, and let them be faithful to the association."³⁰⁰ Barruel says Voltaire's "most faithful disciples inform us that he had his determination" to consecrate his life "to the annihilation of Christianity," "when in England" even if he spent many years "ruminating alone his hatred against Christ."³⁰¹

The theological foundation of the French Revolution becomes clear in Barruel's exposition of Masonic ritual. The philosophes began their assault on the ancien regime by subverting morals, but the goal was always theological. Freemasonry's attack on Christ was inspired by the Talmudic literature in the *Cabala*. Barruel's book powerfully brought together previously unknown material in three important areas—the writings of the philosophes, the Freemasons, and the Illuminati. Its lack of a coherent explanation of how those parts fit together should not blind us to its genius: no one had published anywhere near this volume of material before Barruel. No one had gotten to the theological roots of the revolution in Talmudic Judaism either, because no one had studied the Masonic texts in such detail. Barruel witnessed the attack on Christ that began in the Lodge first hand, where it was portrayed as a necessary preliminary to the Masonic recovery of the name of Jehovah:

In his first degree he receives the Masonic science only as descending from Solomon and Hiram, and revived by the Knights Templar.—But in the second degree he learns that it is to be traced to Adam himself, and has been handed down by Noah, Nimrod, Solomon, Hugo de Paganis, the founder of the Knights Templars, and Jacques de Molay, their last Grand Master, who each in their turns had been the favourites of Jehovah, and are styled the Masonic Sages. At length in the third degree it is revealed to him, that the celebrated word lost by the death of Hiram was the name of Jehovah. It was found, he is told, by the Knights Templars at the time when the Christians were building a Church at Jerusalem. In digging the foundations in that part on which the stones, which had formerly been parts of the foundation. The form and junction of these three stones drew the attention of the Templars; and their astonishment was extreme, when they beheld the name of Jehovah engraved on the last.

Freemasons are "High Priests of Jehovah." Freemasonry is ultimately Judaizing. Its purpose is "recovery of the Lost Name of Jehovah"³⁰² It proposes a return

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to the vomit of Judaism to create heaven on earth, the goal of all revolutionaries. As the adept proceeds up the Masonic ladder, to higher and higher degrees, he learns first who is responsible for the assassination of Adoniram and what he is expected to do about it. Christ is the "real assassin of Adoniram."³⁰³ Barruel continues, "Christ himself in their eyes is the destroyer of the unity of God, he is the great enemy of Jehovah and to infuse that hatred of the Sect into the mind of the new adepts, constitutes the grand mystery of the new degree which they have called Rosicrucian."³⁰⁴ The great thing that has been lost is the word Jehovah.

The Master asks the Senior Warden what o'clock it is. "It is the first hour of the day, the time when the veil of the temple was rent asunder, when darkness and consternation was spread over the earth, when the light was darkened when the implements of Masonry were broken, when the flaming star disappeared, when the cubic stone was broken, when the word was lost.... He thereby learns that the day on which the word Jehovah was lost is precisely that on which the Son of God dying on a cross for the salvation of mankind is consummated the grand mystery of our Religion, destroying the sign of every other, whether Judaic, natural or sophistical. The more a Mason is attached to the word, that is, to his pretended natural Religion, the more inveterate will his hatred be against the author of Revealed Religion."³⁰⁵

The deeper the adept penetrates, the more Talmudic are the mysteries revealed to him. The Rosicrucian, for example, is taught the inscription INRI which was nailed to the Cross means not *Iesus Nazarensis Rex Iudeorum*, but rather the "Jew of Nazareth Led into Judea,"³⁰⁶ a reading which deprives Christ of his divinity and reasserts the Talmudic calumny that Christ was a common criminal who deserved to be executed: "As soon as the candidate has proved that he understands the Masonic meaning of this inscription INRI, the Master exclaims, My dear Brethren, the word is found again, and all present applaud this luminous discovery, that—He whose death was the consummation and the grand mystery of the Christian Religion was no more than a common Jew crucified for his crimes."³⁰⁷

To be initiated into the higher degrees of Freemasonry, the adept must agree to become an assassin of the assassin of Adoniram. He must be willing to assassinate Christ and his representatives on earth. The revolutionary intent of Freemasonry becomes clear when the adept is informed that he must be willing to kill the king. Mystical Masonry is synonymous with Revolution. Freemasons "looked upon the Revolution as that sacred fire which was to purify the earth and these credulous adepts were seen to second the Revolution with the enthusiastic zeal of a holy cause."³⁰⁸ When the adept is introduced to the degree of Knights Kadosh, "all ambiguity ceases."³⁰⁹ The Freemason is the assassin of the assassin of Adoniram, which means it is his duty to kill the king, one of Christ's representatives on earth, the other being the pope.

The English lodges had already carried out their Masonic duty by killing the king and deposing his heir, but the French had not. The adept learns he must as-

sassinate the King of France because he is the successor of Philippe le Bel, who deposed Jacques de Molay. During the initiation of the Knights Kadosh, "the candidate" is

transformed into an assassin. Here it is no longer the founder of Masonry, Hiram, who is to be avenged, but it is Molay the Grand Master of the knights Templars and the person who is to fall by the assassin's hand is Philippe le Bel, King of France, under whose reign the order of the Templars was destroyed.... When the adept sallies forth from the cavern with the reeking head, he cries Nekom (I have killed him).... At length the veil is rent asunder. The adept is informed that till now he has only been partially admitted to the truth; that Equality and Liberty, which had constituted the first secret on his admission into Masonry, consisted in recognizing no superior on earth, and in viewing Kings and Pontiffs in another light than as men on a level with their fellow men, having no rights to sit on the throne, or to serve at the altar, but what the people had granted them.³¹⁰

The purpose of Freemasonry is "to rid the earth of this double pest, by destroying every altar which credulity and superstition had erected and every throne on which were only to be seen despots tyrannizing over slaves."³¹¹ But, again, this admonition is more applicable in France than in England. After admission to the last mysteries, "the brethren are declared free: the word so long sought for is, Deism; it is the worship of Jehovah, such as was known to the Philosophers of nature. The true Mason becomes the Pontiff of Jehovah; and as such is the grand mystery by which he is extricated from that darkness in which the profane are involved."³¹²

The entire thrust of Masonic activity is motivated by Jewish resentment. When admitted to the degree of Rosae Crucis, the adept learns Christ "destroyed the worship of Jehovah,"³¹³ and that on Christ and his representatives and on the Gospel "the adept is to avenge the brethren" who are "the Pontiffs of Jehovah." In his reception into the Knights Kadosch, the adept learns

the assassin of Adoniram is the King, who is to be killed to avenge the Grand Master Molay, and the order of the Masons, successors of the knights Templars. The religion which is to be destroyed to recover the word, or the true doctrine, is the religion of Christ, founded on revelation. This word in its full extent is Equality and Liberty, to be established by the total overthrow of the Altar and the Throne.³¹⁴

The adept is led from secret to secret into the judaized religion of Freemasonry, and from there he is led from secret to secret into "the whole Jacobinical code of Revolution."³¹⁵ Freemasonry is the crucial link between the ancestral Jewish hatred of Christ and Revolution. Freemasonry is cabalistic. Like Dee, Freemasonry derives its magic from Cabala. Like Julian the Apostate and John Dee, the Freemason

looks upon the communication with, and apparitions of the Devils, whom he invokes under the appellation of Genii, as a special favour, and on them he relies for the whole success of his enchantments.... The Cabalistic Mason will be favoured by these good and evil Genii, in proportion to the confidence he has

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in the power, they will appear to him and they will explain more to him in the magic table, than the human understanding can conceive.³¹⁶

“Nor is the adept to fear the company of the evil Genii” as Julian the Apostate did when initiated into the Eleusinian mysteries because it is only from these “Genii or Devils,” that the adept can learn the occult sciences that will infuse into him the spirit of prophecy. He will be informed, that Moses, the Prophets, and the three kings, had no other teachers, no other art, but that of Cabalistic Masonry, like him and Nostradamus.”³¹⁷

Ultimately, that magic is Jewish. After admission to the higher mysteries, the Masonic adept is told: “You have then the same sentiments toward the Christian which the Jews have. Like them, you insist on Jehovah, but to curse Christ and his mysteries.”³¹⁸

Taking his lead from Barruel, Poncins proposes two theories explaining the connection between Jews and Freemasonry. According to the first,

Jews have entirely created masonry to corrupt the nations of Christian civilization and to propagate behind this veil the general revolution which is to bring about the domination of Israel. It is simply a tool and a means in the hands of the Jews. In support of this we can quote the article of Dr. Isaac M. Wise published in the *Israelite of America*, 3 August 1866: “Masonry is a Jewish institution, whose history, degrees, charges, passwords and explanations are Jewish from beginning to end.”³¹⁹

The other theory suggests the lodge, good at its inception, was corrupted when the Jews joined it. According to this theory, the Jews joined the lodge during the years preceding the French Revolution

and founded secret societies themselves. There were Jews with Weishaupt and Martinez de Pasqualis, a Jew of Portuguese origin, organized numerous groups of illuminati in France and recruited many adepts whom he initiated into the dogma of reinstatement. The martinist lodges were mystic, while the other Masonic orders were rather rationalist; a fact which permits us to say that the secret societies represent the two sides of Jewish mentality: practical rationalism and pantheism, that pantheism which although it is a metaphysical reflection of belief in an only God, yet sometimes leads to kabbalistic theurgy. One could easily show the agreements of these two tendencies, the alliance of Cazotte, of Cagliostro, of Martinez, of Saint Martin, of the Comte de St. Germain, of Eckarthausen, with the Encyclopedists and the Jacobins and the manner in which in spite of their opposition, they arrive at the same result, the weakening of Christianity. That will once again serve to prove that the Jews could be good agents of the secret societies, because the doctrines of these societies were in agreement with their own doctrines, but not that they were the originators of them.³²⁰

These explanations ignore the fact that every mason became an agent of Jewish revenge when and if he was initiated into the higher mysteries, when he adopted the Talmudic explanation of Christ's death on the Cross and the role he played in suppressing the name of Jehovah. This is perhaps what Disraeli had in mind

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when he said the Revolution: “which is at this moment preparing in Germany and which will be, in fact a second and greater Reformation, and of which so little is yet known in England is developing entirely under the auspices of the Jews.”³²¹

XII

Napoleon was a Mason. We know this because he was excommunicated from the lodge in 1809. Like Philippe Egalite, Napoleon saw himself as the revolutionary Sun that made the candle of Freemasonry unnecessary. Napoleon earned his reputation as a military leader by defeating the half-armed Catholic peasants of the Vendee when they tried to march on Paris to end the revolution. Napoleon proved Plato was right in the *Republic* when he said democracy invariably ends in tyranny. Napoleon learned what to do when men with a “rosary and a scapular in their hands”³²² and “armed with nothing but sticks”³²³ charged his artillery. Napoleon then turned his cannon on the revolutionaries themselves and in one of the bloodiest days of the revolution wiped out the mob with grapeshot and became the *Zeitgeist* on horseback. Napoleon took the revolution under control by firing artillery into the mob. From then, he could have said, “*La Revolution, c’est moi.*” Napoleon was Liberty, and Equality, and Fraternity.

If Freemasonry prepared Napoleon for his role as assassin and revolutionary, it also gave him the lens through which saw the Jews. In 1796 Napoleon marched on Italy. As was his custom, a propaganda campaign preceded the artillery barrage. “Peoples of Italy,” he wrote in April 1796, “the French army comes to break your chains. “We make war as generous enemies, and we have no quarrel save with tyrants who enslave you.”³²⁴ Significantly, his subversive proclamations targeted the Jews:

Deprived of the rights of citizens, humiliated in many places by the obligation of wearing the medieval yellow badge, confined to the secluded ghettos, the Jews of Italy offered Bonaparte the stirring sight of that persecuted minority. In every Italian city which the French army entered, the ghetto gates were removed, hacked to pieces and burned, the shameful badges thrown away, and the symbols of freedom—Trees of Liberty—planted by the delivered Jews. Their enthusiasm at the great transformation was boundless. For the first time in the history of Italian Jewry the commander of a victorious army appeared not as an oppressor but as a liberator of the Jewish people.³²⁵

Napoleon’s proclamation had its effect on the Jews of Ancona, who plotted with the French to deliver the city. In danger of being slaughtered as traitors, the Jews were saved when the French, led by Napoleon, entered the city. The French soldiers then marched to the Ghetto to tear down its walls, tearing off yellow badges from the clothes of the Jews who greeted them as liberators and replacing those badges with the tricolor of the revolution. In like manner Jews across Europe were recruited into the revolutionary cause in the wake of Napoleon’s conquest. Hebrew chroniclers described the liberation of the Italian ghettos as a miracle

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akin to Moses parting the Red Sea, and from then on, Napoleon was known in Jewish circles as *helek tov*, the good portion, a direct rendering of his last name into Hebrew. It was at this point that Napoleon began to take on the aura of the Messiah for the Jews, something he would attempt to manipulate to his advantage over the coming years.

Napoleon cut short his military conquest of Europe and, on May 25, 1798 set sail for Egypt in an armada of 55 warships and 250 supply ships carrying 43,000 soldiers that covered four square miles of the sea. His first conquest was Malta, which quickly incorporated the revolutionary gospel into its constitution. Slavery was abolished, and the Jews were allowed their own synagogue. Napoleon explicitly mentioned the Jews and their good fortune at the hands of the liberating French army in his proclamation on Malta.

Napoleon then sailed for Egypt, arriving on July 1. One day later French troops took Alexandria, and a few days after that Napoleon entered Cairo in triumph, taking up residence at the Ezbekyeh palace. Then the unexpected happened. England, at war with France for five years, caught up with Napoleon when Lord Nelson after searching the Mediterranean for months finally found the French fleet at anchor off the mouth of the Nile. Throwing traditional tactics to the wind, Nelson caught the French off guard by sailing between the fleet and the coast, attacking from the rear and annihilating the largest Armada to sail the Mediterranean since Lepanto.

When the Battle of the Nile ended on August 2, Napoleon found himself in charge of an army that had no way to get back to France. In addition to destroying the French fleet, Nelson imposed a tight blockade on Egypt. Necessity as the Mother of Invention caused Napoleon to revise his plans. Since Turkey had declared war on France, Napoleon would march to the north, defeat the Turkish army and liberate Jerusalem. Napoleon's natural penchant toward megalomania at this point seems to have taken a mystical turn. Aware the Jews considered him the *helek tov* and Messiah, Napoleon began to think of himself as a combination of Messiah and Antichrist who would fulfill the aspirations of the Masonic lodges by restoring the name of Jehovah, emancipating the Jews, and rebuilding the Temple. Napoleon was the new Moses, come out of Egypt to lead the Jews to the Promised Land, which their forbears lost when Christ suppressed the name of Jehovah. Napoleon was the conqueror of Alexandria and the successor to Alexander, who had also granted the Jews significant privileges. He was Herod; he was Cyrus. Were he to rebuild the Temple, he would succeed where Julian the Apostate failed. Were he to restore the Temple he would be Messiah and Antichrist, synonymous terms to the Jews, and the revolution most certainly would have succeeded in crushing the wretch, the project Voltaire had assigned to it and its Masonic acolytes.

On September 7, Napoleon appointed Sabbato Adda and Tibi di Figurea, two "*grand pretres de la nation juive*" as his advisors. The title "high priest" that Napoleon gave these Jewish advisors indicated a restoration of the old dispensation was

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imminent. “A company of Jews,” we are told, “spoke of the [French] Commander-in-Chief as the second Messiah.”³²⁶ Or was Napoleon the second Gideon? Was Napoleon going to succeed where all other Gideons—Zizka, Muentzer, Cromwell, et al—had failed? With the exception of Julian the Apostate, who did not see himself as Gideon, none of those messianic revolutionaries got as close as Napoleon to the mystical center of judaizing revolutionary fervor.

As the French army advanced along the east coast of the Mediterranean, events seemed to confirm Napoleon’s vision of himself as Antichrist/Messiah. In Jaffa, the French massacred 4,000 Ottoman soldiers and a large number of citizens. Then the army advanced to the Plain of Esdraelon, at the foot of Mount Tabor, where Napoleon routed the Syrian army of 30,000 men. Napoleon then ascended Mount Tabor, where he seems to have undergone a Transfiguration of his own. Here Gideon had defeated the Amalekites, and here Christ revealed himself as the son of God to a small group of his followers in the company of Elijah and Moses, as the fulfillment of the Law and the Prophets. It would not be surprising if Napoleon, swept up in the drama, saw himself as the avatar of a new dispensation described in Masonic rituals as the man appointed to restore what had been lost.

Flush with the victory and the vision, Napoleon conceived a Proclamation to the Jews. “I will announce to the people the abolition of servitude and of the tyrannical government of the Pashas. I shall arrive at Constantinople with large masses of soldiery. I shall overturn the Turkish empire.”³²⁷ Soon the Jews of Syria, their oppressors crushed by the *helek tov*, voiced the hope Napoleon would restore Solomon’s Temple after he took Acre.

Napoleon issued his proclamation on April 20, 1799, announcing he would restore the Jews to their ancestral home. “Arise then, with gladness, ye exiled!” Napoleon exclaimed. He had come to avenge the Jews for “the almost 2000 year old ignominy put upon you”:

“Hasten! Now is the moment which may not return for thousands of years, to claim the restoration of your rights among the population of the universe which had been shamefully withheld from you for thousands of years, your political existence as a nation among the nations, and the unlimited natural right to worship Jehovah in accordance with your faith, publicly and in likelihood for ever (Joel 4:20).”³²⁸

Napoleon was going to fulfill simultaneously the hopes of the Jews and the Freemasons. Napoleon was going to restore what had been lost—the name of Jehovah, the state of Israel, and the Temple, where the Jews could again offer their sacrifices. Napoleon intended “to rebuild the walls of the orphaned city and temple to the Lord in which His Glory shall dwell from now for evermore.”³²⁹ To help accomplish this, Napoleon, draping the mantle of Gideon over his own shoulders, summoned the Jews of the world to Jerusalem: “Let all men of Israel, capable of bearing arms gather and come up to us, let even the weak say: I am strong ... and

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let the whole people cry as of Gideon, son of Joash, Judges 7: 'Here the Sword of the Lord and of Bonaparte!'" Napoleon invented Zionism a century before the Jews did, referring to them as "the Rightful Heirs of Palestine."³³⁰

The Jews were ecstatic; their deliverance was at hand! In response to Napoleon's proclamation, a mysterious figure who called himself Aaron, son of Levi, Rabbi of Jerusalem, exclaimed to his fellow Jews:

Brethren! The so glorious prophecies contained therein have been, as to their larger part, already fulfilled by the victorious army of the great nation, and now it depends only on us, to behave not as the children of harlots and adulteresses, but as true descendants of Israel and to desire the inheritance of the people of the Lord and the beautiful services of the Lord, Psalm of David 27:4."³³¹

Later Jewish scholars saw Napoleon's statement as an attempt to manipulate the Jews, but this cynicism was missing from statements of the Jews at the time, who were caught up once again in an episode of messianic fervor. Barbara Tuchman called Napoleon's proclamation "a meaningless gesture, as artificial as any heroic strutting on the stage."³³² Simon Dubnow called it a "trick."³³³ Salo Baron referred to Napoleon's "shrewd recognition of the intense interest of the Jews, whom he attempted to enlist in his expeditionary army,"³³⁴ but Baron admits "the support the Jewish hope he had received from French and English writers" indicated how much "the European atmosphere was charged with these messianic expectations."³³⁵

Both views were probably accurate. The Jews of his day viewed Napoleon with "messianic expectations," and in issuing his proclamation, Napoleon sought to exploit those expectations for his own benefit. Napoleon "was aware of the prominent position which some sectors of Western and Oriental Jewry held in finance and commerce." Napoleon knew that the Jews had "immense riches," and he probably hoped to tap those riches by enlisting the Jews in restoring the Temple, just as Julian the Apostate had done.³³⁶ In a project as grandiose as restoring the Temple, the mystical, financial, and political benefits would converge in the Masonic mind. They would not work against each other.

A Report on Napoleon's Proclamation to the Jews appeared in *Le Moniteur Universel*, the official government newspaper, on May 22, 1799. "Bonaparte," it said, "caused to publish a proclamation, in which he invites all the Jews of Asia and Africa to come and range themselves under his banners in order to reestablish ancient Jerusalem."³³⁷ The report hoped Jews "will perhaps see in him [Bonaparte] the Messiah, and soon 20 prophecies will have predicted the event, the epoch, and even the circumstances of his coming. It is at least very probable that the Jewish people is about to transform itself again into a national body, that the Temple of Solomon will be rebuilt."³³⁸

Napoleon concluded his proclamation by announcing "the undefiled army which Providence has sent me hither, led by justice and accompanied by victory, has made Jerusalem my headquarters."³³⁹

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Napoleon, however, never made it to Jerusalem. On April 24, Napoleon ordered an assault on Acre, but the French troops were beaten back by a combination of tenacious soldiers behind impregnable walls and English artillery from ships offshore. Napoleon tried again on April 25, May 1, 7, 8, and 10, and he failed each time. Finally, on May 20, under the cover of an artillery barrage, Napoleon abandoned the siege of Acre and began his withdrawal from Syria. Like Julian the Apostate before him, Napoleon was a Messiah who failed. He gave up the project of restoring the Temple.

Le Moniteur tried to put a positive spin on the defeat, claiming, “it is not only to give Jerusalem back to the Jews that Bonaparte has conquered Syria.”³⁴⁰ Once again their messiah disappointed the Jews. As in Germany and the Pale of the Settlement after Napoleon’s defeat in Russia, the Jews were singled out as traitors. To exculpate themselves, the Jews sought to suppress Napoleon’s proclamation to the Jews, as well as any evidence they had supported him.

In Napoleon’s absence, French armies had suffered defeats in both Germany and Italy, and so, having failed to restore the Temple, Napoleon left Egypt on August 23. One year later, in an address to the State Council, Napoleon made veiled reference to his religious beliefs as well as his failed attempt to restore the temple: “It was by becoming a Catholic that I ended the Vendee war. It was by becoming a Musulman that I established myself in Egypt.... If I governed a nation of Jews I should reestablish the Temple of Solomon.”³⁴¹

His use of the subjunctive case is instructive. News of his failed attempt to restore the Jews to their homeland and to rebuild the temple spread despite his attempts to repress it. England still harbored those who carried on the tradition of Menasseh ben Israel and the Fifth Monarchy Men, who felt it was England’s role to restore the Jews. In 1799 Henry Kett, in *History, the Interpreter of Prophecy*, felt that Napoleon, as the embodiment of Revolutionary Republicanism, was manipulating the Jews “to render them subservient to their designs of universal conquest.”³⁴² The English wanted to usher in the Apocalypse on their terms, not Napoleon’s. The revolutionary fervor of the 1640s was complicated by the fact that France, not England, was the bearer of the revolutionary banner. As a result, English Jews were suspected of harboring revolutionary sympathies. There were anti-Jewish riots in Ipswich, and the Alien Act of 1793 threatened Jews with deportation.

As a result the Jews in England did not respond to Napoleon’s call. But Jews elsewhere did. News of the French Messiah reached Prague in 1798. By the summer of 1799 messianic expectation was running high there probably because copies of Napoleon’s proclamation were circulating there. The Jews felt Napoleon was the Messiah because he had conquered Rome, imprisoned the pope, and “crushed the power of Edom.” Not surprisingly, one Jewish group that responded most eagerly to the idea *Helek Tov* was the Messiah were the followers of Shabbetai Zevi known as Frankists. As one contemporary chronicler put it:

The overturn of the papal throne has already sufficiently nourished their fancies. Publicly they declared that this is a sign of the approaching Messiah, for

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this constitutes their main belief: Sabath Zebe was the Messiah and remains the Messiah, but always in another form. The conquests of the General Bonaparte gave nourishment to their superstitious doctrine. His conquests in the Orient, particularly the conquest of Palestine, of Jerusalem, his proclamation to the Israelites is oil on their flame, and it is believed that this is the very root of the connection between them and the society of Frank. However, how? and What for? Who can know this?³⁴³

Frankists derived their name from Jacob Frank, an eastern European Jew, born Judah ben Judah Leibowicz, a few years after but not far from where Baal Shem Tov, the founder of Hasidic Judaism was born. If the Hasid were the Jewish version of the Quietist sects that had sprung up in reaction to the Enlightenment, the Frankists were a remnant of the revolutionary and messianic sects who troubled England in the mid-17th Century. By 1666, the messianic flame had sputtered out in England, but it had become a raging blaze in the Ottoman Empire. Jacob Frank ended up in Turkey after the orthodox rabbis expelled his family from Poland. While in Turkey, he converted to the Sabbatean Doenmeh (the Turkish word for *converso*) sect and became its leader. When he returned to Podolia, he was recognized by the Sabbateans as the reincarnation of Sabbetai Zevi. Frank eventually was baptized as a Christian and received the favor of the empress of Austria—the King of Poland was his godfather—but his career was clouded by accusations of “voluntary Marranism,” so no one could determine whether he and his followers were sincere Christian converts or instead implementing the principle “We must all descend into the realm of evil in order to vanquish it from within.” Frank ended up living in a palatial residence surrounded by beautiful attendants and rumors of the same orgiastic sexual practices that had made Sabbetai Zevi notorious.

The Prague Frankists did not convert to Christianity but continued to practice a Judaism heavily influenced by Cabala. Jonas Beer Wehle, their leader, was a devotee not only of Isaac Luria and Sabbetai Zevi but also Moses Mendelssohn and Immanuel Kant, which made Prague Frankists strikingly similar in their intellectual beliefs to Freemasons. They were especially receptive to Napoleon’s portrayal of himself as the Revolutionary Messiah. Once the Jews in Prague had heard that Napoleon had crushed Rome, they saw Napoleon as fulfilling the Sabbatean mission Nathan of Gaza had carried out at Zevi’s request. “[T]he cabalist circle around Jonah Beer Wehle could not help interpreting the event as foreboding of the coming of Sabbetai Zevi’s second and last successor.”³⁴⁴

Napoleon found dealing with the Jews more difficult than he had imagined when he conceived his proclamation at the summit of Mount Tabor. In 1806, after the battle of Austerlitz, while making a triumphal return to Paris, Napoleon stopped in Strasbourg. Here, in a city with one of the largest Jewish populations in western Europe, the Alsatians were skeptical, because of long experience, about Jews becoming citizens, even though the revolution had granted them that privilege 15 years before. The Jews had exploited the situation through usury. In the turmoil following the revolution, they had lent money to aspiring bourgeois who wanted to buy property the revolutionary government had stolen from the Church.

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When the value of the assignat collapsed, the borrowers were unable to repay their loans. So Napoleon was assailed in Strasbourg with complaints about the Jews.

Disturbed by what he learned in Strasbourg, Napoleon decided to convoke an assembly of Jews when he got back to Paris. He called that assembly the Sanhedrin, indicating he still hadn't abandoned his messianic fantasy. The ostensible purpose was to see whether Jews considered themselves loyal citizens of France. Some suspected Napoleon of ulterior motives. Prince Klemens von Metternich, the Austrian statesman who was the architect of post-Napoleonic Europe, felt Jews looked upon Napoleon as their Messiah, an idea which he encouraged so he could mobilize the vast Jewish population of Poland in his campaign against Russia. Jews, according to Metternich, were natural revolutionaries who already felt estranged from the rulers of the countries where they resided. It wouldn't take much to turn that resentment into support for Napoleonic France as the vehicle of world revolution.

Napoleon issued a decree on May 30, 1806 summoning a General Synagogue of the Jews in Paris on June 15. Napoleon scheduled the first meeting on a Saturday, causing an immediate split between orthodox and reform Jews. When they finally assembled on February 4, 1807, Napoleon put the Jews on the defensive by questioning their loyalty as Frenchmen. "The question at issue," according to one of the Jews in attendance,

was to ascertain from the Jews themselves, if their religion was really permitted them to take up citizenship in such countries as were ready to grant it to them; whether that religion did not embody prescriptions which rendered impossible, or at least very difficult, an entire submission for the laws. Lastly, whether there were any means by which it were possible to turn to the advantage of society as a whole the talents of a population which so far had shown itself its avowed enemy.³⁴⁵

The fourth question was "do the Jews regard Frenchmen as their brethren or as aliens?"³⁴⁶ Napoleon thus maneuvered the Jews into a trap. When asked if they were loyal to France, the Jews did not waste time writing down their answer but replied in one voice "*Jusqu'à la mort!*" If the Jews were serious about accepting Napoleon as their Messiah, he was going to make sure they accepted him on his terms, not theirs. Secretly embarrassed by his proclamation promising them a homeland in Palestine, Napoleon had learned his lesson. Taking a cue from the Catholic Church, Napoleon made France the equivalent of the New Israel. Now there was neither Jew nor Greek in France. Jews would find the fulfillment of their natural inclination to revolution in Napoleon, the embodiment of the revolutionary spirit. Napoleon promised to recognize Jews as French citizens as long as they recognized France as the Revolutionary Israel and Napoleon as the Revolutionary Messiah. He had convoked the Sanhedrin to show the Jews how to find Jerusalem in France. The position of the Jews was analogous to the position of the Freemasons. Once the revolutionary sun rose in the sky, the candle of Jewish revolution-

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ary agitation was no longer necessary. In proclaiming their loyalty as Frenchmen, the Jews of the Sanhedrin were also to proclaim France the new Israel, which would replace the Old Israel as the object of their loyalty. Napoleon wanted the Sanhedrin to declare "Jews are obliged to defend France as they defended Jerusalem, because they are treated in France as if they were in the Holy Land. The commissars were instructed to impress upon the members of the Assembly the feeling ... to make them find Jerusalem in France."³⁴⁷

Napoleon thought that after the convocation of the Sanhedrin the Jews would recognize the French as fellow Jews and stop collecting interest on their loans. "Paris ... will inaugurate for the dispersed remnants of Abraham's posterity a period of salvation and happiness."³⁴⁸ Since Napoleon embodied revolution, the revolutionary Jews were to accept him as their king. Napoleon said as much to his Irish physician and biographer, Dr. O'Meara, who felt his reasons for "for having encouraged the Jews so much" still needed clarification. The reason was simple: "as I had restored them to all their privileges, and made them equal to my other subjects, they must consider me like Solomon or Herod to be the head of their nation, and my subjects as brethren of a tribe similar to theirs."³⁴⁹ That meant the Jews could not then collect interest from other Frenchmen, or conversely that all Frenchmen now had the privileges of the Jews when it came to finance. After Napoleon convoked the Sanhedrin, the Jews "were not permitted to deal usuriously with them [i.e., other Frenchmen] or me, but to treat us as if we were of the tribe of Judah.... Besides, I should have drawn great wealth to France, as the Jews were very numerous and would have flocked to a country where they enjoyed such privileges. Moreover, I wanted to establish a universal liberty of conscience and thought to make all men equal, whether Protestants, Catholics, Mohammedans, Deists or others I made everything independent of religion."³⁵⁰ Or everything part of the judaized religion known as Revolution.

Napoleon was in the Pale of the Settlement when the Sanhedrin finally convened, but Napoleon's convocation of the Sanhedrin, which caused a sensation throughout Europe, did not move the Jews of eastern Europe to support his military campaign. They gave up neither their ethnocentrism nor their economic practices. Caught between the two colossi, Russia and France, they hedged their bets and hoped they wouldn't get caught in the reaction that inevitably followed when Jews supported a revolution that failed.

Napoleon's convocation of the Jews and his attempt to recruit them as revolutionaries had additional negative effects. By using the word Sanhedrin, Napoleon sent a shock through the counter-revolutionary movement that reverberated for another Century. When Joseph Cardinal Fesch heard that his nephew had convoked the Sanhedrin, he reportedly asked Napoleon "Do you want to bring about the end of the world?" "Do you not know," he continued, "that the Holy Scriptures predict the end of the world for the moment when the Jews will be recognized as a corporate nation?"³⁵¹ Impressed by his uncle's argument, Napoleon dissolved the Sanhedrin.

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That account may be apocryphal, but conservative reaction to the word Sanhedrin was not. In August 1806, Abbe Barruel, living again in France, received a letter from an Italian military officer, Jean-Baptiste Simonini. Simonini had read Barruel's *History of Jacobinism* with gratitude for "finding an infinite of things depicted in it which I had also witnessed with my own eyes."³⁵² Simonini, however, wondered why Barruel did not mention the Jews who had used "their money to sustain and multiply the modern sophists, the Freemasons, the Jacobins and the Illuminati."³⁵³ Simonini concluded the Jews joined with those groups to form "a single faction to annihilate, if that were possible, the name Christian." During the revolution in the Piedmont region, where he was born, Simonini passed for a Jew and was admitted to the lodge there, where he learned the Jews claimed that by using all means available to them, they would rule the world in less than a century, abolish all other sects to rule over them, "and reduce all of the Christians to a veritable slavery."³⁵⁴

Barruel made two copies of the letter and sent one, via Cardinal Fesch, to Napoleon. That letter eventually made its way to M. Desmarests, director of the imperial police, who had been keeping the Jews under surveillance. The other copy went to the pope along with a cover letter asking his holiness what confidence Barruel should place in Simonini's revelations. A few months later Barruel received a reply from the pope's secretary, Msgr. Testa, which confirmed what Simonini said. Barruel was no philo-Semite. He had described Talleyrand as possessing "all of the lowness and all of the vices of Judaism,"³⁵⁵ but he refused to publish Simonini's letter or the pope's response because he feared innocent Jews would suffer reprisals. "I guarded the contents of the letter with a profound silence, convinced that it would lead to a massacre of the Jews."³⁵⁶ In 1878, Pere Grivel said of Barruel, who died in 1820, that he wrote his *Memoirs* to convert the Jews, not to have them massacred.

Ignoring Barruel's suppression of the Simonini letter, Daniel Pipes, in his book *Conspiracy*, holds Barruel responsible for "the myth of the Jewish world conspiracy," which was unmentioned in Barruel's *Memoirs*, and also for laying "some of the intellectual foundations for the views that eventually culminated in the Soviet and Nazi regimes."³⁵⁷ In demonizing Barruel as "this evil man" whose "wicked ideas"³⁵⁸ led to Auschwitz and the Gulag, Pipes proves that anti-conspiracy theories are even more florid than conspiracy theories.

Eventually the Revolution, with Napoleon at its head, destroyed itself and the Enlightenment that created it and ushered in the Romantic Catholic reaction. Twenty-five years of suffering from bad ideas purged France of the facile optimism and sensuality of the Enlightenment and paved the way for a religious revival no one expected. It also brought about continental conservatism under the leadership of Joseph de Maistre, "one of the most important formative influences on French thought in the early 19th Century."³⁵⁹ De Maistre had spent the revolutionary era in Russia as an impecunious diplomat representing the House

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of Savoy. "What we are witnessing," he wrote after the failure of revolution, "is a religious revolution; the rest, immense as it seems, is but an appendix."³⁶⁰ De Maistre "regarded the Revolution as a cleansing fire in which the forces of evil were employed against their will and without their knowledge as agents of purification and regeneration."³⁶¹

Eventually Heinrich Heine would give voice to the Jewish revulsion at the Catholic revival, and like Karl Marx at mid-Century, urge a return to revolution, but in the meantime, the revulsion at things French and revolutionary was as vehement as the attraction to things German and Catholic. The counter-revolutionary movement took the name Romanticism in Germany, and the term soon got misapplied in English speaking lands to figures like Percy Shelley. Before the term got corrupted, De Maistre was its foremost representative, and he represented Catholicism and royalism in support of the moral law and social order that would hold Europe together, in spite of recurrent revolutionary episodes, from the Congress of Vienna in 1814-15 to the outbreak of World War I, a Century later.

Like De Maistre and Metternich, the Russians saw Napoleon's Sanhedrin as a plot to use the Jews to destroy the Church of Christ. The Jews of the Pale of the Settlement did not join Napoleon because of ancestral Jewish suspicion and not for any lack of trying on Napoleon's part. But in his march on Russia, Napoleon planted the seed of modern revolution in exceptionally fertile ground, and that sowing would bear fruit throughout the 19th Century, culminating in the Bolshevik Revolution of 1917. From the assassination of the Czar in 1881, the Russian secret police suspected the Jews as the driving force behind revolutionary activity. The Holy Synod of Moscow was prescient, viewing Napoleon's convocation of the Sanhedrin in 1806 as the beginning of a larger attack on Russia and the Church of Christ:

In order to bring about a debasement of the Church, he [Napoleon] has convened to Paris the Jewish synagogues, restored the dignity of the rabbis and founded a new Hebrew Sanhedrin, the same infamous tribunal which once dared to condemn our Lord and Saviour Jesus Christ to the Cross. And now he has the impudence to contemplate the unification of the Jews whom God in His wrath has dispersed over the surface of the earth and to organize all of them for the destruction of the Church of Christ to the purpose—oh, unspeakable audacity surpassing all the misdeeds!—that they may proclaim the Messiah in the person of Napoleon.³⁶²

The Messiah spread revolution and Freemasonry in every country in Europe, infecting even the countries that ultimately defeated him in battle. He inaugurated the Revolution, which would continue for another century at least in Europe and South America. Eventually, the revolution would blowback to England. Young Percy Shelley caught the revolutionary virus by reading William Godwin's book and running off with his daughter, but also by reading Barruel on the Illuminati and using what was supposed to be a warning against revolution as a manual for its implementation.

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Just as the German romantic glorification of things Catholic followed as the inevitable reaction against French Enlightenment and Revolution, there was an inevitable reaction against the Jews when Napoleon was defeated. The Hep Hep riots took place in Frankfurt, stronghold of Jewish bankers. Pope Pius VII rebuilt the ghetto walls and made Jews listen to sermons and put their yellow badges back on. During the Congress of Vienna in 1814-15, the "Jewish Question" made its debut as an international issue.

The Jews, however, carried Napoleon's memory forward into other revolutions and movements. They looked back on the Napoleonic era as their "Paradise Lost" and, encouraged by what Napoleon had accomplished, were determined to resurrect that paradise in a more powerful future revolution. The German Jewish poet and contemporary of Karl Marx, Heinrich Heine created the Legend of Napoleon the Liberator, portraying him as "the Moses of the French who like the latter has led the people through the desert in order to cure them."³⁶³ Heine proclaimed his undying faith in the Messiah that failed: "I have never swerved from my faith in the Emperor. I have never ceased to doubt his advent—My Emperor—the ruler of the people for the people."³⁶⁴ Napoleon was "the secular savior" for the Jews. To make sure his readers did not confuse this Jewish savior with one who had died on the Cross 1800 years earlier, Heine continued: "We who have adopted a different symbolism see in the martyrdom of Napoleon at St. Helena no expiation in the sense here indicated, for the Emperor there did penance for his most fatal error, for his faithlessness to his mother, the Revolution."³⁶⁵ By the mid-19th century, revolution had again become the religion of significant numbers of Jews. Since most Jews lived in Russia, Russia would become the focus of Revolutionary activity after France's defeat.

Theodore Herzl, founder of Zionism, was another acolyte for Napoleon, picking up the torch Heine had kept burning until the mid-19th century. Everywhere he went in Paris, Herzl felt Napoleon's presence: "There is nothing more new than Napoleon I. Truly, he is not yet dead. Every night he leaves his tomb under the dome of the Invalides and talks from all possible stages to the wonderful and variable people of France."³⁶⁶ In a letter to Bismarck, Herzl said he derived "the idea to which I am devoted" from Napoleon, in particular from his "Paris Sanhedrin of the Jews of 1806," in which Herzl saw "a feeble reverberation" of the Zionism that would play an important role in world politics during the next century.³⁶⁷

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Chapter Thirteen

The Revolution of 1848

The Enlightenment reached its theoretical high point in 1783 with the performance of Gotthold Ephraim Lessing's play *Nathan der Weise* in Berlin. No work of art produced by the Enlightenment epitomized its central tenets better than *Nathan der Weise*. The play was an essentially Masonic subversion of not only Christianity but Judaism and Islam as well and was in the tradition of *Le Traite des Trois Imposteurs*. After its premier in Berlin, performances of *Nathan* were banned in Frankfurt and Vienna by civic authorities who recognized its essentially subversive nature, but after the German defeat in World War II, the play became a fixture in the de-Nazified German educational system. *Oberprimaner* were forced to read it at the Gymnasium and internalize its subversive message, namely, that all religions are equally false and that only those who rise above the confessional boundaries separating Christians, Jews and Muslims are truly wise.

The model for Nathan was Lessing's friend Moses Mendelssohn, who arrived in Berlin in 1743 as a 14-year-old unable to speak the language. Up until his arrival in Berlin Mendelssohn had studied the Talmud. After his arriving and acquiring the ability to read German, which was of course related to the Yiddish he had spoken as a child, Mendelssohn immersed himself in the classics of the Enlightenment—Spinoza, Newton, Montesquieu, Rousseau, and Voltaire—and as a result of his reading made the acquaintance of the philosophes of Berlin, most notably Lessing, who wrote for the *Vossische Zeitung*, and Nicolai, in whose garden the three men would discuss literature and philosophy.

Mendelssohn soon became a writer in his own right, publishing *Philosophical Dialogues*, followed by *Letters on Sentiment* in 1755, and an adaptation of the Plato's *Phaedo* subtitled a treatise on "The Immortality of the Soul in Three Dialogues" in 1767. But it was less as a writer and more as a role model for the newly emerging Jews of Berlin and Germany that was the cause of Mendelssohn's fame. Partly through the efforts of his friend Lessing, he became the embodiment of the Age of Enlightenment.

Mendelssohn was the Jewish Ben Franklin. He arrived in Berlin in 1743 as a penniless 14-year old and by the end of his life had become one of Berlin's most illustrious citizens. Like Franklin he became a paradigm of the Enlightened Man. Mendelssohn was not the first European Jew to make a name for himself as a philosopher—that honor went to Spinoza—but he was the first European Jew to be fully assimilated into high German culture. Unlike Spinoza, who was expelled from an uncomprehending synagogue, Mendelssohn was not only honored by the Jews of his day, he became their model of the new Jew. He attained these heights by his writings but more importantly by refusing to convert to Christianity; he

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wanted to show that in an Enlightened culture, Jews could escape from the ghetto without converting to Christianity. A conversion was, of course still necessary, but Mendelssohn's conversion was to the culture of the German Enlightenment, which was deeply imbued with the spirit of Freemasonry at the time.

Nathan der Weise was a profoundly Masonic play for a number of reasons but primarily because it proposed for the first time in history an alternative to the Catholic and Jewish positions which had existed since the time of Christ's crucifixion. According to the traditional Christian position, supported by both text and iconography, the Jews were blind. The symbol of the synagogue on the facade of the Cathedral in Freiburg is of a blindfolded woman. Jews are blind, according to the Christian point of view, because the Messiah came and they failed to recognize his coming. In a document issued on March 25, 1928, the Holy Office, the predecessor of the current Congregation for the Doctrine of the Faith, issued a statement "Concerning the Abolition of the Association Popularly Known as 'The Friends of Israel,'" in which they announced that the Catholic Church "has always been accustomed to pray for the Jewish people, who were the bearers of Divine Revelation up to the time of Jesus Christ: this despite, indeed on account of their subsequent blindness."

The Jewish position derived from their rejection of Christ and would perdure beyond the Enlightenment. Christians, according to this point of view, are not blind; they are credulous and self-deluded. Christians believe an impossible fairy tale about Christ rising from the dead. Because Christianity has nonetheless prospered for the past 2000 years, the Jew, religious or not, naturally tends to be a debunker, who comes up with ever new variations on a common theme: everyone thinks such and such, but the real story is this. So for Marx, everything is economic, for Freud, Moses was really an Egyptian and "all men" really want to have sex with their mothers and sisters, and for Derrida, meaning is really an illusion.

The third position is the Enlightenment position, and it received its most cogent artistic formulation in Lessing's play *Nathan der Weise*, which, as we have seen, takes an agnostic Masonic attitude toward Christianity, Judaism, and Islam. Set in the Holy Land during the 13th century, *Nathan* is essentially a dialogue between representatives of the three religions, when the dialogue threatens to reach an impasse, Nathan breaks the stalemate in which each religion insists on its own monopoly to truth by proposing the famous parable of the rings. God created the one ring, which symbolizes true religion, but there are many rings, and each man venerates his ring as from God. Lessing solves this problem by having Nathan claim that all rings are to be venerated because no one knows who has the real ring. At some time during their 13th year of schooling, German Catholics and Lutherans, the state's two established religions, learn that the real ring, symbolizing the true religion "*war nicht Erweislich*," "was nowhere to be found." Just like "the true religion," Nathan the Wise adds for those who are slow in picking up the Enlightenment's solution to the religious wars of the 17th century.

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Pious German Catholics and Lutherans are in for even more instruction. All three representatives of the world's major religions are "deceived deceivers":

All three of you [Muslim, Christian, Jew] are deceived deceivers.
None of your rings is genuine. The true ring
Has been lost. And in order to disguise the loss
The father has created three instead of one.²

With Saladin cheering him on from the sidelines—"Herrlich! Herrlich!"—Nathan continues to propound the doctrine of religious relativism which is to be the basis for social order in enlightened German states like Prussia:

My advice to you is to accept the situation for what it is.
If one of you has his ring from his father,
then he should believe that his ring is the real ring,
because it's just possible that the Father has had enough of the
Tyranny of the One Ring and will no longer tolerate it in his house³

Over 200 years after its first performance, Jews still find the play and the vision of religious indifferentism which Nathan evokes inspiring. Amos Elon sees

Lessing's Nathan is the antithesis of Shakespeare's Shylock. The play boldly attacks all religious and national prejudice; the idea of a "better god" is absurd, the propagating of the idea a cause for "pious rage." Not faith but moral behavior is the essence of all religion. In beautiful blank verse, Lessing restates the finest ideal of the Enlightenment—tolerance, brotherhood, and love for humanity. Set in Jerusalem, during the Crusades, the play builds to a high point with Nathan's parable of three miraculous rings given by a father to his three sons. Symbols of Christianity, Judaism and Islam, the rings assure each son the love of God and men if he but wears his in good faith.⁴

In Nathan, the Jew and the Freemason merge into one Enlightened cosmopolitan. "*Ich bin ein Mensch*," "I am a human being," is Nathan's response to Saladin's inquiry about questions of identity that usually require ethnic or religious answers. Mendelssohn became the model for those who "sought a larger community of rational men beyond the stagnant confines of religious identity."⁵ He also became a model for Jewish assimilation, at first in Germany, and then as the Enlightenment spread eastward for the overwhelming majority of Jews in the world. According to Barbara Tuchman,

The process begins with the "Enlightenment" initiated by Moses Mendelssohn in 18th century Germany, which shattered the protective shell of orthodoxy and opened the way to acquaintance with Western culture and participation in Western affairs. The reign of the Talmud and the rabbis was broken. All over Europe the shattered windows were flying open. Jews read Voltaire and Rousseau, Goethe and Kant. The reform movement followed, shedding the old rituals, trying to adjust Judaism to the modern world. Civil Emancipation became the goal. In 1791 the French Constituent Assembly had decreed citizenship for the Jews; Napoleon confirmed it wherever he had dominions. Reaction rescinded it, and

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thereafter it had to be fought for separately in each country. Civil Emancipation was won around the middle of the 19th century, and if it had been a success, Judaism would have ended there. But it was not; and in the process of discovering why not, the Jews discovered nationalism. They became aware that Judaism was dying; on the one hand petrifying into a dry husk of rabbinical mumbo jumbo, and on the other dissolving in the open air of Western "enlightenment."⁶

There is a note of violence implicit in Tuchman's description of the "shattered shell of orthodoxy," as if breaking the reign of the Talmud were akin to splitting the atom because of all the destructive energy it released. Whether intentional or not, the comparison was apt because the Enlightenment in both Germany and, more importantly, Russia opened the Jews of the shtetl to the spirit of revolution when the Mendelssohn's vision exposed the world of Kahal and the rabbis as so much "rabbinical mumbo jumbo."²

Mendelssohn became the paradigmatic Enlightenment Jew and a model for Jews who wanted to leave the Polish shtetls of the East behind and become part of German culture. He also became the model Jew for the Germans, who were debating whether to grant the Jews the rights of citizens in the wake of Napoleon's defeat.

In 1792 Salomon Maimon, one of Kant's Jewish critics and a refugee from the Pale of the Settlement, published his autobiography. Maimon's book gave expression to Jewish hatred of the Talmud and the Kahal in a memoir about his life growing up as a Jew in the shtetls of "darkest Lithuania."⁷ He abandoned that life, along with his wife and children, and, like Mendelssohn, headed to Berlin to free his mind of the chains of "Talmudic darkness,"⁸ which kept the Jews of the east "bent over this mind-killing business of attempting to create meaning where none existed, expending our wits raising contradictions where none appeared, and sharpening those we could discern. We spent endless hours quibbling our way through long chains of conclusions, chasing after shadows and building castles in the air."⁹

Germany was the source of ideas for the Jews of the East. The reason for that is not hard to understand. German was easier for Jews to understand than Slavic languages like Russian or Polish because the Jews spoke Yiddish. Once the German Enlightenment arrived in Russia in the mid-19th century it caused an immediate split among the Jews there into two groups: the Halachic Jews rejected the Enlightenment in favor of the Law and the old ways, which meant of course, a continuing refusal to assimilate; the Maskilic Jews on the other hand accepted the Enlightenment, but in accepting it, they began, far more than those following the old way, to look for the Messiah in political movements, movements which invariably came from German Jews or conversos like Ferdinand Lassalle and Karl Marx. As a result, Russia's Jews were awakened from the slumber of the shtetl by Moses Mendelssohn, but they did not follow Mendelssohn's example. Instead they became progressively more radicalized during the course of the 19th century, until

the German Enlightenment culminated in Bolshevism, which, according to Nora Levin, “attracted marginal Jews, poised between two worlds—the Jewish and the Gentile—who created a new homeland for themselves, a community of ideologists bent on remaking the world in their own image.”¹⁰

Masonic convergence was in the air. At the same moment that Jews like Maimon and Mendelssohn were proclaiming their willingness to abandon the shtetl and the “darkness” of the Talmud and the Kahal, Prussians were abandoning historical Christianity in favor of something more “German.” As some expression of this convergence, Enlightened Christians like Christian von Dohm wrote his treatise *On the Civic Improvement of Jews*, calling for their political emancipation. The message of the German Enlightenment was that talent was more important than religion or ethnicity. *Nathan der Weise* proposed a new paradigm for Jewish life in Germany. Jews no longer had to convert to Christianity. Caspar Lavater tried to convert Mendelssohn to Christianity but failed because he failed to gain the support of people like Goethe, who announced that he was not a Christian either. The Enlightenment led as a result to the idea of the genius as the secular alternative to the saint. It led as well to the idea of the intellectual elite as the secular clerisy, and to literary cults of personality, like the one the German Jews created around Goethe, who found that “Jewish women possess[ed] the gift of being the most sensitive audience.”¹¹

Conversion was still necessary for Jews, but now increasingly instead of baptism, the Enlightenment proposed a new alternative. Jews now had to convert to German *Kultur* and German *Bildung*, as defined by Goethe. In the aftermath of Lavater’s attempt to convert him to Christianity, Mendelssohn wrote *Jerusalem or Upon Ecclesiastic Power and Judaism* (1783), in which, he claimed—contrary to what Maimon and everyone else knew of the Talmud and the religious establishment based on it—that Judaism, at least as Mendelssohn understood it, was compatible with the ideas of the Enlightenment. In this regard, Mendelssohn was only doing for Judaism what Immanuel Kant in his *Religion within the Bounds of Reason* was doing for Christianity.

As a result a certain Masonic convergence was inevitable. Over the course of the 19th century, the ground of that convergence would become Germany and not Freemasonry. Both Jews and Germans were in the process of defining themselves as a cultural community in which religion had ceased to be important. Heinrich Heine would go on claim that Mendelssohn had done to the Kahal and the Talmud what Luther had done to the Catholic Church, and once again it seemed that Jews and Judaizers—as the Hussites, Calvinists, and Puritans had done before them—would find common ground for a new “reformed” religion in their hatred of the Catholic Church.

The ‘Church’ of this new cult was the Masonic lodge, but as in France, the lodge spawned clubs which allowed not only diverse religions but both sexes to meet on common ground. The salons of Berlin allowed Jews and Christians to mix

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socially. Unlike the lodge, the salons admitted and were often run by women. The common denominator of the salons was Enlightened German culture. Both Jews and Christians were abandoning historical religion in favor of something that was more German and Masonic. Romance accelerated the process. Graetz was upset at the free love: "If the enemies of the Jews had designed to break the power of Israel, they could have discovered no more effectual means than infecting Jewish women with the moral depravity, a plan more efficacious than that employed by the Midianites, who weakened the men by immorality."¹² Elon claims that the salons constituted "a kind of freemasonry. . . of the heart , and a safe haven for nonconformists."¹³

Along with the daughters of Moses Mendelssohn, some of whom married Christians as a result, one of the habitués of the Berlin salons was David Friedlaender, the Jew who went on to create Reform Judaism after imbibing deeply of the sexualized Masonry that filled the air there. Elon claims that "Mendelssohn became the father, albeit inadvertently, of modern Reform Judaism" although "he himself remained traditionally devout and observant throughout his life."¹⁴ If Mendelssohn was the Christ of reformed Judaism, David Friedlaender was its St. Paul. If Mendelssohn was the Moses of Jewish assimilationism, David Friedlaender was its Joshua.

In 1799 Friedlaender and other Jews were faced with a crisis. Largely as a result of the fact that the Enlightenment had demonstrated the "darkness" of the Talmud, the Jews in Germany were involved a massive conversion to "enlightened" Christianity. According to Graetz, half of Berlin's Jews converted to Christianity during this period. The Jews of Koenigsberg, Immanuel Kant's home town, were on the verge of disappearing completely. Four of Moses Mendelssohn's daughters converted to Christianity, as did his famous composer grandson Felix. Dorothea Mendelssohn even went so far as to convert to Catholicism, when her erstwhile Protestant husband Heinrich Schlegel did.

Faced with the greatest wave of conversions in Europe since the conversions in Spain during the first half of the 15th century, David Friedlaender decided to make an explicit proposal based on the implicit assumptions he had imbibed in Berlin's salons. Friedlaender argued for a "dry baptism"¹⁵ in the spirit of Masonic convergence. Jews would be willing to enter the Lutheran Church if they could do so without recognizing the divinity of Christ. It seemed like a plausible solution since the Lutherans were on their way to abandoning historical Christianity as avidly as the Jews were abandoning the Talmud and Kahal. Liberal theologians had already omitted mention of the Trinity and other inconvenient Christian dogmas in their new catechisms, but Friedlaender ruined the idea by formulating it so boldly.

The Masonic convergence which the Enlightened imbibed in Berlin's salons apparently could only utter its name within the protected confines of the lodge. Under the influence of the Masonic Enlightenment, Judaism was becoming less

Jewish, and Lutheranism was becoming less Christian. Both were becoming German instead. Once the idea was broached outside the hothouse atmosphere of the Lodge or salon, however, it brought down upon Friedlaender's head a torrent of abuse and denunciations from both sides. Progressive Jews like Heinrich Graetz found the idea appalling. Even progressive theologians like Friedrich Schleiermacher, who had met Friedlaender at Henriette Herz's salon, denounced the idea as an insidious form of judaizing.

The violence of the reaction to Friedlaender's reading of what were simply the Masonic commonplaces of salon discourse showed just how out of touch the intellectual life of those salons was with the real world. The real world, in this instance, went by the name of Napoleon. Rahel Levin was a famous Jewish blue-stocking who longed for a mystical convergence of Jew and Christian in the Enlightened Germany of the Berlin salons. Her dream ended in 1806 when Prussia was defeated by France and Napoleon rode into Jena under Hegel's admiring gaze like the *Zeitgeist* on horseback. Left high and dry after the tide of Enlightenment free love and Masonic syncretism flowed out of Prussia in the wake of Napoleon's arrival, all Rahel Levin could do was bemoan a world now irretrievably lost: the dream of Masonic convergence between Enlightened Christians and Jews "sank in 1806. Sank like a ship, carrying the most beautiful gifts, the most beautiful pleasures of life."⁶

Napoleon's conquest of the German principalities imposed the Enlightenment by force on the German people. When Napoleon was defeated, his defeat created the German reaction to the Enlightenment which has come to be known as Romanticism. The Germans found things dark, Catholic, and medieval an attractive alternative to the social geometry of the French Revolution.

The Jews were the first to suffer during the reaction. Beginning in August 1819 in the Bavarian city of Wuerzburg, anti-Jewish riots swept through German Cities. The rallying cry of the rioters was "*Hep, Hep, Jude verreck!*" In the word "Hep," an acronym for the Latin phrase, "*Hierlyma est perdita*," or "Jerusalem is lost," the past which the Enlightenment had repressed was back with all its former virulence. The Germans who used the phrase during the pogroms along the Rhine at the time of the crusades are said to have gotten it from the Roman soldiers who used it as their battle cry during the siege and destruction of the Temple in Jerusalem in 70 AD. The Middle Ages had returned with a vengeance. Or so it seemed to the disillusioned Jews who saw in Christianity and the Catholic Church the source of all Jewish woe. Rahel Levin blamed the Romantics and "their new-found hypocritical love for Christianity . . . and the Middle Ages, with its poetry, art and atrocities, [which] incites the people to commit the only atrocity that may be still provoked to: attacking the Jews!"⁷ In reality, the Hep Hep riots were only the beginning of an increasingly violent anti-revolutionary reactions which would culminate in the most violent counter-revolutionary reaction of all, the Nazi reaction to Bolshevism. It was Napoleon who, according to Chaim Potok, "invaded

Russia in June 1812 with an army of five hundred thousand men. Ecstatic eastern European Jews hailed him as the Messiah, hung his portrait on the walls of their homes, and helped provision his armies.⁷⁸ Thus it should come as no surprise that revolution was synonymous in the minds of Germans with the Jews. When Napoleon, the “Jewish” Messiah, withdrew in defeat, the Jews had to pay the price for supporting him. In Rome, the pope made Jews put on their yellow badges again. In Frankfurt the medieval laws restricting the rights of Jews were reinstated. In general the states which had passed emancipation edicts at Napoleon’s command rescinded them when he was defeated.

Elon claims that “the new nationalism harkened back to the Middle Ages, its sacred union of church, people and state.”⁷⁹ The Middle Ages, according to this view, was a time when Germans “worshipped homogeneity and appealed to tribal instincts.”⁸⁰ Elon ignores the fact that the Middle Ages was a time completely devoid of racial thinking. Even as late as the Reuchlin/Pfefferkorn controversy, “*die Dunkelmaenner*” from Cologne, the Dominicans, took a completely antiracial line, as opposed to humanists like Erasmus, who felt that Pfefferkorn retained some ineradicable biological Jewishness. In looking for villains in all of the usual places, Elon can’t bring himself to understand that the idea of race was new. It could not be a throwback to the Middle Ages because it didn’t exist in the Middle Ages. After the defeat of Napoleon, the idea of race began to supplant the Masonic ideal of Lessing’s *Nathan* as both its logical conclusion and its antithesis. It was an instance of Hegel’s oft-cited concept of “*Aufhebung*”; race abolished the Enlightenment by exalting it to a new level. The glorification of race was the logical outcome of the simultaneous conversion to “*Kultur*” and “*Bildung*” that was taking place among progressive Lutherans and Jews under the influence of the Enlightenment. Because of the Enlightenment, German culture had replaced religion as the criterion of citizenship. The Enlightenment perdured as long as no one looked into the basis of culture, which was a combination of religion and place. The trauma of Napoleonic conquest ended that naive idyll, evoking a violent reaction that according to the cunning of history would insure a return to the symbols of the Middle Ages but not to the cult which was the inspiration of those symbols. Romanticism meant both a return to Catholicism and the exaltation of local culture, but the analytic spirit set loose by revolution eventually dissolved the Romantic synthesis into biology and race. Once that analysis began—largely as a result of the defeat of Napoleon—German *Kultur* disintegrated too and the Enlightenment synthesis which Lessing proposed in his play was over, no matter how much it would kept on artificial life support in institutions dominated by Enlightenment thought. If Romanticism had brought about a deep-rooted return to the Catholic soul of the Middle Ages, it could not have prevented an anti-Jewish reaction to the excesses of the Revolution, but it would have promoted the antithesis of racism.

The fact that racism emerged from the ruins of the Enlightenment meant paradoxically that there was still life left in that movement. Revolution did not

cease to exist with the defeat of Napoleon's empire; it became nationalist in its orientation instead, culminating in what would have seemed like a contradiction in terms to Mendelssohn, namely, Jewish nationalism or Zionism, which reared its ugly head in 1862 with the publication of Moses Hess's tract *Rom und Jerusalem*. The idolatry of race in many ways only continued the abandonment of religion which the philosophes of the Enlightenment had begun. As Jews became less Jewish and Christians less Christian, their only common meeting ground was the Masonic dream of Lessing's Nathan. When Napoleon destroyed that vision of German culture, Germans could return to the universalism of Catholicism or move on to the new religion of race and nation. Residual Protestant animus insured that the latter would be the case. It also ensured that in the reaction to Napoleon, German culture began to be defined in increasingly racial terms. Johann Gottlieb Fichte in his address to the German nation urged not the conversion of the Jews but their deportation to the Middle East, an idea that Theodor Herzl, another devotee of German *Kultur*, would find congenial at the end of the century. In spite of the turn toward race, Germany would remain the center of Jewish thought for the rest of the century, and, what is more important, it would become a model for the benighted *Ostjuden* of the shtetls, who would become the cutting edge of the revolutionary movement when Mendelssohn's ideas swept through the Pale of the Settlement in the mid-nineteenth century.

II. The Partition of Poland

The Jewish longing for liberation from the Kahal and the tyranny of the rabbis became more than just a theoretical possibility for literary figures like Mendelssohn and Maimon during this same period time primarily because of the partition of Poland, which took place in three separate events beginning in 1772 and ending in 1795. When it began, 85 percent of the world's Jews lived in Poland. When it ended 50 percent of the world's Jews lived in Russia, along the porous western border in a section that came to be known as the Pale of the Settlement.

Not long after the partition of Poland, Russia became aware that it had a Jewish problem. It had inherited its new Jewish problem from the Polish nobility who had used the Jews to do what they had no desire to do themselves. With the exception of tax-farming, all of the practices which had led to the Chmielnicki pogroms and the ultimate demise of Poland were still in place, now practiced by an unasimilated minority on Russia's crucial border with the West. At around the same time that David Friedlaender made his proposal for "dry baptism" to the German Lutherans, the Czar appointed one of his most distinguished civil servants, the poet Gavriil Romanovich Dershavin to go on a fact-finding mission to the Pale of the Settlement and find out why the peasants from the greatest grain producing region in Europe were starving to death. In 1802 Dershavin issued his report. After traveling extensively in the grain producing areas of western Russia, Dershavin discovered that the Jewish vodka producers were exploiting the alcoholism of the

farmers: "After I had learned that the Jews out of greed were exploiting the drinking problems of the peasants to cheat them out of their grain, in order to turn that grain into vodka, and as a result were causing famine, I ordered the distilleries in the village of Liosno shut down." "I also made enquiries among the reasonable inhabitants," as well as among the aristocracy, the merchants and the people living in the village "concerning the mores of the Jews, their business practices, their scams and all of the tricks they used to...drive the stupid and penniless inhabitants of the village to the brink of starvation. I was especially interested in how it might be possible to protect these poor devils and to enable them to live an honest and not disastrous life...to make them useful citizens."²¹

Dershavin discovered that the majority of the Jews made their living from distilling and selling vodka. Jews were no longer tax farmers, but they had a monopoly on alcohol production which when combined with usury was causing drunkenness and famine among the peasants. The Jewish vodka dealers had the bad habit of showing up with their wares at harvest time and selling alcohol to the farmers on credit. Before long the drinking habits of the peasants combined with the inexorable nature of compound interest led to a situation in which not only every bit of property was in the hands of the Jews but future harvests as well. According to a report from the Administration of Belorus, "The presence of Jews in the villages has a destructive effect on the economic and moral situation of the rural population because Jews...promoted drunkenness among locals."²²

In other administrative reports, the same story emerged: "the Jews were the main cause of leading the peasants into drunkenness, laziness, and poverty, largely because of fact that they were willing to sell them vodka on credit (i.e., let them pawn their goods to get vodka). The production of spirits was an irresistible source of income for both the Polish magnates and the Jewish middlemen."²³ "The Jews not only cheated the peasants out of the grain they needed to live on, they also cheated them out of their seed corn, their farming implements, household items, time, health and life." "The Jews made a practice of traveling around in the fall during the harvest, getting not only the peasants but their entire families drunk, then getting them in debt, then robbing them of every last thing they needed to keep themselves alive." "By cheating the drunken peasants and plundering them of their goods, the Jews plunged the inhabitants of the villages into deepest misery."²⁴ The Jews became an active, irreplaceable and extremely inventive link in the chain of exploitation that plagued this group of illiterate, defenseless peasants without any rights. If it weren't for the Jews this system of exploitation would have had no foundation in the Byelorussian settlements. "Removing the Jewish link," the Byelorussian report concluded, was the only way to break the chain of exploitation that held the farming class in alcohol- and usury-induced bondage.

Dershavin felt that the heart of the problem lay with the Kahal, the autonomous Jewish legal system, as well as the rabbinic Jewish leadership, which was determined to keep the Jews themselves subservient and isolated. "The teachers

of the Jewish race" according to Dershavin, "distorted the true spirit of the Faith with their 'mystic-talmudic' pseudo-exegesis of the Bible....They introduced strict laws with the goal of isolating the Jews from the other nations, and to awake in the Jews a deep hatred against other religions." The main problem was the talmudic Jewish religion, which "instead of cultivating communal virtue. . . turned worship into an empty ceremony."²⁵

The solution was education, especially in modern languages, because the ability of Jews to speak to fellow Russians, would break the hold of the Kahal by ending the isolation of the Jews. Dershavin was hardly an obscurantist. In any other country—in America for instance, which would not see an educational reformer like this until the end of the same century, he would have been hailed as another Horace Mann or John Dewey. "Any Jewish reform in Russian," he continued, "must begin with the founding of public schools, in which the Russian, the German, and the Yiddish languages are taught." Dershavin was uncompromising in calling for the abolition of the Kahal, but so were many Jews. The Kahal was evil in his eyes because through it the simple Jewish people "are deceived into believing that between them and those of other faiths an impenetrable wall has come into existence." As a result, "the darkness which surrounds all Jews keeps them separated from their fellow citizens."²⁶ The Talmud schools were the main vehicle for the perduring and pernicious messianism which enslaved the Jewish people. In the Talmud schools, the Jewish people were kept in constant anticipation of the Messiah. They were also taught to believe that their Messiah by overthrowing all other races would "reign over them in flesh and blood, and will restore to them their fame and glory."

Dershavin concluded that the main reason for the shortage of grain in White Russia and the Ukraine was the Jews' exploitation of the peasants. As a result of writing his report, Dershavin was demonized as an anti-Semite. Because of his observations in Byelorussia, because of the conclusions he drew in his Memorandum, but especially because he praised "the sharp eye of the great Russian monarchs" which "prohibited the immigration of these clever thieves into their kingdom," Dershavin was demonized as "a fanatical foe of the Jews."²⁷ Far from preaching racial hatred, Dershavin, like Catherine the Great, thought he could reform the Jews by reorienting them toward productive activity. In dealing with what he saw as the Jewish penchant to cheat people of other races, Dershavin tried to distinguish between freedom of religious conscience and "impunity for criminal behavior," and this involved a two-pronged attack on the problem. First of all, the Kahal was to be abolished along with "a ban on all previous involvement with usury."²⁸ At the same time, Dershavin suggested that Jews should be given access to the university, where they could become doctors and professors.

The Jews retaliated by bringing false charges against Dershavin. A Jewish woman from Liosno claimed that Dershavin beat her with a club while visiting a vodka distillery there, causing her to have a miscarriage. In response to an inves-

tigation into the charges conducted by the Russian Senate, Dershavin answered: "Since I only spent 15 minutes in this factory, I not only did not beat the Jewish lady in question, I didn't even see any Jewish women."²⁹ After an audience with the Czar, the Jew who had written the lying charges for his wife was sentenced to a year in prison, but ended up being released after two or three months largely because of Dershavin's efforts. Unfortunately, the Czar was murdered in May 1801 before having a chance to act on the recommendations in Dershavin's memorandum.

Gradually, Dershavin lost his influence with the new Czar, largely as a result of political intrigue. Eighteen months after the death of Czar Paul, toward the end of 1802, a "Committee for the Assimilation of the Jews" was finally created in order to consider Dershavin's Memorandum and to take corresponding steps. The big issue remained alcohol. The Jews lived in the same villages with the peasants and their prosperity was based on the exploitation their neighbors' weakness. In order to insure that the Committee's efforts came to nothing, the Jews raised a million rubles to bribe public officials. The main goal of the Jews' bribery was to discredit Dershavin as an anti-Semite and drive him from office. If that failed, the money was to ensure that at all costs the production and sale of alcohol remained in the hands of the Jews.

By the time the committee held its first meeting, it was clear that Jewish money had done its work. In spite of the warnings Dershavin had sent to the new Czar, it was clear that Count Speransky "was completely on the side of the Jews." Furthermore, "during the first meeting of the Jewish committee it became clear that all of the committee members shared the opinion that the right to sell vodka...should remain as in the past in Jewish hands." Dershavin's efforts eventually paid off in spite of the machinations of the Jews. The law which was passed in 1804 specified that "No Jew . . . is allowed to sell vodka or to subcontract the sale of vodka."³⁰

It might be more accurate to say that Dershavin's efforts paid off in the short run. With the money they had made from vodka production at their disposal, the Jews continued to manipulate public opinion, portraying the prohibition of the sale of vodka and the order to move out of the villages as a terrible injustice.³¹ Reacting to the incessant pressure of the Jews and the bribery of public officials that went along with it, Alexander I revoked the order banning the sale of alcohol. By now the figure of Napoleon loomed large in Russian life. Napoleon had set his sights on the east and had begun a propaganda campaign, originally conceived in his campaign in Palestine against the Turks, to portray himself as the spirit of Revolution incarnate and, as a result, the Jewish Messiah. Napoleon knew that he needed Jewish support to conquer Russian, and Alexander I knew that he knew that, and so the Czar was reluctant to alienate what was already perceived as a potential fifth column on his western border by depriving the Jews of what they wanted the most. In 1806 Alexander I convened another committee to decide whether the Jews should be resettled. In the end, the arrival of Napoleon

convinced him to abandon both projects. Military necessity made the decision moot anyway.

Chaim Potok claims that Jews welcomed Napoleon as the Messiah. Solzhenitsyn, however, claims that the Jews remained loyal to the Czar after the war with Napoleon began. Looking back at the Napoleonic era, Nicholas I wrote in his diary "It's amazing how faithful the Jews remained to us, even risking their lives to help us."³² During the war the Jews were the only ethnic group in Russia which didn't flee into the forests to escape from the French army. However, in the area around Vilna, the Jews who refused to be inducted into the French army could not resist the temptation to profit from the situation financially by provisioning the French army.

No matter how the Jews reacted, the threat of Napoleon coupled with the bribery of the Jews derailed Russia's first attempt to deal with its newfound Jewish problem. After 1814, the problem was compounded by the fact that central Poland became part of the Russian empire, adding another 400,000 Jews to the already large and unassimilated group living in the Pale of the Settlement. As a result, the Jewish problem in Russia became even more pressing and even more difficult to solve.

After the plan to ban Jews from the alcohol industry failed, Russian's next attempt to solve the Jewish problem involved resettling Jews on plots of land in New Russia on the steppes north of the Black Sea and training them to be farmers. The program exuded an almost American optimism about human nature along with a Jeffersonian view of the salutary nature of agriculture in an Enlightened culture. Russia, perhaps influenced by the success of the American Enlightenment, felt that it could turn saloon keeping usurers into sturdy yeomen farmers within a generation, but the program soon made contact with deeper more intractable realities, most notably, the Jewish aversion to manual labor. P. I. Pestel was convinced that this early example of social engineering was a fool's errand because, quite simply, Jews do not believe in farming. "In expectation of the Messiah," Pestel wrote, "the Jews considered themselves only temporary inhabitants of the land in which they live, and as a result want to have nothing to do with agriculture. They also hold all forms of labor in contempt and devote themselves almost exclusively to trade."³³ Farming involves lots of hard work. It is also something, as Solzhenitsyn points out, than can only be learned over the course of a number of generations and can't be forced on people against their will.

Before long, it became clear that getting Jews involved in agriculture was a hopeless cause.³⁴ By 1810-12, in spite of significant government promotion of the program, the Jewish colonies in the lands of the south continued to languish, because Jews were not accustomed to getting up early in the morning, nor were they accustomed to working outdoors in the cold. By the time they were ready to plant their crops, the season was so far advanced that frost would kill the plants before they were ripe enough to harvest. "The Jews waited until it was warm to sow their

seed and by then it was too late.” In addition to that, “Farm implements were either lost, broken or destroyed by the Jews,” and the oxen which were needed to pull the plow were slaughtered, or stolen or sold. According to M. O. Gerschenson, “The spirit of the Jewish people prohibits involvement in farming because a man who tills the soil is the man most likely to put down roots in a particular place.” Jews gave up the plow at the first opportunity in order to become middlemen and devote themselves to other more desirable activity. The hard work of farming was the bitter lot of the goyim;³⁵ the fact that Jews did not have to break their backs while engaging in hard physical labor was perhaps taken as another sign that they were the Chosen People. Jewish women soon refused to marry farmers, or they had clauses added to their marriage contracts which specified that they could not be expected to do manual farm labor.³⁶ Finally in 1811, in a tacit admission of failure, the government allowed the Jews of the Pale of the Settlement to get back into the vodka business and that cooled whatever interest they had in turning Jews into farmers.³⁷

Before long, government officials discovered that the Jewish unwillingness to work the land did not preclude a desire to take possession of the land and have other people work it for them. Thus, the government’s scheme to use agriculture to solve the Jewish problem only compounded the problem by allowing the Jews to become landlords and forcing the peasants who were exploited by them when they were saloon keepers into a new form of bondage as servants and sharecroppers. The laws of Christian countries had always specified that Jews should be prohibited from owning land and having Christian servants. That law, as many papal fulminations indicated, was flagrantly abused in Poland, but now it was Russia’s turn to learn the wisdom behind these papal prohibitions. According to Count Golitsyn, Christians who live in the houses of the Jews, “not only forget the commands of the Christian religion and don’t fulfill them, but also take up Jewish customs and practices.”³⁸ The Russians viewed with increasing alarm the rise of judaizing among the Christians of western Russia following the partition. Czar Nicholas later worried that Jews would convert Christians because, beginning in the first half of the 18th century, groups of judaizers spread across Russia. In 1823 the minister for the interior reported on the “wide dissemination” of the heresy of judaizing and estimated at least 200,000 people were involved. A law was passed which forbade Jews to hire Christian servants, specifying that they should hire poor Jews instead, but the law was ignored. As in the case of alcohol production, the law was rescinded quietly after having been ignored. After 1823 Jews were allowed to hire Christian laborers legally. The “strict prohibition” against allowing Christians to work on Jewish farms “was in practice hardly enforced.”³⁹

Once it became apparent that Jews were not going to become farmers, the Russian government sought a solution to the Jewish problem in education (as Der-shavin had suggested), which was seen as the best solution to the isolation which the shtetl imposed on the Jews. The Russian reformers concluded that, in effect, the Jewish people had to be rescued from their own leaders, who exploited the

The Revolution of 1848

Jews as ruthlessly as the Jews exploited the Russian peasants. The Kahal was the problem. "The Jewish priests, known as Rabbis, hold their people in an unbelievable dependence and forbid them in the name of their faith to read any book other than the Talmud....A race that does not seek Enlightenment will always remain a victim of prejudice."⁴⁰

That was the view of a Russian official, but it was shared increasingly by many Jews, who were in many ways, the prime victims of the Polish Kahal, which functioned as the supreme judicial authority of what was in effect a state within a state. The Kahal was notorious for its corruption, creating in effect a two-tiered system which ensured that poor Jews would be punished for crimes which the rich Jews could commit with impunity. "The close relations among the Jews enable them to accumulate great sums of money for their general purposes, especially for the purpose of bribing public officials and to introduce all sorts of abuses, which are good for the Jews." Or at least good for certain Jews. The rabbis promoted early marriage because they profited from it financially. There is even evidence from Jewish historians of the Kahal authorizing murder. As their contribution to the implementation of the Czar's plan to resettle Jews to the farming lands of New Russia, the Kahal urged poor Jews to emigrate, but urged the wealthy Jews to stay where they were increasing the profit margin of those who ran the system.⁴¹

The Kahal was opposed to Haskalah, the Jewish Enlightenment, from the moment that rumors of Moses Mendelssohn's ideas began seeping through Russia's porous western border. The Kahal was opposed to Haskalah because they rightly saw it as a threat to their power. "The Kahal did everything within its power to extinguish the smallest spark of Enlightenment."⁴² Giller Markevich wrote that the Kahal had to be abolished in order to save the Jewish people from spiritual and social ruin; the Jews had to be taught languages, which would enable access to factory work, but they also had to be granted the right to conduct commerce throughout the country and the right to have Christian workers. Before long a consensus began to emerge among progressive Russia officials and Jewish "renegades" that the tyranny of the Kahal had to be broken. The Czarist government was determined to fight against "Jewish isolation" and so promoted Haskalah without understanding that in promoting the Enlightenment that was the antithesis of talmudic obscurantism, misanthropy and ethnocentrism, they unwittingly exposed the Jews of the shtetls to the revolutionary ideas that German Jews had been formulating as their response to the French revolution. In unwittingly introducing the Maskilim to those ideas, the well-meaning Russian officials introduced them as well, to the revolution that would eventually destroy Russia.

III

On December 14, 1825, a group of young Russian aristocrats who had been infected by Freemasonry and revolution orchestrated a coup against Czar Nicholas I. There was a certain irony here, since the main exposure to these ideas came as a result of Russia's defeat of Napoleon and revolutionary France. The Decembrist

The Jewish Revolutionary Spirit

Revolt of 1825 was neither a popular revolution, nor did the Jews play a major role in its conception or execution. The only Jew (and one of the few civilians) involved in the Decembrist Revolt was Grigorii Abramovich Peretts (1788-1855). Although he joined in with the revolt of the Russian nobles, Peretts came to revolutionary conclusions by other means. He was the first of many intellectual progeny which Moses Mendelssohn would spawn among the Jews of the East.

Peretts may have been the only Jew involved in the Decembrist Revolt but he was, unlike his co-conspirators, a truly Jewish revolutionary. Left pretty much to his own devices, Peretts created a secret organization known as the "Society of Peretts" which was typically Jewish in its rules even down to secret password it had adopted, namely, *Heruth*, the Hebrew word for liberty.⁴³ The Society of Peretts was also quintessentially Jewish because of its attachment to Messianic politics. The political views of the society were divinely inspired and its agenda divinely ordained because, as Peretts argued, the law of Moses showed that "God favors constitutional government."⁴⁴

On February 21, 1826, Peretts was arrested for his role in the conspiracy and imprisoned in the notorious Peter and Paul Fortress in St. Petersburg. It was during his interrogation and imprisonment and the long years of exile which followed his trial, that Peretts earned his reputation as Russia's first revolutionary Jew. He blazed the path—certainly the path into exile—which many revolutionary Jews would follow after him.

Peretts was a trail-blazer in other ways as well. In him we see the beginning of Haskalah among the Russian Jews. Peretts was the son of a wealthy merchant by the name of Abram Peretts, who had been granted residency rights in St. Petersburg by Catherine II for his service to the crown. The Perettses, along with other privileged Jews in St. Petersburg, became the nucleus of Jewish Enlightenment in Russia. Peretts, in this regard,

stood at the beginning of a profound socio-cultural process which gave rise to a secularized Jewish intelligentsia. The process was initiated and largely characterized by the Jewish Enlightenment or Haskalah, which originated with Moses Mendelssohn in mid-eighteenth-century Berlin and then was carried to Eastern Europe by its followers—the Maskilim. Born into a family of first generation Russian Maskilim, Peretts was a child of the Haskalah and a prototype of its most radical expression: the secular educated Jewish intellectual, who, alienated from traditional Judaism and isolated from Russian society, sought salvation through revolution.⁴⁵

The Russian Jews began to implement Mendelssohn's ideas by emphasizing culture instead of religion. This meant that Russian Jews should adopt the German concept of *Bildung* and *Kultur* as the basis for internal Jewish reform, but it also meant that, *ad extra*, the Maskilic Jews began to use their position with Russians of influence to argue for emancipation. If the internal course of *Bildung* and *Kultur* as the alternative to the obscurantist Kahal and talmudic rabbis were to

succeed, the Jews had to be met half way and treated as fellow Russian citizens.⁴⁶

Before long, the salons of Berlin began appearing in St. Petersburg. In fact, the Peretts household began to hold a salon of its own, one which became a lively meeting place where progressive Russians and Enlightened Jews could meet to discuss the new ideas trickling in from the West. As in Berlin, as David Friedlaender found out, the salon took on an air of unreality. It was a place where daring ideas could be expressed without fear, but those ideas had no real connection to either political or religious realities in Russia. To begin with, the Jews found the ideas of the Mendelssohnian *Berlinchiki* repugnant and heretical and a threat to the *modus operandi* which had proved so successful in Poland. The rabbis had no desire to allow rich, young upstarts to challenge their hegemony over the benighted Jewish people. The Kahal was determined to prevent the integration of Jews into Russian society because that system of self-government preserved the power of traditional Jewish elites, who were funded by activities—vodka and usury—from which the majority of the Jews, one way or another, earned their livelihoods, no matter how deleterious their effect on Russian fellow citizens. Beyond that, the Enlightenment never really overcame its identity as a foreign imposition among the Russians. The fact that *Aufklärung* was a German phenomenon, which could be transplanted to Russian soil only with difficulty if at all should have been obvious to everyone involved. The convergence of Protestant and Jew which was taking place in the salons of Berlin needed German culture as its common denominator. Without German culture as the neutral ground between the confessions, no meeting of the minds was possible. Needless to say, German culture did not exist in Russia. There had been no reformation in Russia. Christendom in Russia had not been split into two branches, with all of the scandal that that split entailed. There had been no consequent intellectual dilution of the faith, and there was no need for a Masonic meta-confessional alternative among the Russian intellectual elites as there was in Germany, which had been divided between Catholic and Protestant denominations for three hundred years.

Failing to find the third way in Russian culture, Peretts exposed both the limitations of Russian Jewish Enlightenment and its origins when he converted to Lutheranism. Lutheranism was beginning a long process of dissolution under the solvent of the historical critical method in Germany, a dissolution which would find its culmination in the writings of Friedrich Nietzsche, the son of a Lutheran pastor who read the writings of Strauss. If that were the case in Germany, Lutheranism certainly had no future for a converted Jew in orthodox Russia.

As a result, Peretts quickly passed from being an Enlightened Jew to being and Enlightened Protestant. Once those steps had been taken, the distance to Peretts the Jewish revolutionary was not far. Peretts became not only a revolutionary Jew; he became the model for other revolutionary Jews to follow because of the peculiar circumstances in which the Enlightened Jews found themselves in Russia. The Enlightenment led to hopes for emancipation, but emancipation proved

maddeningly elusive. As a result, those who espoused the cause of Enlightenment among the Jews and for the Jews found themselves increasingly isolated, cut off from both Jew and Christian, but still inspired by a vision of Liberty, Fraternity, and Equality that was being implemented elsewhere. Peretts became, as a result, "the archetype of nineteenth-century Russian-Jewish radical whose personality and political engagement were shaped by the modernizing ideology of the Jewish Enlightenment and its unsettling sociological consequences."³⁷

The Mendelssohnian Enlightenment which turned Peretts into a revolutionary took root among Russian Jews during the period between the Decembrist uprising of 1825 and Russia's defeat in the Crimea in 1855. During this period, traditional Talmudic Judaism was largely discredited as obscurantist and obsolete in the eyes of Jewish youth, but assimilation into Russian culture did not follow. As a result, the idea of revolution began to fill the vacuum created by the former yet not filled by the latter. Jewish culture was caught in what looked like a never ending squabble between modernists and traditionalists, and young Jews, seeing no end to the bickering, took matters into their own hands by becoming revolutionaries.

Public education played a major role in this transformation. The revolutionary Jew in Russia is in large measure a product of that country's educational reforms during the course of the 19th century. Convinced that "only the re-education of Jews in Jewish schools—schools based on Haskalah principles and operated with the assistance of enlightened Jews—would lead to their 'gradual rapprochement [*sbliizhenie*] with the Christian population and the eradication of superstitions and harmful prejudices instilled by the study of Torah,'"³⁸ Uvarov succeeded in getting a new law passed establishing special schools for the education of Jewish youth. By the mid-1850s, the Russian government had established a network of Haskalah based Jewish schools that rivaled the traditional talmudic Yeshivas in their influence over the rising generation of Jews in the Pale of the Settlement. What had been a persecuted minority in the days of Grigorii Peretts was now a powerful intellectual elite in search of a philosophy which would guide them out of the darkness of the Jewish past into the light of a promising but uncertain future. That elite had emancipated itself from the hegemony of the rabbis but had not as yet found a new home for itself in Russian culture. The disappointments which followed that search would lead that new generation of secularly educated Jews into the arms of the revolutionary movement which was then forming in western Europe.

IV

During the summer of 1830 Heinrich Heine was a little known poet vacationing on the island fortress of Helgoland with a soprano of the Hamburg opera who got a free summer vacation in exchange for serving as his mistress. His summer idyll was interrupted by the arrival of a newspaper announcing that revolution had broken out in France again, and immediately this Jewish convert to Protestantism felt the ancestral call of the race he had abandoned to advance his literary

career. "Gone is my longing for peace and quiet," Heine wrote a few days later, "Once again I know what I want, what I ought, what I must do . . . I am a son of the revolution and will take up arms."⁴⁹ Almost before putting the newspaper down, Heine decided that he had to go to Paris to be part of the revolution there.

Heine had grown up in Duesseldorf when that German city was a French arrondissement as a result of Napoleon's conquests. Heine watched French soldiers march into his home town as a young boy and remained a devoted follower of Napoleon for his entire life. "I have never swerved from my faith in the Emperor," Heine wrote in 1852, "I have never ceased to doubt his advent—My Emperor—the ruler of the people for the people."⁵⁰ Heine's effusions about Napoleon at the end of his life indicate that it was no exaggeration to say that the Jews of Europe saw Napoleon as "the secular savior."⁵¹ "We who have adopted a different symbolism see in the martyrdom of Napoleon at St. Helena no expiation in the sense here indicated, for the Emperor there did penance for his most fatal error, for his faithlessness to his mother, the Revolution." If Napoleon was the Messiah of the religion of revolution, Napoleon was also "the Moses of the French who like the latter has led the people through the desert in order to cure them."⁵²

He was also the god that had failed. Napoleon's defeat had put an end to Jewish emancipation and plunged Jewish youth into utter disillusionment and despair, at least in 1814. In 1830, Napoleon was long dead, but it looked as if the spirit of revolution had returned. It was the converso Heine, who created the legend of Napoleon, the man who had unified Europe under the banner of revolution, to keep the idea of revolution alive, and his legend inspired generations of Jews from that time on. Heine felt that the "task of our time" was "emancipation....Not just of the Irish, the Greeks, the Frankfurt Jews, the West Indian blacks, and other oppressed people. It is the emancipation of the entire world, of Europe in particular. It has come of age and now tears itself loose from the iron reins of the privileged and the aristocracy."⁵³

Heine was dismissed by many Germans as the quintessential rootless cosmopolitan Jew. Both Heine and his friend Ludwig Boerne were "born provocateurs, ewige Ruhestoerer, arouasers, intellectual troublemakers. Both were at home first and foremost in the language. Their rootlessness provided a kind of Archimedian vantage point from which they assess the world with greater freedom wit, and acuity than others could. With Heine and Boerne, a new kind of engaged liberal intellect, soon decried as typically Jewish entered German life." According to Elon, "Both were baptized but remained Jews psychologically. Both were liberal polemicists, their recurrent theme liberty."⁵⁴ According to Heinrich von Treitschke: "With Boerne and Heine the eruption of the Jews into German literary history began, an ugly and infertile interlude."⁵⁵

Heine, of course, wasn't a Jew, not unless race trumped religion. He was a converso, if by that term we mean a Jew who converted into an insincere Christian for apparently opportunistic reasons. Heine became famous for saying that the

baptismal certificate was “the entrance ticket to European culture.”⁵⁶ His cynical manipulation of the sacrament showed that religion was not something his age took as seriously as race, and his baptism of convenience ensured the rise of racial consciousness as well, a rise he knew would not bode well for Jews.

Heine converted to Christianity, but his hoped for position never materialized, and so he was forced to live off his rich uncle Salomon from Hamburg. The conversion to Christianity didn’t do much for Heine’s morals. He contracted syphilis in his youth and died of the malady in 1856. When he was 18, Robert Schumann met Heine in Munich in 1828 and was struck by his “bitter ironic smile.”⁵⁷ Schumann, who set many of Heine’s poems to music, also died of syphilis. The “bitter ironic smile” was to become Heine’s trademark and a characteristic of the Jewish revolutionary manqué who turned to literature as a way of pursuing the revolution by other means.

As the revolution of 1830 continued to spread, Heine joined Boerne in Paris. Heine met Boerne in 1827. Boerne was a Jew, who had converted to Christianity in 1813. Both Boerne and Heine became disillusioned with politics after the revolution of 1830 failed to spread to Germany. Unlike Boerne, whose conversion may have been sincere, Heine found his voice as the rootless cosmopolitan. After the failure of the revolution of 1830, Heinrich briefly contemplated joining Boerne in Switzerland as co-editor of a new magazine, but before he could join Boerne there, the *Augsburger Allgemeine Zeitung* offered him its job as their Paris correspondent. Heine was only too happy to accept the offer, because by then he had fallen in love with Paris, where he felt “like a fish in water” or like, more tellingly, like “Tannhaeuser imprisoned in the Venusberg.”⁵⁸

In 1835, Heine’s works were banned in Germany and his return was therefore made impossible. In order to console himself for the loss of a country, Heine went on to make the acquaintance of the leading literary and revolutionary figures in the French capital. It was there that he met Marx and Engels. It was there that he met Ferdinand Lassalle, with whom he corresponded on a number of subjects including the music of Felix Mendelssohn, a talented Jew (Heine ignored Mendelssohn’s conversion almost as much as he ignored his own) who wasted his talent, at least in Heine’s view, on Christian themes. “I cannot forgive this man of independent means,” Heine wrote to Ferdinand Lassalle in 1846, “because he sees fit to serve the Christian pietists with his great and enormous talent. The more I admire his greatness, the more angry I am to see it so iniquitously misused. If I had the good fortune to be Moses Mendelssohn’s grandson, I would not use my talents to set the piss of the Lamb to music.”⁵⁹

As a result of his friendship with Marx and Engels and Lassalle, Heine had some prophetic things to say about Communism. In 1842, he wrote:

Though Communism is at present little talked about, vegetating in forgotten attics on miserable straw pallets, it is nevertheless the dismal hero destined to

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play a great, if transitory role in the modern tragedy...[It will be] the old absolutist tradition...but in different clothes and with new slogans and catch-phrases .. . There will then be only one shepherd with an iron crook and one identically shorn, identically bleating human herd...Somber times loom ahead...I advise our grandchildren to be born with a very thick skin.⁶⁰

Heine soon made a literary name for himself in Paris, where he associated with the leading literary figures of his day, Victor Hugo, Honore Balzac, Alexander Dumas, Alphonse de Lamartine, Alfred de Musset and George Sand. His poetry came out in French. He was patronized by wealthy Jews like Baron James de Rothschild, but that didn't stop him from writing poetry that appealed to the communists. His poem on the impoverished weavers of Silesia found sympathy among the communists. Friedrich Engels translated "The Weavers" into English, and in the 20th century it became the name of a folk singing act in America of communist persuasion. Treitschke, speaking from the point of view which had banned Heine's poems in Germany, claimed that he possessed "the graceful vice of making the mean and loathsome attractive for a moment."⁶¹

Even though Heine became famous in France, he never became a French citizen, in spite of the fact that he married a French Catholic. He became instead the alienated cosmopolitan, the German poet of *Heimweh* in exile, and a model for European Jews who had tired of imitating Mendelssohn. Metternich admired Heine as "the best mind among the conspirators." Indeed, that admiration led Metternich to orchestrate the banning of his writings in Germany, an act which simply confirmed the German Jews in their cosmopolitanism.

Paul Johnson, following Metternich's lead, saw Heine as the quintessential subversive Jew. "It was as though," Johnson continued, "a superfine talent had been building up in the ghetto over many secret generations, acquiring an ever more powerful genetic coding, and then had suddenly emerged to find the German language of the early nineteenth century its perfect instrument."⁶² Heine invented the literary essay, the *feuilleton*, as a genre and with it the *persona* of the cosmopolitan literary man, the man with no allegiance to anything discernible, who could deflate every pretense with his penetrating wit. Heine was in this regard "both the prototype and the archetype of a new figure in European literature: the Jewish radical man of letters, using his skill, reputation and popularity to undermine the intellectual self-confidence of established order."⁶³

Heine's uncle died in 1844 and left him a small pension, but unfortunately his health gave out at the same time. Engels saw Heine in January 1848 and wrote that "*Heine is am Kaputgehen*. I was with him two weeks ago when he was lying in bed after an attack of nerves (*einen Nervenanstoss*). Yesterday he was up and about but still miserable. He can hardly take three steps on his own, creeping along the wall supporting himself from the easy chair to the bed and back again." Elon writes that "Heine's last several years were spent in the throes and excruciating pain of a viral disease that paralyzed half his body and severely affected his vision."⁶⁴

Other biographers were less evasive, claiming that "After 1844 Heine suffered financial reversals and painful physical deterioration from syphilis, the disease which also afflicted Schumann. He spent the last several years of his life in his 'mattress-grave' in a Paris apartment."⁶⁵ During his later years, his followers saw in him a Christ-like figure which had more to do with his doleful appearance than his morals. When asked about preparing his soul for the next life, Heine responded by saying "If I could walk with crutches I'd go to church, and if I could walk without I'd go to the whorehouse."⁶⁶ Heine was not a Jew, because of his baptism, but it is not clear he was a sincere Christian either. In attempting to pinpoint his real identity, Elon claims that Heine "remained loyal to his Jewish heritage only. . . out of deep antipathy to Christianity." And yet Heine saw that Europe without Christianity was going to be a much different place, which was going to be much more dangerous for Jews. Heine's prophetic verdict on the Germany of the future is never quoted because it lays the blame for Jewish suffering on neopaganism and not the Catholic Church, but it is worth citing, if as nothing else than his epitaph, and in some sense the final monument to his work as a subversive Jew:

A drama will be enacted in Germany compared to which the French Revolution will seem like a harmless idyll. Christianity restrained the martial ardor of the Germans for a while but it did not destroy it; once the restraining talisman is shattered, savagery will rise again,...the mad fury of the berserk, of which Nordic poets sing and speak...The old stony gods will rise from the rubble and rub the thousand-year-old dust from their eyes. Thor with the giant hammer will come forth and smash the gothic domes.⁶⁷

V

Karl Marx met Heine shortly after his arrival in Paris in 1843. Marx had been living Cologne, where he had been the youthful editor of the socialist *Rheinische Zeitung*. When the Prussian government closed the paper down, Marx emigrated to Paris, where he met up with the paper's founder, Moritz Hess, who took him on a tour of the working class districts of Paris and their revolutionary cafes. Hess, who would later change his name to Moses, was an early admirer of Marx. One year before Marx's arrival in Paris, Hess wrote to the German Jewish novelist Berthold Auerbach, praising him as the great revolutionary genius: "Imagine Rousseau, Voltaire, Holbach, Lessing, Heine, and Hegel all fused in one person... and you have Marx"⁶⁸

Heine was, as we have noted, a converso. Marx, a generation Heine's junior, was a German Jew who had been baptized at the age of six in 1824, when Heinrich Marx, his father, led the entire family to the Lutheran baptismal font so that he could advance his career as a jurist in Trier. The conversion to Christianity caused no break in the Marx family. Even after his baptism, Heinrich would take his wife and children to regular Sabbath lunches held at the home of Karl's uncle, who also happened to be the chief rabbi of Trier. The only member of Heinrich Marx's

family who seems to have taken religion seriously was Karl, who referred to it as the "opiate of the people" in *Towards a Critique of Hegel's Philosophy of Right: An Introduction*, 1848.

More than one scholar attributes that phrase to Moses Hess, who associated with both Heine and Marx in Paris but, unlike them, never converted to Christianity. The difference seems to derive from class and social aspiration. Hess was born in 1812, after Heine but before Marx, into a poor Jewish family from Cologne with virtually no prospects for upward mobility. Hess was raised by his grandfather, who taught him Talmudic lore, presumably in Yiddish because Hess had to teach himself German and then French. What Heine, Marx, and Hess had in common was neither religion, nor race, but the revolutionary spirit, which Hess and Heine saw as Jewish and Marx did not. Hess had been a utopian socialist up to his encounter with Marx, who so impressed him with his intellectual power that Hess was swept, for at least 20 years, into his intellectual orbit. It is some indication of Marx's intellectual stature (or Hess's intellectual malleability) that their collaboration was not disrupted by Marx's early writings, in particular his essay on *The Jewish Question*, which appeared in the same year that Hess welcomed Marx to Paris. Marx's essay has been characterized as anti-Semitic by more than one commentator, but Hess, later lionized as one of the fathers of Zionism, seems not to have noticed or been disturbed by the fact.

Marx wrote his essay in response to Bruno Bauer's claim that "If they wish to become free the Jews should not embrace Christianity, as such, but Christianity in dissolution, religion in dissolution; that is to say, the Enlightenment, criticism and its outcome, a free humanity."⁶⁹ Bauer's essentially Masonic critique of religion had been percolating through German society for 60 years, ever since the first performance of *Nathan der Weise*, by the time he got around to writing his essay. By the time Marx got ahold of the idea, it had ceased to represent the current historical options. Materialism, which had spread widely via Spinoza (and to some extent Descartes), had been nurtured by Whig subversives like Toland and Collins to the point where, now that it was finally mature, it turned around and slew its parents. Marx was the genius who made the supersession of the Enlightenment's categories perfectly clear to the remaining devotees of the Enlightenment. Communism, as the ideology of economic materialism was soon to be called, was the new sun which made the candle of the Enlightenment unnecessary. There was no point anymore, Marx makes clear, in talking about the religion of Judaism, as Lessing had done, because Judaism, according to Marx, was not a religion.

Unlike Bauer, Marx makes no attempt to "seek the secret of the Jew in his religion," but rather attempts "to seek the secret of their religion in the real Jew."⁷⁰ With that distinction in mind, Marx finds that "the proven basis of Judaism" is "practical need [and] self-interest; that 'the worldly cult of the Jew' is 'Huckstering,' and that 'his worldly god' is Money."⁷¹ Once the Jewish religion has been deconstructed into economics, the new definition of the Jew leads to a handy reso-

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lution of the Jewish Question. The Jew will be emancipated when everyone else is emancipated from the tyranny of mammon and Jewish huckstering. It is only by destroying "practical Judaism," that "our age would emancipate itself."⁷²

Beyond that,

An organization of society which would abolish the preconditions and thus the very possibility of huckstering, would make the Jew impossible. His religious consciousness would evaporate like some insipid vapor in the real, life-giving air of society.... We discern in Judaism, therefore, a universal antisocial element of the present time, whose historical development, zealously aided in its harmful aspect by the Jews, has now attained its culminating point, a point at which it must necessarily disintegrate.... In the final analysis, the emancipation of the Jews is the emancipation of mankind from Judaism.⁷³

During the course of his essay, Marx discovers that a false Jewish emancipation (which is to say one according to the Jewish, i.e., capitalist perspective) has already been taking place in the wake of the French Revolution as Jews insinuated themselves into positions of economic leadership in what claimed to be Christian countries. All of the talk about Jewish emancipation is meaningless, because the Jew has already emancipated himself in a Jewish fashion: "The Jew who is merely tolerated in Vienna, for example, determines the fate of the whole Empire by his financial power... the audacity of industry mocks the obstinacy of medieval institutions."⁷⁴ According to Marx, the main vehicle for Jewish emancipation is turning Christians into Jews through the manipulation of the power of money:

This is not an isolated instance. The Jew has emancipated himself in a Jewish manner, not only by acquiring the power of money, but also because money has become, through him and also apart from him, a world power, which the practical Jewish spirit has become the practical spirit of the Christian nations. The Jews have emancipated themselves in so far as the Christians have become Jews.⁷⁵

Neither Judaism nor Judaized Christianity are religions. Both are "ideologies," which is to say, rationalizations of economic exploitation, as is the Enlightened Freemasonry which claimed to transcend both. Religion, according to Marx, is nothing but a sublimated form of economic interest, and this is nowhere better expressed in religious form than in the "religion" of Judaism or in national form than in the United States of America. As Graetz was to substantiate 20 years later when he wrote about the Puritans in his history of the Jews, the American Yankees are judaizers; they worshipped the god of the Jews, which is money:

the devout and politically free inhabitant of New England is a kind of Laocoon who makes not the least effort to escape from the serpents which are crushing him. Mammon is his idol which he adores not only with his lips but with the whole force of his body and mind. In his view the world is no more than a Stock Exchange, and he is convinced that he has no other destiny here below than to become richer than his neighbor. Trade has seized upon all his thoughts, and he has no other recreation than to exchange objects. When he travels, he carries, so to speak, his goods and his counter on his back and talks only of interest

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and profit....In North America, indeed, the effective domination of the Christian world by Judaism has come to be manifested in a common and unambiguous form: they preach of the Gospel itself, Christian preaching has become an article of commerce.⁷⁶

Marx is proposing here a dialectic according to which Christianity emerged from Judaism in the time of antiquity and was then reabsorbed by it in the period following the Protestant revolutions of the 16th century, especially those which took place in England, where Marx would do much of his research. So, "From the beginning, the Christian was the theorizing Jew; consequently, the Jew is the practical Christian. And the practical Christian has become a Jew again.... Christianity is the sublime thought of Judaism; Judaism is the vulgar practical application of Christianity."⁷⁷

Once upon a time, Jews became Christians, but now the opposite is occurring; Christians are becoming Jews insofar as they are falling to their knees in worshipping "the god of practical need and self-interest," which happens to be money because

Money is the jealous god of Israel, beside which no other god may exist. Money abases all the gods of mankind and changes them into commodities. Money is the universal and self-sufficient value of all things. It has, therefore, deprived the whole world, both the human world and nature, of their own proper value. Money is the alienated essence of man's work and existence; this essence dominates him and he worships it.⁷⁸

When Marx says that "Christianity issued from Judaism. It has now been re-absorbed into Judaism,"⁷⁹ he is referring to the convergence of German and Jew brought about by the Enlightenment and German *Bildung*. Religion has ceased to be an issue. In its place, as we have seen, the German Enlightenment proposed German culture as the religiously neutral meeting ground for Enlightened Christians and Jews, but in the shock which followed Napoleon's conquest and the forced imposition of the tenets of the French Revolution, German culture lost its neutrality and became nationalistic instead. That in turn raised the question of what exactly nationalism was, and now the German principalities, deprived of the religious basis of the state had to look elsewhere for the principles which united them. The Jews were in exactly the same situation. Deprived of religious unity because Talmudic Judaism had been discredited as superstitious mumbo jumbo, the Jew could assimilate into German culture if he chose by converting or he could look for a principle of Jewish unity elsewhere. Marx proposed one alternative in class. Jews could now become the vanguard of the proletariat, and all the world could unite in the service of that class. Communism would become as a result a potent source of Jewish unity in the aftermath of the Enlightenment's attack on the Talmud.

A few years later, Moses Hess would propose race as the basis of Jewish unity. What both alternatives had in common was their common espousal of revolution,

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which became then a significant sign of first German and then eastern European Jews. In claiming that "the chimerical nationality of the Jew is the nationality of the trader, and above all of the financier,"⁸⁰ Marx was claiming that all nationality was chimerical, if only because "The god of the Jews has been secularized and has become the god of this world." Insofar as the modern state based its deliberations ultimately on economic considerations, it had become Jewish because "the bill of exchange is the real god of the Jew." In countries like this, the legal profession became a form of "Jewish Jesuitism, the same practical Jesuitism which Bauer discovers in the Talmud," namely, "the relationship of the world of self-interest to the laws which govern this world, laws which the world devotes its principal arts to circumventing."⁸¹ Marx's analysis was a brilliant explanation of how capitalism was the Jewish religion; what it failed to explain was how revolution was on its way to becoming the competing new Jewish religion which would enter into a hundred year struggle with the old.

When the Revolution of 1848 broke out, Marx rushed off to supply the Belgian workers with arms, seeking in his way to bring about "the social emancipation of the Jews" through "the emancipation of society from Judaism." Others began to fear that the exact opposite was happening when they noticed that the revolutionary movement was disproportionately represented by Jews. The Jewish hegemony over Christian Europe which coincided with the rise of capitalism was now being threatened by a new form of Jewish hegemony, that of the Jewish revolutionary.

When word of the Revolution reached Heidelberg in February, Ludwig Bamberger, a native of the Jewish ghetto in Mainz and now in exile, saw in the latest revolution "a new world being born in one stroke."⁸² Bamberger had attended a Catholic gymnasium in Mainz, but "like many other young intellectuals of Jewish origin, he was a free thinker by conviction, a republican and a follower of the early French utopian socialists. . . a son not of the synagogue but of the emancipation."⁸³ In Mainz, Bamberger, who would go on to be a representative in the new if short-lived revolutionary government, was known as "Red Ludwig," and before long, the non-revolutionary Germans began to notice that "Jews. . . nearly everywhere. . . were naturally among the rebels, and in some cities, among the leaders."⁸⁴ Jews were "natural" revolutionaries. In the widely read Jewish magazine *Der Orient*, Adolf Jellinke "urged all young Jews to join the revolution" because "Every Jew is born a soldier of Freedom His religion teaches him to be free, to pursue equal rights and to defend the oppressed."⁸⁵ Elon gives other examples of Jews promoting revolution:

The leading Jewish family magazine, the *Allgemeine Zeitung des Judentums*, on March 11 called upon its readers to join this "timely movement sincerely and with all your hearts." The editors of the religiously traditional, politically conservative magazine *Der Treue Zionswaechter*, normally eager to please the authorities, found the courage to announce that their fondest dreams were coming true.⁸⁶

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After spending 6000 gold francs of his own money (inherited from his father, of course) to buy arms for the workers of Brussels. Marx traveled from Paris to Duesseldorf and then Cologne spreading copies of his recently published Communist Manifesto wherever he went, but before long it became obvious that this revolution, far from abolishing the practical Judaism of capitalism, was simply promoting the new Judaism of revolution. The proof of that fact was the predominance of Jews in the revolutionary movement. The Germans whose lives had been disrupted by the revolution began to notice that “a disproportionately high number [of the revolutionaries] were young Jews,” primarily because “the prospect of equality under the law, separation of church and state, universal suffrage, and freedom from arbitrary rule generated unbridled enthusiasm and support among young men only a generation or two out of the ghetto.”⁸⁷

In Frankfurt and Breslau, according to *Der Orient*, Jews were “leaders of the freedom movements or among those who had organized them.”⁸⁸ The most prominent were Ludwig Bamberger in Mainz, Ferdinand Lassalle in Duesseldorf, Gabriel Riesser in Hamburg, Johan Jacoby in Koeningsberg, Aron Bernstein in Berlin, Herman Jellinek in Vienna, Moritz Harmann in Prague, and Sigismund Asch in Breslau.

Ferdinand Lassalle, a friend of Heine, who dreamed of liberating the Jews in his youth, got his chance when the revolution arrived in Duesseldorf, Heine's home town. Lassalle's efforts would ensure that one of the “best-organized, best-disciplined uprisings...took place in Duesseldorf.”⁸⁹

As some confirmation of this general perception, reaction in the form of anti-Semitic riots followed in the wake of the revolution, especially in rural areas, where Jews were perceived as an especially alien element. Before long Christian rulers became convinced that Jews were responsible for starting the Revolution of 1848. Frederick William IV [of Prussia] subscribed to this view, claiming that the revolution was masterminded by “budding South German Robespierres and Jews.” Elon dismisses the “myth” that “Jews and other foreign elements” were responsible for the Revolution of 1848, but only after telling us that “hundreds, perhaps thousands...[of Jews] participated in the clashes,” including “80 percent of all Jewish journalists, doctors, and other professionals.” Given evidence like this, it is not surprising then that the “myth” continued to spread in the years following 1848. Again, the evidence comes from Elon himself:

In his memoirs Gerna Karl von Prittwitz, the officer commanding the Prussian garrison in Berlin, laid the principle blame for the uprising on Jews, rascals and vagabonds. According to the nationalist historian Heinrich Treitschke, the Jews had been the revolution's “Oriental cheerleaders.” The *Neue Preussische Zeitung* of January 28, 1849, offered to pay a million Gulden to anyone who produce a “Jewish reactionary.” ...At year's end, even the *London Standard* claimed that “all the mischief now brooding on the continent is done by Jews.”⁹⁰

In Berlin, Leopold Zunz was a Jewish revolutionary who described what was happening in specifically biblical terms shot through with the Messianic political view which saw revolutionary politics as the fulfillment of biblical promise. Haranguing the Berlin students from the barricades, Zunz portrayed Metternich as Haman and hoped that “perhaps by Purim, Amalek will be beaten.”⁹¹ Amalek in this instance was the Prussian king Friedrich Wilhelm IV, but he symbolized (as a Protestant) “the plutocrats and bureaucrats, the black-robed papist diplomats of Metternich” who were going to perish in the bloody conflagration which would inaugurate “a new age of peace and social justice: heaven on earth seemed imminent.”⁹²

According to Elon, “Zunz’s eschatological vision was not an isolated case. All over the country, rabbis in their sermons greeted the revolution as a truly messianic event....” “The savior for whom we have prayed has appeared. The fatherland has given him to us.” “The messiah is freedom,” raved the Jewish magazine *Der Orient*: The magazine praised “the heroic Maccabean battle of our brethren on the barricades of Berlin.”⁹³

Berthold Auerbach, who became famous as the author of a series of sentimental German novels which glorified the salutary effects of his natal village in the Black Forest on Catholic-Jewish relations, manned the barricades in Vienna with other revolutionary Jews in September of 1848. By that time, however, it was clear that the revolution’s days were numbered. Croatian troops loyal to the Austrian emperor set up artillery emplacements around Vienna and began to bombard the city. Soon those same troops had routed the revolutionaries from their barricades and began looting the city as part of their reward. Before long, the Jewish hucksters which Marx had pilloried went into action after the revolutionaries had been routed, buying back from the Croats what they had looted a fraction of its actual cost. In June of 1849, the revolutionary assembly offered the crown to Frederick William of Prussia, who repaid the favor by having his troops drive the assembly from its home in Stuttgart. One more revolution had failed, and Marx fulminated that the only ones who profited were the Jewish hucksters who amassed fortunes by buying back loot from the looters at a discount.

The failure of the Revolution of 1848 affected Hess every bit as deeply as Marx but in a different way. If Marx emerged from the aftermath of the revolution convinced that class warfare was the wave of the future, Hess came to the opposite conclusion, claiming that race was going to fulfill the promise of revolution. Hess broke with Marx after the failure of the Revolution of 1848, but Frankel says that “Hess never severed his links with German socialism” because “For Hess, socialism and nationalism were always integrally connected—the nation or the proletariat within the nation was the instrument and socialism was the goal.”⁹⁴

At moments like this the uncanny similarities between Hess’s national socialism (which came to be known as Zionism years after his death) and Hitler’s version of national socialism become too numerous to ignore. But more on that later.

Hess spent years in revolutionary poverty, years in which he considered migrating to Texas or Palestine, until 1851 when his father died and a small inheritance allowed him to marry Sybil Pritsch (or Plesch), the prostitute who had been his mistress. By 1848, he had abandoned Marx, largely because of the latter's ruthlessness and the constant political infighting which was necessary to remain abreast of the movement. Hess attached himself to the more moderate theories of Lassalle, whom Marx, in referring to Lassalle's hair and dark features, described as "the Jewish Nigger." Frankel characterizes Hess as "a man easily influenced and easily disheartened, a man of sudden enthusiasms, lonely, dependent on others for leadership" who nonetheless "remained true throughout to the broad outlines of his earliest vision—of a monistic and purposeful historical development that would culminate in the ideal egalitarian society."⁹⁵

The discontinuities in Hess's intellectual life are, however, more apparent than the continuities because the man who joined in with Marx in denouncing Judaism as the worship of money eventually resurrected the same religion as the worship of race. After drifting intellectually like a ship without a rudder for a number of years, Hess suddenly found new inspiration when he read the first volume of Heinrich Graetz's monumental *History of the Jews*. Suddenly, the nation of money grubbing hucksters took on a hitherto unrecognized nobility in his eyes. Hess read Graetz at a time when nationalistic movements of unification were sweeping through both Italy and Germany, and so it should come as no surprise that Hess, disillusioned with Marx's ruthless engine of class warfare, should find a more palatable if equally revolutionary alternative in the Jewish nationalism that would eventually become known as Zionism. The work Hess wrote to give simultaneous expression to his conversion to racial thinking and his Jewish roots was *Rom und Jerusalem*. Hess wrote his magnum opus in 1862 while residing in Germany when a wave of racial feeling was sweeping the German principalities toward unification in 1870 under Prussian hegemony. Hess was a Freemason, and during his twenties he identified himself as a German and felt that it was the duty of every Jew to assimilate to German culture. By the 1860s, faced with the rise of German nationalism and the anti-Semitism which had increased with each subsequent revolution, Hess rejected the Masonic ideal of the merger of all religions and put the religion of race in its place. The only thing which remained constant was the Jewish penchant for revolution and the antipathy toward the Catholic Church, which was the other side of the same coin.

In returning to his roots, Hess returns to the ancestral Jewish hatred of the Catholic Church:

Ever since Innocent III conceived of the plan to annihilate morally the Jews who brought the light of Spanish culture into Christendom by forcing them to wear the badge of shame up until the time that a Jewish child was kidnapped from its home under the regime of Cardinal Antonelli, papal Rome has been nothing less than a unconquerable swamp of poison which even our German Christian enemies have decided to drain so that it might die of starvation.⁹⁶

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The eternal antipode of the Jewish people is Rome, as in the Rome of the popes, which at that very moment was being besieged by the forces of Italian nationalism. The decline of Rome, which Hess was then witnessing with his own eyes, meant the rise of Jerusalem:

with the liberation of the eternal city on the Tiber, the emancipation of the eternal city on Mt. Moriah begins. The rebirth of Italy signals the resurrection of Judea. Jerusalem's orphaned children will also be able to take part in the great ethnogenesis which marks the resurrection from the death-like hibernation of the Middle Ages with its evil dreams.⁹⁷

This historic event was intimately bound up with the history of revolution. In fact, it was the culmination of that history. The springtime of race began with the French Revolution; the year 1789 was the vernal equinox of the historical peoples. The Jewish race, largely as a result of Napoleon's efforts, had been liberated by revolution, so that it could now follow its historic calling, namely uniting the world in fraternal harmony by bringing the revolutionary era to its fulfillment:

the Jewish race is being carried on the floodtide of events; from the ends of the earth their gaze turns toward Jerusalem. With the secure racial instincts of their cultural-historical calling to unite the world and its peoples and to bring together in fraternal harmony, the Jewish race has preserved its nationality in its religion and now both are united under their eternal creator the All in One, in the ineffable land of their fathers.⁹⁸

At this point an uncanny convergence of opinion begins to emerge. Like Marx, both Hess and the Catholic reaction were unanimous in believing that the French Revolution had brought about the hegemony of the Jews in France. Their only difference concerned the value judgments which they attached to that fact. For both Marx and the Catholic reaction, the hegemony of the Jews was known as capitalism, and the state of affairs was bad. For Hess, who also believed that the revolution led to the hegemony of the Jews, the present historical moment offered an unprecedented opportunity for the Jewish people:

Germany blazed the path of philosophy; the French on the other hand are responsible for the great political social transformation, which goes hand in hand with the progress of the exact sciences. The French showed the rest of the world this way through their great Revolution, asking the nations to follow their example.⁹⁹

The Jewish nation could take the lead in revolutionary activity and become in effect the Messiah for which it had waited millennia in vain. According to Barbara Tuchman, Hess got the idea from Heinrich Graetz: "The rise of Jewish nationalism became apparent in 1864 when Heinrich Graetz wrote that Jews must become their own Messiah."¹⁰⁰

Suddenly Hess, as he put it in *Rom und Jerusalem*, found himself again in the midst of his people after a 20-year absence:

The Revolution of 1848

The one thought that I tried to suppress in my own breast is there alive in front of me: the idea that my nationality is inseparable from the DNA of my fathers, from the Holy Land and from the eternal city, which is the birthplace of the Faith in the divine unity of life and the future brotherhood of all Men.¹⁰¹

For Hess, race was the primary reality. Race is the source of the Jewish faith (and not the other way around), but more importantly it is the source of “the divine unity of life and future brotherhood of all Men,” from which a powerful political movement can emerge to create heaven on earth. Race is the source of family, and it “is out of this invincible source of Jewish family love that the savior of mankind will come.”¹⁰² Hess combined Jewish Messianism with the principle of Equality he had learned from the French Revolution and came up with a new racial revolutionary ideal: “Every Jew has the makings of a Messiah in him. Every Jewess, a mater dolorosa.”¹⁰³

Hess is a racist who feels that religion derives from race. “Judaism is not a passive religion, rather it is an active recognition, which is organically indistinguishable from the Jewish race.”¹⁰⁴ Judaism is racial, but it is also revolutionary because race is the logical conclusion of the French Revolution:

Today’s nationalism is nothing more than a journey down the road which the French Revolution opened for all mankind. Ever since their great Revolution during the century past, the French people have been calling on all the peoples of the world for help. ¹⁰⁵

Eight years after the publication of *Rom und Jerusalem*, Wilhelm Marr popularized the term “anti-Semitism” to convey the idea that being Jewish was racial and not religious. Faithfully mirroring the German anti-Semitism which he sensed in the ascendancy, Hess proposes the Jewish version of the same thing. According to Hess, race trumps every other consideration, including baptism. As a result there is no reason for a Jew to deny his Jewishness anymore by succumbing to conversion. Hess launches a vicious attack on assimilation, while at the same time conforming in a uncanny way to the rising tide of German racism:

Because of the anti-Semitism which surrounds him on all sides, the German Jew is always inclined to strip himself of any Jewish characteristics and to deny his race. No reform of the Jewish religion is radical enough for these cultured Jews. Not even baptism can save him from the nightmare of German anti-Semitism. The Germans hate Jewish religion less than they hate the Jewish race, less their peculiar faith than their peculiar noses..... Black kinky Jewish hair isn’t transformed into blonde hair by baptism and it isn’t made straight by any comb. The Jewish race is the original race which reproduces itself in its integrity in spite of climatic influences. The Jewish type has remained unchanged over the course of the centuries.¹⁰⁶

Hess’s rejection of baptism would find uncanny fulfillment in the racial policies of Hitler, who felt that Jewishness was biological and therefore ineradicable.

The Jewish Revolutionary Spirit

He goes to absurd lengths to prove this, citing "Egyptian monuments from a later period [which] depict Jews whose similarities with our contemporaries is striking."¹⁰⁷ The only problem with racial theories in general and this one in particular is that subsequent biology, in particular the Genome project, seems to show that Ashkenazi Jews were not Semites. They have nothing in common genetically with the Semites Moses led out of Egypt.

The main point of the appeal to race is to show that baptism is pointless: "You see, my dear friend, that it is pointless for Jews to get baptized and to deny their heritage by attempting to immerse itself in the great ocean of indogermanic and Mongolian tribes. The Jewish type is ineradicable."¹⁰⁸ Once again, Hess supplies the rationale for Hitler's extermination campaign against the Jews. If the Jewish type is both "ineradicable," which Hess claimed, and bad, which Hitler claimed, then extermination (or at least forced exile) is the only solution to the Jewish problem. Marx's proposal to eliminate Judaism by eliminating capitalism seems humane by comparison. But Hess seems determined to put all of his eggs in the racial basket: The "modern" Jew, who denies his Jewish nationality, is not only an apostate or renegade in the religious sense of the word, he is also "a traitor to his race and his family."¹⁰⁹

Hess may have started out in biology, but he quickly ended up espousing the "Messianic faith" of the Revolutionary Jew which got hatched at the foot of the cross. Indeed, the two components are closely related since race was now offering the Jews a better faith than the one they rejected at the foot of the cross. The idea first occurred to him when he was a communist:

This, my friend, was my thinking during the time I was working for the benefit of the European proletariat. My messianic faith was then what it is today, faith in the rebirth of the world historical cultural races by raising up what had sunken so low to the level of that which has been exalted. Today, as when I first started publishing, I still believe that Christianity was a big step on the way to a noble goal, one which the prophets had called the Messianic period. Today, as then, I still believe, that this period of world history began to emerge in the mind of humanity with Spinoza. But I never believed, nor did I ever say that Christianity would have the last word in mankind's salvation history, or that Spinoza was the endpoint of that history. What is certain, and what I have never doubted, is that today we are longing for a much broader salvation than Christianity has ever, or could ever, offer. Christianity was the evening star, which rose to give consolation to the nations for the eclipse of antiquity.¹¹⁰

As proof that Israel's historical moment has arrived, Hess cites the fact that the papal states are on their last legs. "The Italian nation has risen up from the ruins of Christian Rome."¹¹¹ The Italian Freemasons are only bringing to completion what the French Revolution began, because "The soldiers of modern civilization, the French, break the hegemony of the barbarians. With their Herculean arms, they rolled back the stone from the tomb of those who have fallen asleep and the nations are waking."¹¹² Now the Jews are ready to succeed the Italians as the racial

vanguard of revolution, just as the Italians succeeded the French. The future is being announced by Jewish Movements. Hess cites Simon bar Kokhba and Shabbetai Zevi as avatars of the current Messianic, i.e., revolutionary age:

Once again in this age, during the vernal equinox of humanity, the great future which all of us are facing, is being announced by Jewish movements of which the world has taken little note, but which have no less meaning than those which took place during the period of transition in Jewish history from antiquity to the middle ages. Already at the beginning of the modern period we witnessed a messianic movement of the sort the world had not seen since the destruction of the Temple and the bar Kokhba rebellion, one which energized both oriental and occidental Jews, whose false prophet was Shabbetai Zevi and whose true prophet was Spinoza. Even our modern Sadducees, Pharisees and Essenes, by which I mean the Reform Jews, the Rabbis and the Hasids, will disappear without a trace once our critical epoch, the last crisis of world history has passed, after which the Nations, who have the Jews to thank for their historical religion, and with them the Jewish people as well will be reborn to new life. Judaism rejects both spiritualistic and materialistic sects. Jewish life is unitary, just like its God, and this unitary life is what is now reacting against modern Materialism, which is just the flip side of Christian spiritualism.¹¹³

Life is a direct result of race, which forms its social institutions according to innate faculties and inclinations. As a result, the Jewish penchant for revolution is inbred and ineradicable. Messianic biology is the true Jewish destiny. Now that the "spring of nationalism . . . approaches its fruitful summertime," the "modern society which was born out of revolution regenerates itself by itself; it reforms not by sewing new patches on old wine skins but by creating completely new situations."¹¹⁴ The essence of modernity is revolution, which is also the racial heritage of the Jewish people, according to Hess. "As long as the Jews failed to recognize the essence of modernity, which was from beginning to end their own essence as well, they were simply carried along by the current of modern history."¹¹⁵ All that remains at this moment of history is for the Jewish race to become conscious of its true revolutionary identity. In order to be saved, all the Jews need to do is become what they are. Since all of philosophy and morals is ultimately Jewish in Hess's view, the French were only imitating Jews when their philosophes overthrew their Catholic king:

There is nothing in Christian morals, neither in the scholastic philosophy of the Middle Ages, neither in modern Philanthropy, and if I add to that the final manifestation of Judaism, Spinozism, nothing in modern philosophy which is not rooted in Judaism. The Jewish people was, up until the time of the French Revolution, the only race in the world which had both a national and a humanitarian cult. It is through Judaism that the history of mankind became a holy, history, and by that I mean a unitary, organic process of development which began with the love of the family and which will not be completed until all of mankind becomes one family, whose limbs are united through the Holy Spirit, which is the creative genius of history.¹¹⁶

The Jewish Revolutionary Spirit

It is clear from the terminology that he uses that Hess is still under the sway of Heine's teacher Hegel. He shares this debt with Marx. However, as we have seen, Hess, unlike Marx, felt that race, as a biological phenomenon, not class was the vehicle for the religion of history. Revolution is the soul or *spiritus movens* of world history. The Jews kept this spirit alive in secret when people like Pope Innocent III ruled over Europe. The proof that they were God's chosen people lay in the fact that they kept this spirit of rebellion and revolution alive in the face of what seemed like insurmountable odds. But ever since the French Revolution, that smoldering ember, the one preserved by the Jews in their secret shrines, has burst into flame again. It is now the sacred duty of the Jews as acolytes of what Hess calls "the religion of history" to join in with the French and spread revolution to the rest of the world.

As long as no nation other than the Jews had this national-humanitarian religion of history, the Jews were alone God's chosen people. But ever since the great Revolution, which has spread from France, we have in the French nation, as well and in other nations which have joined the French, noble rivals and true collaborators. With the final victory of these nations over the medieval reaction, the human aspiration, which I recognize wholeheartedly, will blossom and bear fruit.

According to Hess, "every modern race. . . has a special vocation as an organ of humanity."¹⁷ As their special vocation, the Jews "have carried around with us the faith in the messianic epoch of the world since the beginning of history."¹⁸ That messianic epoch has finally arrived, and it is the Jews who will bring the age to its fruition by spreading revolution throughout the world. Those who don't see this don't understand history. Those "who don't understand the revelation of the religious genius of the Jews" see nothing but chaos in the events around them. Those who do, understand that the 19th century is the Messianic Age, and that that age began with the French Revolution:

This age began according to the tenets of our religion of history with the Messianic age. It is the time in which the Jewish nation and all historical peoples are raised from the dead to new life, the age of "the resurrection of the dead," the "return of the Lord", and the new Jerusalem, and other symbolic designations....The Messianic age is the present age, which began to sprout with Spinoza and which entered world historical reality with the great French Revolution. The rebirth of the nations began with the French Revolution, thanks to the religion of history which came from the Jews.¹⁹

Nearly every Jewish scholar refers to Hess as a proto-Zionist, but as Frankel rightly points out, this is in many ways an anachronism. Zionism would not appear on the stage of world history for at least another 30 years. When it became a significant political movement, the Zionists appropriated his writings and deemed Hess a prophet. It would be more accurate to refer to Hess as a Jewish revolutionary, as one more avatar of the Jewish revolutionary spirit which had emerged throughout history and which had caused the Jewish people so much

sorrow. Hess was a prophet; he was the man who announced two of the most significant Messianic movements of human history—Zionism and Communism—movements which would occupy the full spectrum of Jewish political alternatives for the next century and a half, but he was also a revolutionary Jew with his feet planted firmly in the vocabulary of his age. As a result, his immediate prognosis was that “right now we are witnessing the final racial and class battles which will lead to a reconciliation of all opposites, and bring about an equilibrium between production and consumption.”¹²⁰

Like Jabotinsky after him, Hess felt that the way to the promised land in Palestine led through the travails of revolution in Europe. The Jews had to emulate the French before they could have a land of their own because it was “France, dear Friend, France” who was “the hero and savior, who put our race back on the tracks of world history.”¹²¹ This is the case not only because “the way of culture in the desert [has been] made straight by the Suez canal, and by rail lines that connect Europe and Asia,”¹²² but more importantly because “the idea of taking possession of our Fatherland can only be taken seriously in an age in which all rigidity has been broken. And that has happened in our day, not only among the Enlightened, but also among the pious Jews and Christians.”¹²³

In other words, revolution cannot succeed until the Jews have been liberated from the obscurantism of the shtetls of the East. The *conditio sine qua non* which will enable the advent of the Messianic age is “the liberation of the Jewish masses from a spirit-deadening formalism.”¹²⁴ The Jews can only achieve national unity through revolution because revolution is their racial essence. “Every Jew,” according to Hess, “even the baptized, is responsible for the rebirth of Israel,”¹²⁵ but the Jews can only reach this promised land by wading through the river of revolution, “by fighting for liberated national soil, by the annihilation of every race and class membership from within and without.”¹²⁶

In a way that was sure to antagonize the Germans who read his book, Hess praised the French for inaugurating the modern revolutionary era. France, under Napoleon had “extend[ed] its salvific activity to the Jewish nation, after toppling the victorious armies of the modern Nebuchadnezzar from their thrones,”¹²⁷ but it was now up to the Jews to reciprocate by making the revolutionary cause their own. Since France got the idea of revolution from the Jews in the first place, it shouldn’t be difficult to convince the Jews to become the revolutionaries they were *in potentia* all along, for as Hess asks, “What race is better suited for revolution than the Jews?”¹²⁸

It is up to France, to see the streets to India and China full of nations, who are willing to follow France to the death in order to fulfill their historical task, which has been their lot since their great Revolution. What race is better suited to that task than the Jews, who have been called to the same mission from the beginning of history?¹²⁹

The Jewish Revolutionary Spirit

The German nation was still smarting from the Napoleonic conquests. Eight years after the publication of Hess's book they would lose a war and Alsace Lorraine to the French, creating further animosity. If Hess wanted to antagonize the Germans, who still had memories of Jewish collaboration with Napoleon in mind, he could have found no more effective way to do it than by linking Frenchmen and Jews in some common revolutionary enterprise.

Which is precisely what Hess did: "Frenchmen and Jews!" he wrote sailing off into the empyrean on the wings of one more revolutionary fantasy, "They were made for one another. They complement each other by the differences which could not be united in one people.... The generous assistance, which France lent to the civilized peoples in their restoration of their nationhood, will never find a more grateful race than the Jews.... The Jewish people must first show themselves worthy of the rebirth of their world historical cult."³⁰

As Voltaire said of God, if Hess didn't exist, the German anti-Semites would have had to invent him because in Hess they found a writer who expressed their fantasies of the revolutionary Jew better than they could themselves. "Judaism is the religion of history," and Revolution is the essence of Judaism. The Enlightenment dream of Jewish assimilation which found its first expression in *Nathan der Weise*, found in Hess its assassin and the man who wrote its epitaph as well:

Occidental Jews are still encased in an unbreakable crust, composed of the dead remains of the first stirrings of the modern spirit, from the organic calcified shell of an extinct rationalist Enlightenment which has not been melted by the fire of Jewish patriotism but can only be broken from pressure from without, whose force will exterminate anything which has no future....race can emerge from the hearts of our modern cultured Jews only by way of a violent shattering stroke from without.³¹

The pressure from without was the revolutionary spirit which as of the 1860s was spreading through the shtetls of the Pale of the Settlement releasing destructive energy whenever it "shattered the protective shell of orthodoxy."

The Jewish Revolutionary Spirit

Ottillie Assing and the American Civil War

During the summer of 1830 Heinrich Heine cut his vacation on the island of Helgoland short and rushed off to join what came to be known as the Revolution of 1831 in Paris. "Gone," he wrote, "is my longing for peace and quiet. Once again I know what I want, what I ought, what I must do . . . I am a son of the revolution and will take up arms."

On February 12, 1831, Nat Turner, a slave who had been born in Southhampton, Virginia in 1800, took a solar eclipse as the sign that he was to begin planning for a slave rebellion on the coming July 4. When another eclipse took place on August 13, Turner, who had been receiving visions with increasing frequency, was confirmed in his belief that the Lord wanted him to lead a rebellion. One week later, on August 21, Turner freed 50 fellow slaves and urged them to "kill all whites," regardless of age or gender. By the time the Virginia militia put down the rebellion 48 hours later, 57 men, women and children had been murdered by Turner's band of revolutionaries.

Turner eluded capture for another two months, but on October 30, he was found hiding in a cave, brought to trial, and hanged on November 11. His body was then dismembered and its various parts distributed as souvenirs of the crushed rebellion. His lawyer, Thomas Ruffin Gray, interviewed him in jail before his execution, and published *The Confessions of Nat Turner* after his death. In this account, Turner recounted the visions he had had throughout his life. As one has come to expect, revolutionary fervor in America had a religious cast, descending as it did from the enthusiast millennialist sects which had proliferated in England during the 17th century, many of whom ended up emigrating to America.

Slave rebellions had occurred throughout history, probably as long as the existence of slavery itself. One could cite the rebellion of Spartacus in Rome or the story of Moses and the Exodus as examples. The history of Negro chattel slavery in the New World was no different. Slave revolts had taken place in New York City in 1712, at Stono, South Carolina in 1739, and in Southern Louisiana in 1811. Numerous conspiracies had been broken up before they could emerge as full-blown revolts. The conspiracy at Point Coupee, Louisiana in 1795 was one example. To that could be added the conspiracies of Gabriel Prosser in Richmond, Virginia in 1800 and of Denmark Vesey in Charleston, South Carolina in 1822.²

But there was a new and disquieting element to Nat Turner's rebellion. The Turner rebellion sent a new wave of fear throughout the South because it included "the new forces that had been building since the American and French Revolutions."³ These new forces "had secularized the cause of national-popular liberation and proclaimed the Rights of Man."⁴ The slave revolt which best epitomized those "new forces" was the rebellion led by Toussaint L'Overture in Haiti.

The Jewish Revolutionary Spirit

Toussaint's rebellion had been set off not so much by the miserable conditions of servitude as by the arrival of French troops on that island in the wake of the revolution in France. The arrival in Sant Domingue of French soldiers imbued with the principles of liberty, fraternity, and equality and determined to spread those principles throughout the world convinced Toussaint L'Overture that these revolutionary principles had a direct application to the lot of Haiti's black slaves, and he spent the rest of his career creating a new revolutionary synthesis, and playing off the factions which opposed him against each other. The slave rebellions which had occurred since time immemorial now had a new ideological foundation in the principles which leaders of the French Revolution had articulated in the wake of their successful overthrow of the *ancien regime*.

In the wake of Toussaint's rebellion in Haiti in 1798, the world was a different place. W. E. B. Du Bois argued that Toussaint changed American history, largely because

The interlocking French and Haitian revolutions shattered the tranquility... of the slave holding regions everywhere in the hemisphere and generated rational fear among the slaveholders. They stirred the slaves and free Negroes to rebellion under a modern ideology that posed a new and more dangerous threat to the old regimes than anything previously encountered. The threat declined after the collapse of Toussaint's rapprochement with France and Napoleon's brutal attempt to re-enslave the island. During the 1790s, however, the interest of revolutionaries of Paris in breaking the counterrevolutionary power of England and Spain, not to mention of their own Girondists, resulted in efforts, often carried by French-speaking blacks, to encourage slave revolts and movements for national liberation.⁵

Just as Toussaint L'Overture could invoke the Rights of Man, Denmark Vesey could claim that he was acting on the principles articulated in the Declaration of Independence. The fact that the leaders of slave rebellions appealed to the Declaration in this manner led Edwin Clifford Holland to describe blacks in the aftermath of the Vesey plot as "Jacobins":

"Let it never be forgotten that our Negroes are freely the Jacobins of the country; that they are the Anarchists and the Domestic Enemy: the common enemy of civilized society, and the barbarians who would if they could become the destroyers of our race."⁶

The spectre of Toussaint in Haiti evoked fears in the mind of the South which refused to go away. Playing on those fears, William Watkins told a meeting of free Negroes in Baltimore in 1825 that Toussaint's rebellion provided "an irrefutable argument to prove that the descendants of Africa were never designed by their creator to sustain an inferiority, or even a mediocrity in the chain of being." Thomas Jefferson noticed the same thing when he said, "the West Indies appears to have given considerable impulse to the minds of the slaves... in the United States."⁸

The condition of servitude among American blacks and the ideology of revolution then sweeping through Europe constituted a binary weapon. As soon as the two elements of that weapon made contact, an explosion would occur. Tous-

saint's revolution in Haiti was the first indication that the two elements had made contact. "The Haitian revolution," writes Eugene Genovese, "in contradistinction to one more rising of slaves, would have been unthinkable without the French Revolution.... The revolutionary ideology that emerged in the 1790s was fed from both sides of the Atlantic."⁹

The revolution in Saint-Domingue propelled a revolution in black consciousness throughout the New World. Louisiana became a natural conduit for this revolutionary ideology as it spread from the islands to the mainland of North America. The French language and the fact that Louisiana was still a French colony when the revolution in Saint-Domingue took place facilitated the movement of revolutionary ideology among black slaves. Revolutionary songs were still sung in French in Louisiana as late as the mid-19th century, where revolutionary oratory of the following sort could also be heard:

"Brothers! The hour strikes for us; a new sun, similar to that of 1789, should surely appear on our horizon. May the cry which resounded through France at the seizure of the Bastille resonate today in our ears.... Let us all be imbued with these noble sentiments which characterize all civilized people.... In sweet accord with our brothers, let us fill the air with these joyous cries: *"vive la liberte, vive l'union! Vive la justice pour tous les hommes."*¹⁰

In Haiti, a slave revolt had become part of the revolutionary movement sweeping Europe. The great fear of the South was that that revolutionary movement would take root in America, a place where the soil seemed to offer the ideal conditions for any seeds the wind might blow from Europe or the Caribbean. American soil was fertile ground for revolution because that nation had been born out of revolution to begin with, and, secondly, because it still denied the liberty which flowed from that revolution to the black slaves living within its borders.

The situation in America was compounded by the fact that that country was based on two documents which contradicted each other when it came to the issue of slavery. The Constitution of the United States accepted slavery as one of the conditions of union, but the Declaration of Independence repudiated it when it claimed that all men were created equal and had the right to life, liberty and the pursuit of happiness. Thus it was not surprising that slaveholders discouraged black attendance at 4th of July celebrations. Nor was it surprising that the leaders of slave rebellions used the language of rebellion found in the Declaration of Independence against their own masters. That and the fact that Puritanism had never been repudiated in America, as it had in England, led to a strain of revolutionary thought that was uniquely America because it was made up of a mixture of Puritan and Enlightenment thought that in other parts of the world was considered self-contradictory. Tom Paine perfected the rhetoric of this dual vision in pamphlets like *Common Sense*. It was part of the lingua franca of American life and so it should come as no surprise that the leaders of slave rebellions in America would make use of it as well. "Each of these outstanding rebel leaders," Genovese notes, "blended religious appeals to the slaves with the accents of the Declaration of In-

dependence and the Rights of Man. Each projected an interpretation of Christianity that stressed the God-given right to freedom as the fundamental doctrine of obligation underlying a political vision that itself reflected the new ideologies."¹¹ Even Denmark Vesey, who looked to Haiti for both spiritual guidance and material support for his rebellion, "combined the language of the Age of Revolution, as manifested in the Declaration of Independence and the Constitution, with the biblical language of the God of Wrath."¹² Neither Paul's Epistles, which counsel reconciliation and moderation in relations between masters and slaves, nor the Gospels seem on first reading congruent with the revolutionary manifestoes of the 18th century. But in America, scripture had always been refracted through the lens of 17th century Puritan judaizing, and no one could read the accounts of Gideon or of Moses and the Exodus and not think of ethnic political liberation movements, certainly not in the 19th century in America.

The South was of a different theological mind on this matter, but they had not descended from the Puritans, a group which their Cavalier ancestors had always identified with regicide and revolution. This split between Cavaliers and Roundheads was present in America at the moment of that nation's birth. Intellectually the United States were an uneasy alliance, held together at best by Enlightenment premises that papered over deeper divisions, divisions which only became more apparent at time went on. The South never got over its ambivalence toward the Declaration of Independence. And the North never got over its ambivalent feelings about a constitution which accepted slavery. "The southern Federalists," according to Genovese, "...berated the Jeffersonians for spreading a French gospel of liberty, equality, and fraternity that the slaves would hear, interpret with deadly literalness, and rally around. Increasingly, during the 19th century, slaveholders lectured each other on the need to keep blacks away from Fourth of July celebrations.... Every election campaign echoed the language of the American Revolution and threatened to generate slave unrest no matter how much care was taken to control the rhetoric."¹³

The Nat Turner rebellion was a sign that those hybrid seeds were now germinating on American soil. It was also a sign of the fault lines within the revolutionary movement itself. Unlike America, which retained the rhetoric of the Bible in its own revolutionary movement, the 19th century European revolutionary was radically secular and radically anti-Christian. When the French Revolution arrived in Haiti, it was radically anti-Christian as well. The revolutionaries went out of their way to eradicate any traces of Christianity from the hearts of potential black revolutionaries. Christianity was portrayed as an alien imposition on the black soul, which needed to be extirpated if the revolution was to have any chance of success.

The atheism of the French Revolution only made matters worse. Stories circulated of how the revolutionaries in Saint-Domingue tried to get the Negro slaves to abandon Christianity. In the early stages of the revolution in Saint-Domingue,

the Voodoo priest Boukman urged his followers to discard their crucifixes as the first step to waging war against their oppressors: "Throw away the Symbol of the god of the whites who has often caused us to weep and listen to the voice of liberty, which speaks in the hearts of us all."⁴

The Haitian revolutionaries' abandonment of Christianity led to revolutionary excess which exacerbated the fears of the slaveholders in the South. One of those fears was that Negro slaves in throwing off Christian morality would rise up and violate white women. Nat Turner's rebellion did nothing to allay those fears, nor did the remark of the one of the Denmark Vesey rebel leaders that "the slaves would know what to do with white women,"⁵ nor did the stories of how the rebels of Saint-Domingue had raped white women over the dead and dying bodies of their husbands.

The new fear which swept the American South in the wake of Nat Turner's rebellion was that the Haitian rebellion, which the French Revolution had inspired among black slaves there, would spread to the chattel slaves in the South. The South feared that Nat Turner was an imitation of Toussaint L'Overture and that what had happened in Haiti was destined to happen across the South. The South feared further that

the French Revolution provided the condition in which a massive revolt in Saint-Domingue could become a revolution in its own right. The brilliance with which Toussaint L'Overture claimed for his enslaved brothers and sisters the rights of liberty and equality—of universal human dignity—that the French were claiming for themselves constituted a turning point in the history of slave revolts and, indeed, of the human spirit.⁶

The result of this fear was a hardening of the lines. The South felt beleaguered, and any of the human contacts between slave and master that led to a natural amelioration of the harshness of servitude were subordinated to the fear of revolution and the necessity of self-defense. Realizing that unity was the *sine qua non* of survival, the slaveholders persuaded whites of all classes to close ranks, something which coincided with the Nat Turner rebellion. After Nat Turner, "the slaves confronted a solid and overwhelming white majority until the end of the regime."⁷

The crucial link between Nat Turner and the European revolutionary movement was William Lloyd Garrison. Turner had taught himself how to read, but there is no indication that Nat Turner had ever heard of Heinrich Heine. Whether he had heard of William Lloyd Garrison was another matter. The South was convinced that Garrison's *Liberator* was responsible for the Nat Turner rebellion. The Nat Turner rebellion of 1831 had made Garrison a household word in America. Garrison was the impoverished son of an alcoholic seaman who learned the printing trade from the bottom up and launched his own newspaper, *The Liberator*, at around the same time that Heinrich Heine was heading off to Paris. No one in the North or the South had read anything like this before. The first issue was "unbelievably inflammatory."⁸ The fact that within eight months of the first issue,

Nat Turner had butchered entire white families and burned down plantations was seen as proof in the South that *The Liberator* had inspired the uprising. "The Georgia senate," Scott writes, "tried Garrison in absentia, found him guilty of inciting insurrection, fined him \$500 and set a price of \$5000 on his delivery. That was a higher sum than Garrison and circle combined could raise, and his continued liberty remained as much of a marvel as the speed with which he had entered the consciousness of the nation through words alone."¹⁹

But behind the outrage, a deeper more troubling thought began to emerge. Were the United States, which at this point were less than 50 years old, really a nation, as the US claimed in its founding documents? Or had two nations emerged over the short period of time following the American Revolution? Revolutions throughout history had invariably led to civil wars among the victors. Now for the first time in its history, citizens of the United States were forced to confront the possibility that the same thing might occur in the wake of their revolution as well. Garrison's role in the Nat Turner rebellion also called racial solidarity into question. "What shocked White southerners," Scott writes, "was the realization that men of their own race, in their own country, would consign them to death at the hands of another race."²⁰ The fact that the North did nothing to stop Garrison's attempt to foment slave rebellion undercut whatever national solidarity the Southerners might otherwise have felt. Garrison fueled "the suspicion that a Nat Turner might be in every family; that the same bloody deed might be acted over at any time and in any place; that the materials for it were spread through the land, and were always ready for a like explosion."²¹

The Turner rebellion and Garrison's propaganda polarized the nation less than 50 years after its inception. The question of slavery divided the North and the South, and that polarization would find its ultimate expression in a civil war which would break out 30 years in the future. The theoretical divide in the United States was based on that nation's two founding documents. The citizens of the United States were forced to choose between the Constitution, which accommodated the institution of slavery to make the union possible, and the Declaration of Independence, which opposed slavery in theory when it announced that all men were created equal and had an inalienable right to liberty. By the time of the civil war, the revolutionary party felt that the Declaration of Independence had rendered the Constitution morally inoperable.

The slave rebellions created a determination in the South to resist no matter what the cost, and that cost included union. At the same time, Nat Turner and the slave rebellions in the Caribbean became an inspiration for northern white revolutionaries like John Brown, whose Messianic politics, in true American fashion, partook equally of the Declaration of Independence, the Rights of Man and Cromwell's appropriation of selected passages of the Old Testament. Tom Paine had used the same volatile mix of Enlightenment science and Old Testament Judaizing to enflame the colonists against King George. Now the same revolutionary spirit was reborn among the abolitionists:

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John Brown, who had taken inspiration and instruction from the experience of the Jamaican maroons, missed the point to his cost when he envisioned impregnable guerilla bases in the Allegheny Mountains. Long before Harper's Ferry, he planned to secure these bases with the support of dissident poor mountain whites, whose racism he seems to have underestimated and whose ideology and politics he certainly misjudged.²²

As in England during the 1790s, so in America during the first half of the 19th century: the descendents of the Puritan revolutionaries had become admirers of the French Revolution. Like Rev. Price's congregation in England, the revolutionary party in America, before the advent of the German refugees of the failed Revolution of 1848, was overwhelmingly Unitarian. Edmund Burke, who wrote his reflections on the French Revolution in response to Rev. Price's sermons, considered the Unitarians a political party and not a religion, and wanted them shut down as inherently seditious. Similarly, "The entire abolitionist movement was essentially a revolt of young clergymen and seminarians."²³

Chief among them was Dr. William Ellery Channing. The father of American Unitarianism, an open admirer of the French Revolution who "had been influenced early by the writings of Rousseau, Voltaire, and other 'bearers of light.'"²⁴ Dr. Channing, according to Scott,

had been deeply impressed by the English Unitarian Richard Price, whose book he said, "Probably molded my philosophy into the form it has always retained, and opened my mind into the transcendental depths. And I have always found in the accounts I have read of German philosophy in Madame de Stael... that it was cognate to my own."²⁵

It was precisely this influence of Unitarianism from England—with its denial of the divinity of Jesus and the literal truth of the bible, its open scorn and dislike of whatever remained of Calvinism and Puritanism and Presbyterianism—that made Dr. Channing anathema to the older, more orthodox clergymen of Boston. "It was precisely his approval of the higher criticisms of the German scholars who were shredding traditional Christianity into mountains of footnotes, denials and arguments and icy drops of water that made Channing so popular with the young."²⁶

Channing's intellectual progeny were even more radical. George Ticknor and Edward Everett returned from Germany to spread the gospel according to Kant, Hegel, and Strauss at Harvard University, where they found Channing as one of their supporters. Ralph Waldo Emerson found himself in much the same situation. He imbibed German idealism indirectly via Coleridge and Carlyle, but when he considered studying for the ministry, it was to Channing that he went for advice.

Over the course of the first half of the 19th century, Unitarianism begat Transcendentalism, and Transcendentalism begat Abolitionism as its political arm. Scott sees abolitionism as ultimately the revolutionary offspring of Cromwell.

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Some of these echoes were buried very deep in the American psyche, especially among the descendants of the Presbyterians and Puritans. Their movements had, after all, begun against the reigns of Mary Stuart and Charles II, when John Knox and his successors under Cromwell had argued that resistance to “ungodly” authority was a Christian duty.²⁷

New England was populated with the descendants of Puritans; some of whom had emigrated before Cromwell, in the reign of James I, and others from those who fled during the Restoration. Their family traditions were that they should not obey a Parliament—or a congress—that violated God’s law.

The Southerners were dumbfounded when the Bible, which nowhere prohibits slavery, got turned into an abolitionist tract at the hands of Northern revolutionaries:

The Southerners’... ministers assured them they were not sinners in the eyes of the Lord. And what began as a political dispute took on many of the aspects of a religious one... the call to apply the rules of Heaven on earth.²⁸

The Southerners began to suspect that the version of the Christian faith being preached by the radicals in Boston was nothing more than the French Revolution recast in biblical language:

To confuse physical slavery, as it existed in the United States in the 1850s, with slavery of the soul, as did the radical abolitionists, was to mount an unanswerable challenge and to revive heresies dormant in the Western world since the French Revolution.²⁹

It was then, after all, that liberty, equality, and fraternity were linked—and death threatened to all who opposed that linkage. For this and similar reasons, therefore, the eyes of European revolutionaries were irresistibly drawn to the United States and the abolitionist movement. Its combination of religious rhetoric—used even by persons unconnected with any church or creed—its calls for violence and its denial of the laws of the majority constituted a movement of great and novel potential. It marched under the banner of antislavery, but as it grew it became clear that many causes could be furthered by the tactics it developed.³⁰

In addition to the Cromwellian version of revolution which Channing and his peers imbibed with their mothers’ milk, Unitarianism had also been influenced by German idealism. Transcendentalism was the German Enlightenment adapted by the children of the Puritan divines. Transcendentalism was the confluence of two revolutionary traditions, epitomized by Cromwell, the Puritan, and Kant, the father of German idealism, respectively.

This same synthesis became the basis for America’s revolutionary party, which focused on the abolition of slavery as its ultimate political goal. Theodore Parker was a revolutionary who “denied Protestantism, dismissed concepts of sin, denied atonement, summarized God as goodness, and ‘each man as his own Christ.’”³¹ “Poverty,” Parker opined, “can only be eliminated when its causes are removed. The alternative is revolution.”³²

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Eventually, a small cabal of the most radical figures in the Transcendentalist/Abolitionist movement coalesced into a group known as the Secret Six, and they became the men who financed John Brown, who precipitated the crisis which led to America's second revolution, otherwise known as the Civil War.

II

In 1835 two German teenagers from Hamburg, Ottilie and Ludmilla Assing, made a literary pilgrimage to Paris, where they saw Heinrich Heine. We do not know if they actually spoke with the man who had become a demigod among liberated and subversive-minded Germans, but the pilgrimage was certainly religious in a literary way. Ottilie's biographer assures us that, in addition to their encounter with Heine, the Assing sisters made "a special pilgrimage to worship the goddess of their literary and feminist dreams, George Sand."³³

Ottilie Assing was born in Hamburg on February 11, 1819, the offspring of the salons of Berlin that had arisen during the late phase of the German Enlightenment and were swept away by Napoleon's invasion and the reaction against all things foreign and French which followed his defeat. Ottilie Assing was also in quite literal fashion, the offspring of the merger of Jewish and Protestant culture which the salons aspired to bring about. Ottilie's aunt was Rahel Levin Varnhagen, one of Berlin's most famous bluestocking salonnières. Ottilie's grandparents had been enthusiastic disciples of the French Revolution. Ottilie's mother, Rosa Maria, was an ardent supporter of the Enlightenment in both the political and sexual arenas. As a young woman she had an affair with the poet Justinus Koerner, who introduced her to the man she would eventually marry, David Assur, a Jewish physician from Königsberg, the capital of East Prussia and home of Immanuel Kant, godfather of the German Enlightenment.

Though raised in an orthodox Jewish environment, David, growing up in Kant's Königsberg, could not avoid being exposed to Enlightenment philosophy, and to his father's chagrin he became a disciple of the Enlightenment and its Jewish counterpart, represented by leading intellectuals like Moses Mendelssohn and Gotthold Ephraim Lessing.

As a result, Ottilie referred to herself for the rest of her life as a "half Jew."³⁴ Ottilie "grew up in an intellectual environment in which education was regarded as a secular form of individual salvation"³⁵ and "defiance became a family tradition."³⁶

Rosa Maria, Ottilie's mother, sublimated her sexual desires into literary channels. "We drifted in an ocean of lust"³⁷ was the phrase she used to describe her affair with Koerner. Unlike Aunt Rahel, who continued to have affairs after her marriage, Rosa Maria confined herself to steamy short stories in which chimney sweeps and fishermen married young women above their station, and love triumphed over considerations of race and class. All of Rosa Maria's stories had the same central theme: "love and controlled passion."³⁸

The pattern of all these texts is identical: beautiful young lovers of a sensuous innocence encounter violent opposition to their relationship from their elders,

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who plan to marry them off to socially unsuitable partners, and they either overcome this opposition by faithful perseverance, defy convention by consummating their love against official morality, or escape into death.³⁹

Ottilie's heroines were Rahel Levin and George Sand, and in the salons she frequented, she imbibed an intoxicating mixture of free love, champagne, cigars, and revolution. Goethe was another hero, particularly as the author of *Die Leiden des Jungen Werthers*, which sparked a craze of wearing yellow vests and committing suicide. Ever the pedagogue, Ottilie's mother taught her that suicide, "far from being a sin, a crime, an act of escapism or a sign of weakness, can express individual autonomy, personal integrity, and strength—and act of self-liberation, a sensuous embrace."⁴⁰ It was a lesson Ottilie learned well and one which ended her life many years down the road.

There were other literary models as well. There was "the German George Sand,"⁴¹ Fanny Lewald, a converted Jew from Koenigsberg who preached free love and agonized over loss of Jewish identity. And there was Clara Mundt, the pen name of Luise Muehlback, who wrote *Aphra Behn*, the story of an English blue-stocking who became sexually involved with Oroonoko, the leader of a slave revolt in the New World. It was *Aphra Behn*, perhaps more than any other book she read, which provided Assing with the template upon which she would model her life in the new world. Like Rahel Levin Varnhagen in Berlin, the Assings had their own salon in Hamburg, a salon which was always open to "violators of convention."⁴² As a result of her upbringing, Ottilie Assing became a revolutionary for whom transgressing what she considered bourgeois morality became the highest form of virtue:

Intellectually she was a daughter of the most radical segment of the German Enlightenment and of German Romanticism, and the models she chose were proud members of a small elite of exceptionally, aggressively unconventional individuals of turn-of-the-century salon culture in Berlin. Living with a lover was regarded as perfectly legitimate, even fashionable in the circles the Assing girls had been taught to idealize by their mother, provided that the lover was of an "exotic" background and had the right attitude.⁴³

In this milieu, revolutionary virtue meant transgressing both moral and racial boundaries. Concretely, that meant having affairs in which Jews, Christians and freethinkers intermingled promiscuously:

Rahel's famous salon had been a meeting place not only for intellectuals and artists, radicals, and noblemen, but for Jews, Christians, and freethinkers; parallel to sophisticated discussions of literature and politics, a young poet could make advances to a Jewish femme fatale, a nobleman flirt with an actress, a married woman could signal her interest in a would-be revolutionary.... The "business of mistresses" those violations of "race" boundaries, was central to the self-definition of these salons. Rahel Levin herself had had several passionate affairs.⁴⁴

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Jewish customs were “carefully respected”⁴⁵ in the Assing household, as long as they were congruent with the Enlightenment, something that was an on-going source of concern to David, who became more melancholy and withdrawn as time passed. David Assing believed in the Enlightenment intellectually, but was intelligent enough to see that these ideas would influence the behavior of his daughters in ways that he could not condone. The fact that the Enlightenment cut David off from his Jewish roots meant that he could not reprove either. And so he remained for the rest of his days “an outsider in his own house,” frightened by the “radicalism and aggressiveness of the Young Germans,” “appalled by their love affairs, their irreverence about religion [and] their challenge to marriage as an institution,” and yet unable to do anything that might have saved his daughters from the destructive consequences of the ideas which got espoused in his own house.⁴⁶ Assing was worried about the effect of these radical ideas on his daughters, and history would show his fears were well-founded. The girls became atheists as a result of hearing texts like David Friedrich Strauss’s *Life of Jesus* debated in the family salon. The girls also became life-long devotees of free love. Ottilie had a number of affairs and never married. Ludmilla married an Italian fortune hunter 20 years her junior when she was in her fifties, and that marriage ended in divorce less than a month after it began.

“The Assings most intimate friends,” Diedrich assures us, “were Jews,”⁴⁷ but Jews of a particular sort:

Ottilie and Ludmilla knew Jewish rituals and traditions by heart. The girls spent every Monday with Johanna and Salomon Steinheim, both strict opponents of the Jewish Enlightenment, yet intimate enough with the Assings to identify themselves as their aunt and uncle. David had moved away from Orthodox Judaism, but he wanted his children to accept it as an important segment of their past, an essential part of their composite present identity.⁴⁸

Judaism was considered inferior to Protestant Christianity and was considered “a dying remnant of the past,”⁴⁹ destined to merge in true Hegelian fashion with the deracinated Protestantism that was the state religion of Prussia. Together both would give birth to a new synthesis, otherwise known as German culture, which was both Protestant (as the new biblical exegetes understood the term) and Jewish (as Mendelssohn understood the term) but ultimately neither. German was the only word which could adequately describe the new synthesis, as long as one excluded Catholicism as practiced on the Rhein and in Bavaria from the mix.

Tolerance was the essence of the new religion, and tolerance had been defined for the Germans by Lessing, whose play *Nathan der Weise* had been modeled on the life of Moses Mendelssohn. The Assing girls were left to figure out on their own how Judaism and the Enlightenment fit together. Diedrich gives a postmodern reading of an identity crisis that was undeniably real:

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The Assing girls, ostracized by conservative Germans on the one hand, and orthodox Jews on the other, may have suffered severe "category" crises. They learned the painful lesson that identity was not a matter of choice but defined by those who held the power to define, yet they clung to the creed they had inherited from their parents. The ostracism to which they were exposed sharpened their eyes for all expressions of discrimination, but it also burdened them with a need to belong, at times overwhelming. The almost excessive pride they took in the elitist circles they moved in, the arrogance they displayed against the petty bourgeois and "philistine" people.⁵⁰

In the absence of coherent principle as a guide to life, the Assing girls fell back on imitating members of the older generation, and that meant that, next to their mother, Aunt Rahel was their primary role model. Eventually all of the talk about free love and the stultifying effects of convention and marriage had their effect on Ottilie. During the mid-1840s she became involved in what came to be known as the "theater wars" in Hamburg, and in 1846 Ottilie moved in with Jean-Baptiste Baisson, one of the great actors in the German theater of his day and star of Hamburg's Municipal Theater. Baisson came from Huguenot stock in France, but in her biography of Baisson, Ottilie characterized him as favored "by Nature herself" and destined for the stage where "his tall slim figure had an innate grace which was ennobled by a perfect physique, and his exquisitely and regularly formed features mirrored each emotion with lightning speed."⁵¹

The fact that Baisson's wife did not move out when Ottilie moved into their household only underscored the unconventional nature of their relationship and their scorn for moral propriety. It was because of Baisson, that Ottilie missed the Revolution of 1848. Baisson died on January 13, 1849, and Ottilie had spent the Revolution of 1848 taking care of his family and nursing him through his final illness. Throughout Baisson's last days, Ottilie, according to Diedrich, "refused to seek solace in religion. In fact, it appears that Baisson's death consolidated her atheist commitment."⁵²

Johann Steinheim blamed the Baisson affair for Ottilie's political ideas: "Without this unfortunate relationship to the Baisson family she would never have developed such quixotic ideas."⁵³ But it seems clear in retrospect that Steinheim has the moral cart before the horse here. If Ottilie had not been morally corrupted by a steady diet of toxic culture in the salons run by her mother and her aunt, she most probably would not have begun the affair with Baisson in the first place.

Ottilie Assing had squandered her fortune on Baisson. In addition, her affair with Baisson had ruined her reputation in Hamburg. No one was willing to hire a fallen woman as a tutor to their children. That and the failed Revolution of 1848, which sent thousands of Germans into exile, got Assing thinking about America, and on August 16, 1852 Ottilie Assing put theory into practice once again when she sailed out of Hamburg bound for New York and the New World. Her sister Ludmilla saw the voyage to America as an admission that Ottilie had ruined her life. Unable to admit that fact, Ottilie chose America as an escape from the unhap-

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piness which flowed from her own "character traits, which will always accompany her!"⁵⁴

Ottilie, however, felt that "America spelled promise."⁵⁵ "*Amerika, du hast es besser,*" was Goethe's verdict. The land without a history proved irresistible to those who wanted to escape from history, personal and otherwise. In addition to all that, America was the home of the noble savage, and in particular it was the home of millions of Negro slaves waiting for liberation of the sort that Ottilie had imbibed from her mother's and aunt's salons. Diedrich is even more specific:

Like all educated Germans of her day, she had read Heinrich von Kleist's "Engagement in Santo Domingo" (1811) and she shared the enthusiasm of German radicals for the Haitian revolution and its hero, Toussaint L'Ouverture.⁵⁶

Kleist wasn't Ottilie's only source of information about the racial situation in the New World. In 1849, three years before she left for America and one year after the Revolution of 1848 had failed, Ottilie read Clara Mundt's *Aphra Behn*, a book which evoked in her "visions of a black revolution, of a militant alliance transcending established boundaries of race and gender"⁵⁷ sure to make Ottilie's broken heart beat strong again. Ottilie lived in a world of literary models, and so it is hardly far-fetched to think that she saw in Kleist and Mundt's fictions some premonition of her own future in the new world, as well as the fact that "expert radicals like her" would be able "to liberate" America "from its self-imposed bondage."⁵⁸ Diedrich finds it entirely possible that "the glorification of Toussaint L'Ouverture among German radicals roused the hope in her that another great black liberator would arise in the US."⁵⁹ It was clear that Ottilie was Aphra Benn, the bluestocking from Europe who was to liberate the Negro slaves. But who was Oronooko? Ottilie had no idea when she left Germany, but after a short time in New York City the answer to that question would become clear to her.

III

Shortly after the Assing sisters had arrived to pay homage to their literary heroes Heinrich Heine and George Sand in Paris in the aftermath of the failed Revolution of 1831, a slave who eventually renamed himself Frederick Douglass fled North from the home of his master on Maryland's eastern shore. Douglass had been born a slave in 1818, but on September 3, 1838, with the help of Anna Murray, a woman seven years his senior, he had fled to the North, where he allied himself with the abolitionists, in particular with William Lloyd Garrison. Shortly after his arrival in New York, Douglass married Anna Murray at the church of James W. C. Pennington, one of the first blacks Ottilie Assing would idolize after her arrival in America.

Murray eventually bore Douglass four children, but before long, it became clear that liberation meant one thing for Anna Murray and something quite different for Frederick Douglass. Murray was a deeply religious woman who felt, along with his early mentor the Rev. Lawson, that God had granted Douglass ex-

traordinary gifts so that he could preach God's word and, like a new Moses, lead his people out of bondage.

Unlike Douglass, the self-made man who taught himself to read and write, Anna Murray remained an illiterate for her entire life. As a result Douglass associated her and her religious views with Negro backwardness, the very thing his race needed to overcome if it were to gain equality with the white race. Before long Douglass began to view his wife as a burden. Anna Murray became "the woman left behind, a static, slowly dimming, and voiceless figure in the distance."⁶⁰ In Douglass's autobiography,

the woman who paid for his heroic flight, who at times was the family's prime wage earner, who had given him four children and whose devotion empowered him to make his glorious career, is almost absent from the text—"an afterthought," as David Leverenz notes. A few years later, in his novel "The Heroic Slave" (1853), Douglass distanced himself even further from the kind of black womanhood he associated with slavery: in the story he kills off Susan, the wife of his slave protagonist, Madison Washington, whose support had enabled him to hide from slave catchers for five years before his heroic escape from the South.⁶¹

In Douglass's eyes, his wife had committed the unpardonable sin. She had not liberated herself from what he saw as intellectual bondage, and before long he began to treat her more like a servant than a wife, something that visitors to his house noticed. Diedrich says that Douglass and his wife "began to live separate lives less than five years into their marriage."⁶²

If so, his career as the great liberator didn't help matters any. In 1845 Frederick Douglass published the first of a number of autobiographies, *The Narrative of the Life of Frederick Douglass*. He then traveled to England, where he made contact with Wilberforce and the antislavery movement there. While in England, Douglass noticed that he cast a sexual spell over the white women who came to hear him speak. The feeling was mutual. Douglass was attracted to white women because they symbolized not only forbidden fruit for the former slave from the South, but because they represented everything that his wife was not. They represented the higher culture that blacks needed to appropriate to raise themselves to the level of white culture. In a poem he wrote later in life, when contemplating marriage to another white woman, he described both white women and the culture they represented as forbidden fruit and himself as the Adam willing to seize that fruit no matter what the consequences. Modern commentators try to pick their way through this minefield without stepping on anything that might set off an explosion of political correctness. Douglass, we are told,

was surrounded with enamored white women of his class wherever he traveled, and his interest in them and their obvious enjoyment of his presence both fascinated and shocked his contemporaries, as it continues to occupy his biographers. The observations of the "white woman phenomenon" in Douglass's life which William S. McFeely offered in his biography of 1991 is typical. "There was, and is, much prurient speculation—not always devoid of racism—about the sexual

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components of Douglass's friendship with white women and lurking within are fantastic images of a not-so-noble savage turned gleaming black beast and proving fatally attractive to pale virgins anxious to yield their chastity to some imagined hugeness."⁶³

Eighteen hundred and forty-seven was an *annus mirabilis* of sorts for Frederick Douglass. In 1847 Douglass broke with William Lloyd Garrison and moved to Rochester, New York, where he started his own newspaper, the *North Star*. When he returned home in triumph from his speaking tour in England in the same year, Julia Griffiths, an ardent English abolitionist and the daughter of a friend of William Wilberforce, not only followed him back to America, she moved into the Douglass household and became his constant companion for the next seven years. Griffiths helped set up his press and raise the money needed to launch his magazine. She even accompanied him on the piano when he played the violin. Worse than all of that, she accompanied Douglass on his speaking tours, appearing in public with him at a time when this sort of behavior was a huge source of public scandal for the abolitionist cause and a source of comfort to the enemies of black emancipation. Diedrich tries to put Douglass's behavior in a positive light by claiming that "Julia seemed to have everything that Anna Murray was lacking."⁶⁴ But the real message of their cohabitation was much more damaging than that. If Frederick Douglass was to be construed as a role model for his race, then it looked as if the first fruit of emancipation was going to be emancipation from sexual morality. Douglass did not abandon his black wife, but the fact that he took up with a white woman in the same house made the situation that much worse in the eyes of the public, who were treated to numerous "insinuating" accounts in the press over the course of the next few years.⁶⁵

Since the creation of the *North Star* was tantamount to a break with Garrison anyway, Garrison lost no time in leading the attack against Douglass. It may well be that Douglass showed lack of gratitude and that Garrison was loath to have a competitor as the chief champion of abolitionism, but the political and social realities of the times made these considerations secondary anyway. The main issue was Douglass's sexual mores. "The abolitionists," Diedrich tells us, "had been alarmed at how excitedly women lionized and besieged Douglass on his tours; they feared lest these encounters through a negative light on their movement; did they not confirm the allegation that abolition of slavery would expose white women to the sexual lust of black men?"⁶⁶

As Douglass's behavior became more brazen, the *Liberator* increased the vehemence of its attacks on him, wondering out loud how a man who cheated on his wife could be trusted with the responsibilities of leadership in the anti-slavery movement. The feminists agreed in this with Garrison. Julia Griffiths had become a source of division in the abolitionist movement because of Douglass's affair with her. In a letter to Garrison, Susan B. Anthony claimed that her friends felt that he had been right to ostracize Douglass, because, as Amy Post put it, "Julia that has

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made Frederic hate all his old friends. Said she, I don't care anything about her being in the office—but I won't have her in my house."⁶⁷

Ignoring the threats of his erstwhile allies, Douglass did nothing to hide his affair with Julia Griffiths. Traveling together with her and appearing with her in public were deliberate acts of provocation which called into question the strict segregation of black men and white women which Douglas had grown up under. But it also alienated support in the North for the abolitionist cause. Douglass's behavior seemed calculated to prove the Southerners right when they claimed that emancipation was the first step toward miscegenation and black men taking up with white women. Once the affair with Julia Griffiths was made public, Garrison found himself in the position of Dr. Frankenstein. The man he had promoted as the leader of the black cause was now more useful to the propagandists for slavery than he was for the abolitionists. A break was inevitable.

In spite of the break with Douglass, Garrison continued to be a major player in the psychological warfare campaign against the South, a campaign which was predicated on the threat of black rebellion. Garrison wasn't alone in waging this campaign. *The New York Tribune* under the editorship of Horace Greeley was only slightly less strident than Garrison, and because of its high speed presses the *Tribune* reached a much wider audience in the North. The pundits from the North were careful to couch their calls for revolution in phrases that sounded as if they had come from the Bible. Those who opposed their extremism found themselves powerless to resist much less oppose the pull of the revolutionary tide. In a statement which Herman Melville would appropriate and put into the mouth of Captain Ahab in *Moby Dick*, Daniel Webster, whose main concern was preserving the Union, noted that "There are men who... if their perispicacious vision enables them to detect a spot on the face of the sun, they think it good reason why the sun should be struck down from heaven."⁶⁸ President Fillmore was getting letters from Theodore Parker, one of the Secret Six, informing him that it was his duty to break the law and engage in illegal activity:

For the first time, the United States government was faced with a revolutionary movement that denied its authority and its power to exert that authority. The movement was a minority, but its leaders held high and respected positions. The number of clergymen in its ranks and their arguments—in Parker's words—that "antislavery is the Law of God," and "the constitution was not morally binding" made them difficult and embarrassing opponents.⁶⁹

The South, like President Fillmore, was now aware that the existence of chattel slavery had been used to create a revolutionary situation in the North, which under the orchestration of figures public and private urged the destruction of the South and what it stood for. Slavery, in a sense, was only the tip of the iceberg. The real issue was that the South had remained unchanged, an essentially feudal society in the heart of what was becoming a revolutionary republic, ever since the colonies separated from England.

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The South for its part responded by sitting back and taking a beating at the hands of the northern radicals who controlled the organs of public opinion. Otto Scott describes their retreat into sullen silence:

The South smarted under a wave of denigration that issued from hundreds of Northern presses and hundreds more lecture platforms. The South's culture and religion were denied, its classes mocked, its heritage and accomplishments ignored. Millions of Northerners regarded the South as a region of nightmare and evil.... Southern anger rose steadily under a Northern barrage that insisted the South revolutionize itself, dislocated its economy, and change its pattern of relations between the races—all to please the consciences of men in another region who would suffer no pain, loss, or change of status from such changes.⁷⁰

Scott claims that "The reality was far different. The South was a region... where the bible was revered as the base of Western civilization."⁷¹ But the existence of slavery as the cornerstone of southern culture made a coherent defense of that culture an impossible task. As a result the Southerners retreated into sullen silence, and increased their vigilance over and oppression of the slaves, who seemed to be the main target of northern propaganda efforts.

At first the South was content to seal its mailbags against Northern propaganda and to issue denials and refutations. In time, abolitionist propaganda led to a worsening of the conditions of blacks; efforts to educate slaves were halted and emancipations made more difficult. The conditions of free blacks declined remarkably. The South moved toward the condition of a garrison state in its own nation.⁷²

Long after the South had lost the battle for the public mind, Richard Weaver would concede that the South had produced no one who could articulate the Southern point of view or defend the Southern way of life. Weaver called the South "the last non-materialist civilization in the Western World."⁷³ If so, it failed nonetheless to come up with an effective critique of the materialist revolutionaries who were determined to destroy its way of life:

The South spoke well on a certain level, but it did not make the indispensable conquest of the imagination. From the Bible and Aristotle it might have produced its *Summa Theologia*, but none measured up to the task, and there is no evidence that the performance would have been rewarded. It needed a Burke or a Hegel; it produced lawyers and journalists. Perhaps the sin for which the South has most fully though unknowingly atoned is its failure to encourage the mind.

It has had to compete against the great world with second-rate talent, and to accept the defensive where an offensive was indicated. One may understand the feeling which could boast of the South's freedom from isms, but this implies the existence of a satisfactory theology and metaphysics, which were not on hand. The lack continues....⁷⁴

The fatal flaw was chattel slavery. Pushed to the wall by the northern propaganda offensive arrayed against it, the South was hampered by its religious roots in *sola scriptura* and the political legacy of the American Revolution. The South turned to the Bible to find a justification for its way of life, and found that it was

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impossible to fight against the revolution armed with revolutionary assumptions. The Christian religion tolerated slavery in ancient Rome, but it did not endorse it in the way that the South found necessary.

Against the South was arrayed the power of the North, dominated by the spirit of Puritanism, which, with all of its virtues, has ever been characterized by the pharisaism which worships itself, and is unable to perceive any goodness apart from itself, which has ever arrogantly held its ideas, its interests, and its will higher than fundamental law and covenanted obligations, which has always "lived and moved and had its being" in rebellion against constituted authority.⁷⁵

In his warning to the South, John Calhoun raised the specter of black insurrection leading to black hegemony. The Negro would become the pawn of northern revolutionaries, whose goal was nothing short of the destruction of the South's culture:

A shift in power [from the balance of power which had been maintained since the Missouri compromise of 1820], said Calhoun, would be accompanied by a reinterpretation of the Constitution, the emancipation of slaves, and "the overthrow of Southern whites." He warned that "in the hours of abolitionist triumph the blacks would be raised to favor, office and power. The South would then become the abode of disorder, anarchy and wretchedness." Calhoun argued that a unified South might avert this fate, and that its appearance alone might deflect the Northern drift and direction.⁷⁶

As a result of losing the scriptural war to the proponents of German scripture scholarship, the South sought to preserve its culture by clamping down on the Negro slave. Had the South been allowed another century to work out its problems, the balm of local affinity could have come up with a *modus vivendi* which allowed for the preservation of all that was good in Southern culture, but the whole point of the revolutionary strategy was to deny them this time and to provoke a crisis by the systematic use of propaganda, and even terrorism if necessary.

The campaign of terrorism began in rumor. There were rumors of slave uprisings on the borders of Arkansas and Louisiana. Other slave rebellions were reported along the Kentucky-Tennessee border as well as in the Cumberland Valley, Virginia, South Carolina, Alabama, Florida, and Mississippi.

When Douglass broke with Garrison in 1847 to form his own newspaper, one of his backers was Gerit Smith, the richest man in New York State because of extensive property inherited from his father. The fact that Smith was also a member of the Secret Six, the cabal which backed John Brown, makes the fact that Frederick Douglass met with John Brown in 1847 seem like something other than coincidence. After arriving in Rochester, Brown carefully explained his plan to Douglass. Ever a man who saw the hand of God in the movements of his will and appetites, Brown explained to Douglass that he planned to create an army of abolitionist liberators in the Allegheny Mountains, which, Brown claimed, had been "placed [there] by God for the emancipation of the Negro race."⁷⁷ Brown would

sally forth from his mountain redoubt periodically and liberate ever-increasing numbers of slaves, who would then regroup at this mountain hideout until further raids could swell their numbers even further. "I know these mountains well," Brown told Douglass, "and could take a body of men into them and keep them there despite all the efforts of Virginia to dislodge them."⁷⁸ Brown was, of course, totally unfamiliar with the mountain range which stretched from Gerit Smith's home state into enemy territory in Virginia, but knowing that God had created the mountains for him to use in his war of liberation was knowledge enough for Brown. Brown felt that "Slavery was a state of war, and a slave had a right to anything necessary to his freedom."⁷⁹ That was an anticipation of the later sermons of Theodore Parker, who would argue that slaves had a right to kill for freedom. How Douglass reacted to Brown's proposal is anyone's guess. Years later, when he had to flee to England in the wake of Brown's disastrous attack on Harpers Ferry, Douglass made light of Brown, claiming that he wanted no part of what was sure to be a suicidal assault. But his daughter told a different story and claimed that Douglass promised to support Brown.

Four years after his initial meeting with Douglass, Brown had refined his plans for revolution based on black insurrection and the murder of whites even further. Brown's new organization was called the United States League of Gileadites, a name which gave a clear indication that Brown, like his revolutionary forebears in 17th century England, was drawing on the story of Gideon as the source of his inspiration. He also made reference to contemporary national liberation movements throughout the world. If the Greeks could rise up against the Turks, and the Poles could rise up against the Russians, and the Hungarians could rise up against the Austrians, then the Negroes of the United States, whose sufferings far exceeded those of the groups already mentioned, could certainly rise up against the white slave owners of the South. Brown concluded his new manifesto with instructions on how to spread "confusion and terror."⁸⁰

IV

On May 19, 1856 Senator Charles Sumner took the floor of the United States Senate to give what he considered "the most philippic [speech] ever uttered in a legislative body."⁸¹ The subject of this diatribe was "The Crime against Kansas," and it took the better part of two days for Senator Sumner to expatiate on the magnitude of this crime. Scott characterizes Sumner as "an ideologue in the Robespierre mold: austere, aloof, warm only toward those who agreed with him, cold as ice to everyone else."⁸² During the course of his speech, Sumner described the citizens of the state of Missouri as "hirelings, picked from the drunken spew and vomit of an uneasy civilization,"⁸³ but in this was only warming up to the point where he could deliver the full force of his literary blow squarely on the head of the South in general and the state of South Carolina in particular. Stephen Douglas, who at this point was trying to lower the temperature of debate and save

the union, was appalled at what he heard. "Is it his object," Douglas wondered "to provoke some of us to kick him as we would a dog in the street, that he may get sympathy upon the just chastisement?"⁸⁴

Equally amazed was South Carolina Representative Preston S. Brooks, who felt that Sumner had besmirched not only his state but his uncle, Senator Andrew P. Butler as well. On May 22, Brooks approached Sumner on the Senate floor and informed him that after reading over his speech twice carefully, he considered it a libel on South Carolina and Mr. Butler. Before Sumner could respond, Brooks began beating him with his gutta percha cane. The beating continued until Brooks' cane broke into slivers and he was physically restrained from continuing. Normally, Brooks would have challenged the author of such insults to a duel, but duels were reserved for resolving disputes between gentlemen, and Brooks didn't consider Sumner a gentleman.

Three days later, on May 25, John Brown and his sons made their way to a remote farm cabin near Pottawatomie, Kansas in the middle of the night and asked the farmer who lived there for hospitality. When he opened the door to admit them, Brown and his sons slew the man with swords in the sight of his wife and children and then released the man's slave, who was now free to wander off onto the prairie by himself and starve to death. The slave insurrection which the South had feared ever since the Nat Turner rebellion had begun, even though it didn't seem that way at the time. Brown had begun to "carry the war into Africa,"⁸⁵ his phrase for the slave insurrection that would usher in the second American Revolution and the American version of heaven on earth.

Fifty years after Brown's death Oswald Garrison Villard, William Lloyd Garrison's grandson, and one of the founding fathers of the NAACP, claimed that "John Brown still remains the outstanding example of a life in which man's spirit and courage in the face of certain death achieved immortality for him, where his resort to murderous violence and to armed revolt against his government failed completely."⁸⁶

Villard went on to liken Brown "to the Hebrew prophets or to a Cromwellian roundhead,"⁸⁷ situating him squarely in the tradition of the judaizing revolutionaries who had emigrated out of England in the 17th century and went on to leave an indelible mark on the American colonies, where they sought refuge. Brown's Puritan heritage becomes clear in Villard's biographical sketch:

John was born on May 9th, 1800 at Torrington in Litchfield County, Connecticut of poor but respectable parents: a descendant on the side of his father of one of the of the company of the Mayflower who landed at Plymouth in 1620. His mother was descended from a man who came at an early period to New England from Amsterdam in Holland. Both his Father's and his Mother's father served in the war of the revolution.⁸⁸

On May 28, 1856, a warrant was issued against John Brown, Jr. for treason. One day later, a journalist by the name of James Redpath mysteriously appeared

at Brown's camp in Kansas. Redpath, whose articles on Brown would appear in the *New York Tribune*, then embarked on a publicity campaign which created the first and subsequently indelible image of Brown in the public mind. Brown was neither a criminal, nor a terrorist, nor a revolutionary who could only function if he was supported by people wealthier and better connected than he. No, Brown was Oliver Cromwell come back from the dead: "a new Cromwell had appeared in Kansas."⁸⁹ Redpath was not alone in portraying Brown as Cromwell *redivivus*. When Julia Ward Howe, wife of Dr. Samuel Gridley Howe, another member of the Secret Six cabal, met Brown, she exclaimed, "He looked a Puritan of the Puritans, forceful, concentrated, and self-contained."⁹⁰ Her husband felt the same way, seeing Brown as Cromwell, as well as other

parallels everywhere he looked, with the English Civil War. He mentally considered the antislavery forces... the equivalent of the Puritans and Presbyterians of that earlier conflict. These were notions derived from Sir Walter Scott rather than history; Howe did not recall what the religious principles of the Puritans might have been; in his mind antislavery had assumed the force and coherence of a religion.⁹¹

Rev. Thomas Wentworth Higginson, another member of the Secret Six cabal, had similar praise for the Kansas Free Soilers, who as a result of Brown's raid were "better prepared for revolution than they had been a few months previously." They were now, in fact, "ready to add their lives for revolution."⁹²

Redpath's accounts of Brown's raid fired the imagination of the Secret Six. His willingness to kill unarmed farmers convinced them that he was their man. Brown's counterproposal was fairly straightforward. "He wanted \$30,000 to arm a provisional force of 100 men under his leadership to 'fight for freedom' in Kansas and 'carry the war into Africa.'"⁹³

On March 13, 1857, the Supreme Court of the United States handed down its infamous Dred Scott decision and transformed Brown from a criminal into a hero. Brown was "lionized in a manner later made familiar to many momentarily famous revolutionists when received by wealthy radicals."⁹⁴

The Dred Scott decision prompted Higginson to write an article in the *Atlantic Monthly* advocating revolution as the only solution to the slavery problem. "The question of slavery is a stern and practical one. Give us the power and we can make a new Constitution...how is that power to be obtained? By politics? Never. By revolution and that alone."⁹⁵

By the time Higginson used the term revolution in his *Atlantic* article, he was not referring to some antiquated movement of English ranters from the 17th century. Senator Charles Sumner, the same Charles Sumner who had endured a thrashing at the hands of Preston Brooks, knew many European revolutionaries. It was Sumner who introduced Higginson to an adventurer by the name of Colonel Hugh Forbes. Forbes had fought with Garibaldi during the Italian Revolution of 1848 and fancied himself an expert in mountain warfare. Since Brown

had already made contact with the Secret Six, it was presumably Higginson who introduced Forbes to Brown. Anyone could see that the two men's gifts dovetailed nicely. Since Brown's base of operations for the Gileadites of the United States was to be the Allegheny Mountains, Forbes' expertise in these matters would be of benefit to him and the cause of Negro insurrection.

Eventually Brown met with Forbes in New York, where Forbes introduced Brown to his *magnum opus*, his *Compendio del Voluntario Patriotico*, which had been published in Naples in two volumes. The fact that Garibaldi had made Forbes a colonel and had endorsed his book seems to have impressed Brown, who agreed to pay Forbes \$100 a month (plus \$600 in advance) to translate his work into English and distil what it had to say into a form which would be accessible to the volunteers who would follow Brown in his efforts to carry the war into Africa. After the translation was completed, Forbes was to join Brown and his "army" in Tabor, Iowa. Forbes then met with Gerit Smith and tried to sell him the same book. Smith, who knew of Brown's dreams of mountain warfare, was equally delighted and gave Forbes another \$150. Forbes then got \$20 from Horace Greeley and an undisclosed sum from the Garibaldi-Mazzini colony in New York. Fortified with this new-found wealth, Forbes made his way to Iowa, where, on August 9, 1857, he found an "army" made up of Brown and his crippled son Owen.

At this point Forbes realized that he, and everyone else involved with the Secret Six, had been duped into believing Brown's grandiose rhetoric. Undeterred by Forbes' skepticism, Brown began to elaborate on his plan in detail. The entire black population of the South, Brown assured Forbes, was ready to rise up in rebellion as soon as a leader like Brown arrived on the scene. Basing the rest of his plan on that dubious assumption, Brown went on to assure Forbes that "between 200 and 500 slaves would swarm to his standard the first night."⁶

Forbes, however, remained skeptical of John Brown's plans to carry the war into Africa and pointed out the flaws to its author. The foremost consideration was whether, in fact, the slaves would rebel, even if Brown offered them weapons and commissions at the rank of lieutenant in his "army." Forbes felt that they wouldn't. He also felt that the military forces in the South would quickly defeat any military force which lacked experience, as the Negro slaves did. Southern whites had been trained in the use of firearms from childhood; Southern Negroes had no experience with any weapon other than a knife, and their experience with this weapon consisted in using it on each other in drunken brawls and fights over women. Brown's own military plans eventually took this fact into consideration. Brown himself had no plans to give the Negroes firearms because he knew full well that they didn't know how to use them. He planned to arm his phantom army of insurrectionists with pikes when he made his raid on Harpers Ferry. Finally, Forbes warned Brown that the New Englanders would not support his cause unless and until he achieved total victory, and so they could not be counted on to bring that victory about.

If Forbes hoped to sober Brown with the cold judgment of a man tried in battle, he was mistaken. Nothing could cool Brown's ardor to bring the war to Africa. Brown was the classic enthusiast. He felt called by God to do what he wanted to do. In Brown Luther's doctrine of *sola scriptura* and Muentzer's notion of the living word enlivened by visions, signs, and wonders merged and found their apotheosis in will, years before Nietzsche came to the same conclusion and ushered in the end of the Protestant age. With the Secret Six cabal willing to bankroll his schemes, Brown planned to bring on the racial apocalypse even if it meant shedding innocent blood.

"The slave," Brown concluded, rejecting all of Forbes' warnings, "will be delivered by the shedding of blood—and the signs are multiplying that this deliverance is at hand."⁹⁷

V

At around the same time that Colonel Forbes conferred with John Brown in Kansas, Ottilie Assing decided to move to Hoboken, New Jersey. By the time she arrived in Hoboken, 1,500 of the town's 7,000 inhabitants were German, and many of them were German intellectuals who were exiles from their country because of their participation in the Revolution of 1848. It was in Hoboken that Assing first met Dr. Hans Kudlich from Lobenstein, liberator of Silesia's farmers during the Revolution of 1848. It was in Hoboken too that she met Friedrich Kapp, a lifelong friend of Ludwig Feuerbach, whose book *The Essence of Christianity*, which had been published in 1841, had become the Bible, if you'll pardon the expression, of Germany's atheist American Diaspora. Kapp, like Kudlich, had to flee Germany when the Revolution of 1848 collapsed. Most of the exiled '48ers viewed America as the proverbial port in the storm, and, if anything, saw themselves not so much as immigrants yearning to breathe free as apostles sent by adversity to convert the puritanical Americans to the higher religions of German atheism and free love. Few if any of them were prescient enough to see, as Assing would, that the revolutionary spark had jumped across the ocean, and that the revolutionary flame would burst forth in America before it would flame up anywhere else in the world. Their myopia was a function of their blind adherence to German culture as the highest expression of the world spirit to date. There were no Negroes in Germany, and so the average German, even one who fed on the bread of Marx and Feuerbach, had difficulty understanding race as the vehicle for revolution in America, especially when the rhetoric of revolution there got mixed so promiscuously with the language of the Bible.

Because of how she had been brought up, nurtured on the interracial fantasies of Kleist and Clara Mundt, Ottilie Assing had no difficulty in seeing race as the vehicle for the coming American revolution. In fact, from the beginning of her stay in America, Assing felt that "The New World ...was a laboratory where an abstract vision of a composite nationality could be tested and realized....The ideal

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American society she envisioned was raceless.⁹⁸ Assing went out of her way to violate America's racial taboos, something that her German accent allowed her to get away with after a fashion. On her visit to a Negro religious revival, she separated herself from the rest of the white race tourists and insisted on spending the night in one of the tents set aside for the Negro pilgrims. Assing loved to shock the sensibilities of her fellow white Americans. In fact, her biographer finds it "impossible to ignore the condescension in Assing's attitude toward her black neighbor, her self-righteousness, her love of performance, her need to shock her fellow white travelers."⁹⁹

Since no one knew of her reputation as the fallen woman from Hamburg, Otilie Assing could have earned a living as a tutor to the children of the German Diaspora in New York, but instead she decided to earn her living as a journalist. This was hardly the most logical choice, since the competition was fierce. There were lots of German revolutionaries in America competing for a limited number of slots in an even more limited number of German journals. It was clear that Assing needed to specialize, and so at some point she decided to become Germany's Negro expert. Assing felt that her own mixed racial background as a "half Jew" rendered her uniquely qualified for this role.

It was in many ways an inspired choice in 1857, when her adopted country gagged on the Dred Scott decision and plunged headlong toward civil war. The first Negro on her agenda was the preacher James W. C. Pennington, who had penned an up-from-slavery narrative of his own. But soon thereafter, Assing, who was no stranger to literature, picked up *The Narrative of Frederick Douglass*, and it was as if in Douglass the sun rose and rendered Pennington's candle insignificant by comparison.

Within a year, which is to say, by the summer of 1858, Assing had gone from an admirer of his prose, to the woman who shared his bed. Douglass had always been fascinated by white women, probably from the time he had reached puberty, but certainly from the time of his triumphal English speaking tour in 1847. Now that Julia Griffiths, Douglass's first white mistress, had returned to England, there was a significant amount of space in Douglass's bed to share.

Perhaps Assing was drawn to Douglass because both he and she were of mixed racial descent. Otilie's father was a Jew, and Douglass's father, although no one could be certain, was most probably the white master of the plantation he had escaped from when he fled north in 1838. Roughly ten years after her arrival in the New World, Assing reviewed a 72-page pamphlet entitled "*Miscegenation: the Theory of Blending of the Races Applied to the American white Man and Negro*," for the January 1864 issue of the *Morgenblatt*. Assing wholeheartedly endorsed the central premise of the pamphlet, which was that if America wanted to be great, it had to promote race mixing, blending "all that is passionate and emotional in the darker races, all that is imaginative and spiritual in the Asiatic races, and all that is intellectual and perceptive in the white race."¹⁰⁰ The anonymous author of

this pamphlet went on to argue that it was a well-established fact, "that the miscegenetic or mixed races are much superior mentally, physically, and morally, to those pure or unmixed."¹⁰¹ In endorsing the pamphlet, Assing let her love affair with Douglass get the better of her political acumen. She failed to understand that the pamphlet was a political hoax perpetrated by the Democratic Party, which attempted to portray the Republican Party as promoters of interracial sex. As part of the same campaign, the Democrats had young women marching in parades carrying banners proclaiming, "Fathers, save us from nigger husbands."¹⁰²

Yet it was more likely that it was the mutual differences that attracted Assing and Douglass to each other. Unlike Douglass's Negro wife, who had been relegated to the role of domestic servant, Assing embodied European culture in what she considered its highest and most advanced form, namely, the German Enlightenment. Assing was, quite literally, a child of that Enlightenment and well versed in all of its literature. She could lead Douglass into the company of Goethe, who had frequented her Aunt Rahel's salon in Berlin, and Kant, who was still taking his daily walks when her father was growing up in Königsberg. In addition to all that, she could accompany him on the piano when he played the violin, and could manage his affairs with a combination of Jewish financial acumen and Germanic efficiency.

What Douglass offered Assing was even easier to discern. Douglass, with his boxer's body and leonine head, embodied the idea of "Rousseauvian naturalness" which Ottilie had imbibed from her early education in the salons of Berlin and Hamburg.¹⁰³ Douglass was Ottilie's noble savage, or, better still, he was the embodiment of Oroonoko, the noble Negro revolutionary whom Assing had read about in the pages of Clara Mundt's novel, *Aphra Behn*. By uniting in an illicit adulterous relationship, both Assing and Douglass could live lives that testified to the intrinsic illegitimacy of bourgeois morality:

In a society that worshipped chastity, she gloried in her role as a black and married man's lover. She ridiculed her contemporaries' notions of piety with her belligerent atheism. Her life as a professional woman appeared like a denial of woman's true destiny—wife and motherhood. Douglass was enchanted by a rebelliousness that neither apologized nor explained.¹⁰⁴

The fact that the radical Hoboken German émigrés accepted Douglass on Assing's terms and that access to Douglass gave her the journalistic edge in becoming Germany's Negro expert when the racial situation was the big story in America only confirmed Assing in her belief that her life had finally settled onto its proper path. Assing was fulfilling her destiny as the child of the German Enlightenment by bringing freedom and revolution to the slaves of America.

Her first task as the bringer of high culture to the American Negro was the education of Frederick Douglass himself. It was Assing who introduced Douglass to the literature of European revolutionary thought, and Douglass, for his part, seems to have been a willing pupil. As some indication of his personal pantheon,

Douglass decorated his study with busts of Ludwig Feuerbach and David Friedrich Strauss. He also displayed portraits of the abolitionists Wendell Philips, Charles Sumner, and John Brown in his study, as well as portraits of Toussaint L'Overture and Abraham Lincoln.¹⁰⁵

Under Assing's tutelage, Douglass read Marx, Mazzini, Bakunin, and Lassalle. But her crowning achievement was introducing Douglass to the thought of Ludwig Feuerbach. Assing had heard about Feuerbach for years, both before and after she had moved in with the radical émigré community in Hoboken. But then one day in the fall of 1859, she stumbled across George Eliot's translation of Feuerbach's attack on the Christian religion in a bookstore in New York City. It was an important moment in the intellectual history of their relationship, because up to that point, Assing had been unable to convert Douglass to atheism. Or as Assing put it in a letter she wrote to Feuerbach himself, 12 years later, "Personal sympathy and concordance in many central issues brought [Douglass and me] together, but there was one obstacle to a loving and lasting friendship—namely, the personal Christian God."¹⁰⁶ It took no less a thinker than Feuerbach, combined with the sexual wiles of the German/Jewish Delilah, to push Dark Fred over the brink into atheism.

The sexual and intellectual seduction of Frederick Douglass was a moment of historical significance because for the next century the chief obstacle which America's largely Jewish revolutionaries would find to their goal of turning the Negro into the avant garde of the revolutionary movement in America was the Negro's faith in Christ. Now, almost eight decades before Wilhelm Reich would come up with the scientific explanation of how sexuality and German revolutionary thought could be used as a potent form of discipline and control, Ottilie Assing had used the same combination in corrupting America's black Moses, the man whom both his wife and his preacher mentor considered as marked by God to deliver his people from bondage. From Feuerbach, Douglass learned that

God is a projection of the human imagination, of human needs and desires; the substance of religious dogma is human. Man, Feuerbach declared, created God in his own image, and then God returned the favor. This analysis abolished the opposition between the divine and the human and defined religion as a first step toward self-knowledge.¹⁰⁷

Besotted by Assing's sexual charms, Douglass found himself incapable of answering Feuerbach's critique and so he succumbed, as she hoped he would, to his ideas. "The book," Assing wrote to Feuerbach referring to *The Essence of Christianity*, "resulted in a total reversal of his attitudes."¹⁰⁸ The final result of their long evenings of reading and discussion, Assing continued, was that "Douglass became your enthusiastic admirer, and the result is a remarkable progress, an expansion of his horizon, of all his attitudes."¹⁰⁹ Part of that progress meant repudiating the prophesy of Charles Lawson, the slave from Baltimore whom Douglass had always considered his "spiritual father." It was Lawson who claimed that Douglass had

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been freed from the bondage of slavery and illiteracy because the Lord “had a great work for him,”¹¹⁰ namely preaching the Gospel. Douglass’s sense of mission and vocation disappeared when his lust-darkened mind, weakened by Assing’s wiles, capitulated intellectually before a German cultural icon whose writing he could dimly decipher but was unable to refute.

Slavery became the occasion which both intensified and justified his rebellion. As Assing well knew, the seeds of rebellion were already there. Midway through his affair with Julia Griffiths, on the 4th of July 1852, Douglass gave a speech in which he attacked the proslavery distortion of Christianity by exclaiming, “For my part I would say, welcome infidelity! Welcome atheism! Welcome anything! In preference to the gospel as preach by the Divines!” Diederich goes on to tell us that Douglass’s “belief in human perfectibility and the need for human moral action was strengthened when he encountered Theodore Parker’s Transcendental Unitarianism.”¹¹¹ Feuerbach finished the conversion which Theodore Parker’s transcendentalism had begun, and Assing described Douglass’s conversion to atheism in frankly religious terms.

They struck him like a ray of light, and accomplished a complete revolution of his opinions. I add with great satisfaction that it was German radicalism which worked that revolution, and that to our great, venerated Feuerbach, above all others our thanks are due for having pointed out the path to intellectual liberty to the distinguished man, after he had freed himself of the fetters of slavery.¹¹²

Chattel slavery was only a metaphor in the mind of German radicals like Assing for the intellectual bondage which flowed from Christianity. In this regard, Assing’s approach conformed precisely to the reproaches which the southerners were making against the northern radicals. Slavery was a pretext, the southerners had claimed all along; the real issue was revolution. With slavery as their cover, the Secret Six were bent on exporting revolution to the South. It was at this point in their relationship that Douglass introduced Assing to Gerit Smith, the financial power behind the Secret Six cabal. Assing was in complete agreement with the revolutionary goals of the Secret Six, but still found them, like virtually all Americans, disagreeably religious. “The freethinking German visitor,” she wrote in one of her *Morgenblatt* articles, “is bothered only by a certain aura of religious orthodoxy that unfortunately infects even the best of men over here.”¹¹³

In the early autumn of 1859, Frederick Douglass received a visit from John Brown, Jr., a fugitive from justice since he and his father had murdered three men in Pottawotomie, Kansas in May 1856. Brown’s son had come to recruit Douglass into his father’s guerilla army. Assing was staying at the Douglass household when the younger Brown arrived and, since she considered Brown a hero (even though she had never met him in person) she was probably favorably disposed to Brown’s request. It seemed as if her Oronooko fantasy was about to become a reality. Diederich does a good job in articulating those fantasies: “There would be an insur-

rection, perhaps the beginning of a revolution and she and Douglass would be in the midst of it all—Douglass as the liberator and leader of the African American people, and she as his faithful companion. White America had created a wall of scorn around the Douglass home; history might someday celebrate it as the place where the second American revolution was launched!¹¹⁴

Douglass, however, had his doubts, or at least this is how he portrayed his reaction after the attack on Harpers Ferry had failed. To be fair to Douglass, four years before Harpers Ferry, he had written that “I never see much use in fighting, unless there is a reasonable probability of whipping somebody,”¹¹⁵ and the more he heard about Brown’s plan from Brown’s son the more he concluded that Brown was going to get whipped. And yet, the idea of taking the war to Africa still had an attraction to Douglass. Douglass had raised money for Brown in black churches, but when he mentioned John Brown to a black audience in Brooklyn, no one in the audience volunteered to join the American Cromwell. This was a bad omen, especially if one considers the fact that Brown’s plan for insurrection was predicated on the fact that slaves would swarm to his banner the minute he raised it.

Unable to resolve his doubts on his own, Douglass decided to meet with Brown in person in Chambersburg, Pennsylvania, a town on the Maryland border 80 miles west of Philadelphia. There in a abandoned stone quarry, Douglass met with Brown and his “secretary of war,” the Swiss revolutionary John Henry Kagi and learned that Brown had abandoned his plan to create a refuge for fugitive slaves in the mountains and was planning instead a frontal assault with fewer than two dozen men on the whole slavery system as symbolized by the federal arsenal in Harpers Ferry. The whole scheme was predicated on the assumption that the slaves would rise up and support Brown once they heard of his insurrection. Douglass, who had grown up in neighboring Maryland and had just failed to generate any interest among the free blacks of Brooklyn, knew better. The one area where a slave rebellion was most likely to succeed, namely, the predominantly black counties of Georgia, Alabama, and Mississippi was hundreds of miles removed from the arsenal which Brown had chosen as the starting point of his rebellion. It would take weeks for the news to travel to where it was likely to do the most good, if it ever got there at all. The slaves of Virginia, far removed from the onerous work of the cotton fields and often integrated into the households of their masters were the candidates least likely to rise up and follow Brown. Douglass, of course, knew all this much better than Brown did, and concluded that Brown was marching his little band of dreamers into “a perfect steel trap.”¹¹⁶ Like Colonel Forbes before him, Douglass tried to reason with John Brown: “I looked at him with some astonishment, that he could rest on a reed so weak and broken, and told him that Virginia would blow him and his hostages sky-high rather than that he should hold Harpers Ferry an hour.”¹¹⁷ When Brown explained that he also planned to take prominent citizens as hostages and, if worse came to worst, use them to negotiate his freedom, Douglass was more convinced than ever that the

Frederick Douglass

plan to use the arsenal “as a trumpet to rally the slaves to his defense” was totally delusional and doomed to failure.¹¹⁸ That, at least, is how Douglass described the meeting years after the fact. One of Brown’s daughters later claimed that Brown and John Kagi told their men that Douglass “had promised that he would follow Brown ‘even into death’”¹¹⁹ and would join them as soon as possible.

Douglass was, of course, correct in his assessment of Brown’s plan. It was doomed from the moment of its cock-eyed inception. But Brown carried it out nonetheless. On Sunday, October 16, 1859 Brown showed up at the farm of Lewis Washington, great grandnephew of George Washington, and announced that “We have come for the purpose of liberating all of the slaves of the South.”¹²⁰ He then took Washington as his hostage and appropriated a pistol which his illustrious forebear had received from Lafayette and a sword Washington had received from Frederick the Great. Armed with these symbolic weapons and Washington’s slaves, who were dragooned at gun point into fighting for their own liberty, the small party moved toward Harpers Ferry, where Kagi and A. D. Stevens had already struck “the first blow for liberty”¹²¹ by inadvertently shooting Hayward Shepherd, a free Negro watchman, in their attempt to take the train trestle over the Potomac River. Shepherd died 12 hours later, and Brown’s biographer, in spite of his sympathy for Brown, was unable to ignore the irony of the situation. “This was, indeed,” Villard, one of his most sympathetic biographers, writes, “an ill omen for the army of liberation. The first man to fall at their hands was neither a slave-owner, nor a defender of slavery, nor one who suffered by it, but a highly respected, well-to-do colored man, in full possession of his liberty and favored with the respect of the white community.”¹²²

Things went downhill from there.

According to Villard, Brown was not only “without any clear and definite plan of campaign,” he also “seemed bent on violating every military principle... by placing a river between himself and the his base of supplies—the Kennedy Farm—and leaving no adequate force on the river bank to insure his being able to fall back to that base. Hardly had he entered the town when, by dispersing his men here and there, he made his defeat as easy as possible. Moreover, he had in mind no well-defined purpose in attacking Harpers Ferry, save to begin his revolution in a spectacular way, capture a few slaveholders and release some slaves.”¹²³ In addition to that blunder, Brown failed to secure the heights above the town, which allowed sharpshooters placed there to pick off his men at will. When Brown’s men attempted to flee by swimming the Potomac back into Maryland, they were picked off in this manner.

Villard feels that Brown’s failure as a general made him a much more likely candidate as martyr:

As a wielder of arms, John Brown inspires no enthusiasm; not even the flaming sword of Gideon in his hands lifts him about the ordinary run of those who battled in their day for a great cause. For all his years of dreaming that he might

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become another Schamyl, or Toussaint L'Ouverture, or the Mountain Marion of a new war of liberation, he was anything but a general. In his knapsack... lay instead a humble pen to bring him glory. For when he was stripped of his liberty, of the arms in which he exulted, the great power of the spirit within was revealed to him. The letters which now daily went forth to friends and relatives, and speedily found their way into print, found their way also to the hearts of all who sympathized with him misguided as he was, here was another martyr whose blood was to be the seed, not of his church, but of his creed.¹²⁴

By Monday morning, the headlines of the nation's newspapers were screaming that "A Slave Rebellion of Immense Size" was underway in the South. The long-awaited slave insurrection had started, and terror spread through the land. As some indication of the sympathies of the northern press, the *New York Herald* printed a speech calling for armed insurrection by Gerit Smith alongside of John Brown's "provisional constitution."

Washington lost no time in reacting to this provocation. On Monday, October 17, President Buchanan ordered Colonel Robert E. Lee and Lt. J. E. B. Stuart to Harpers Ferry to apprehend the insurrectionists. By noon the Jefferson Guards had seized the Maryland side of the bridge over the Potomac, effectively cutting Brown off from his base of operations at the Kennedy Farm and any possibility of retreat. Resistance folded quickly after that. When Lee and Stuart's men stormed the arsenal, Brown's men could hardly defend themselves. Brown would have been killed on the spot had not Israel Green's sword struck his belt buckle. As a result, Brown was captured, and from that moment until he was hanged at Charlestown Court House, he was allowed to propound his own legend to the press which gathered at his feet during his last incarceration. The great slave insurrection which was the lynchpin of his military plan never happened, but in its place Brown got something better than that. He got to goad the whole country into war.

The South was appalled at the way that the North turned Brown into a hero. Ralph Waldo Emerson, who had entertained John Brown at his home in Concord, Massachusetts, referred to Brown as a "transcendentalist saint."¹²⁵ Both Emerson and his protégé Henry David Thoreau had conversed with Brown, and it was during those conversations, according to Franklin Benjamin Sanborn, another member of the Secret Six, that they gained "that intimate knowledge of Brown's character and general purpose which qualified them... to make those addresses on his behalf which were the first response among American scholars to the heroism of the man...."¹²⁶ During those conversations, Brown had convinced both Emerson and Thoreau that he was a transcendentalist, and after his death the sage of Concord and the poet of Walden Pond both participated in Brown's canonization as a "transcendentalist saint." On the day John Brown was hanged, Thoreau told a crowd of true believers that "Some 1800 years ago Christ was crucified; this morning, perchance, Captain Brown was hung. These are two ends of a chain which is not without its links. His is not Old Brown any longer; he is an angel of light...."¹²⁷

Not to be outdone by his protégé, Emerson called Brown, “that new saint, than whom none purer or more brave was ever led by love of men into conflict and death,—the new saint awaiting his martyrdom, and who, if he shall suffer, will make the gallows glorious like the cross.”¹²⁸ America’s most beloved poet, Henry Wadsworth Longfellow had similar things to say in his diary, where he claimed that the day of Brown’s hanging would mark “the date of a new Revolution—quite as much needed as the old one. Even now as I write, they are leading old John Brown to execution in Virginia for attempting to rescue slaves! This is sowing the wind to reap the whirlwind, which will come soon.”¹²⁹ The only member of the New England literary pantheon who disagreed with Emerson’s equating of John Brown with Jesus was Nathaniel Hawthorne, now recently returned from Europe, who opined that no man was more justly hanged than John Brown.

This was not simply a question of elites talking to each other. When five men and a Boston constable attempted to arrest Franklin Benjamin Sanborn in Concord on April 3, 1860, his sisters mobilized the entire town to thwart the arrest. One day later, the Massachusetts Supreme Court nullified the arrest, and Sanborn received a hero’s welcome when he returned to Concord.

Once Emerson and Thoreau had taken the plunge, comparisons equating John Brown and Jesus Christ became commonplace. Virginia, Henry Ward Beecher claimed, had made John Brown a martyr, and Brown did nothing to dissuade his transcendentalist acolytes. During his final imprisonment, his words were broadcast by sympathetic newspaper accounts across the north. Taking his cue from Emerson and Thoreau, Brown now began to refer to himself as the Christ: “You know,” he stated on November 1, 1859, “that Christ once armed Peter. So also in my case, I think he put a sword into my hand, and there continued it, so long as he saw best, and then kindly took it from me....I wish you could know with what cheerfulness I am now wielding the “Sword of the Spirit” on the right hand and on the left.”¹³⁰

“I do not feel conscious of guilt in taking up arms,” Brown claimed, and then he added brazenly that “Jesus of Nazareth was doomed in like manner. Why should not I be?”¹³¹

Needless to say, the South was appalled by this sort of rhetoric. According to Otto Scott,

The South [was] first amazed and then driven into fury by the Northern elevation of John Brown. Revelation that his raid had been incited, financed and armed by famous persons in the North, and that other Northerners rose to praise the terror he created imbued the people of the South with fear—and with a rising realization that something new and dangerous in racial conflict was upon them.¹³²

When Lincoln claimed that “John Brown’s effort was peculiar,” because “it was not a slave insurrection. It was an attempt by white men to get a revolt among slaves,” the South for once was in full agreement with Lincoln. In fact, Scott continues,

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It was that peculiarity the white Southerners found inexplicable and sinister. The idea that men of their own race would kill them on behalf of another had never really been credible to them, until Harper's Ferry. Until then they had scorned the Northern concern for black slaves as a cloak for political power. The abolitionist clergy and its attempt to paint all the people of the South as Christian pariahs had not shaken the Scotch-Irish inheritors of the faith of John Knox; they knew better. But when white men were shot dead in the streets of Harper's Ferry and their murderers held aloft as examples of a higher law, the South felt itself at bay.¹³³

Before Harpers Ferry, men on both sides of the Mason-Dixon line struggled to keep the Union together. After Harpers Ferry, when the White House, Congress, and the Supreme Court proved either unwilling or unable to indict the Secret Six or deal effectively with the threat they posed, the South concluded that it would have to deal with that threat in its own way:

The Southerners agreed that Harper's Ferry was merely a harbinger of more raids to come. Led by whites, financed and armed by the North, directed by men safe in Northern sanctuaries, these raids would strike against plantations and homes alike, to create a guerilla war unprecedented in its pattern, perilous to the safety of all white Southerners.¹³⁴

After Harpers Ferry, the South began to treat the North as not only a separate nation, but as a hostile nation which threatened invasion from without and which allowed all of its organs of public opinion free rein in calling for a slave rebellion within its borders. The threat of armed insurrection among the South's blacks produced as a result the same effect which it had produced in the aftermath of the Nat Turner rebellion and which it would also produce in the aftermath of Reconstruction: the whites cracked down on their black slaves and barred the movement of free black in the territory they controlled.

The South was appalled at the cult of John Brown which arose as a result of the collaboration of New York newspapers and Transcendental pundits from Concord.

To them [the South] he was a fanatic who sought not only to steal cherished property, but to establish anarchy, to reenact Nat Turner's horrors, to make the terrible scenes of the Haytian Negro revolution insignificant beside the atrocities he would set on foot.¹³⁵

Once it became clear that they were not going to be indicted for treason or conspiracy, the Secret Six joined in the propaganda offensive against the South.

Parker was in Europe on a futile search for health, when Harper's Ferry was attacked; but he bore his testimony manfully: "Of course, I was not astonished to hear that an attempt had been made to free the slaves in a certain part of Virginia.... Such 'insurrections' will continue as long as slavery lasts, and will increase, both in frequency and in power, just as the people become intelligent and moral...It is a good Anti-Slavery picture on the Virginia shield: a man standing on a tyrant and chopping his head off with a sword; and I would paint the

sword holder black and the tyrant white, to show the immediate application of the principle."³⁶

The South felt that the North was conspiring against it and wanted to nip the revolution in the bud Brown's raid on Harpers Ferry and his apotheosis at the hands of the pundits "revived with tenfold strength the desires of a Southern Confederacy."³⁷

The South's determination to hang Brown confirmed the North in its suspicions that they were dealing with a barbarous race of people who were essentially un-American, members of a different culture which was not compatible with America's foundational principles. The outrage was so great that it spawned plots to liberate Brown before his execution. Lysander Spooner plotted to kidnap Governor Wise and hold him hostage aboard a sea-going tug until Brown was released. A group of German '48ers from New York, planned with the collaboration of the Secret Six, to attack Charlestown and escape with Brown to the North. It was only with the greatest reluctance that Sanborn called off the attack. "Object abandoned." Sanborn wrote to Higginson. "So I suppose we must give up all hope of saving our old friend."³⁸

John Brown's raid convinced the South that it had to arm itself in self-defense. In the view of Senator Mason of Virginia: "John Brown's invasion was condemned [in the North] only because it failed. But in view of the sympathy for him in the North and persistent efforts of the sectional party there to interfere with the rights of the South, it was not at all strange that the Southern States should deem it proper to arm themselves and prepare for any contingency that might arise."³⁹

After an extensive investigation, the Joint Committee of the General Assembly of Virginia concluded on January 26, 1860 that as long as the Republican party "maintains its present sectional organization and inculcates its present doctrines, the South can expect nothing less than a succession of such traitorous attempts to subvert its institutions and to incite its slaves to rapine and murder. The crimes of John Brown were neither more nor less than practical illustrations of the doctrines of the leaders of the Republican Party. The very existence of such a party is an offence to the whole South."⁴⁰ Brown's intention to "incite insurrection" among the slaves was clear; it was only because of "the loyalty and well-affected disposition of the slaves that he did not succeed in creating a servile war, with its necessary attendants of rapine and murder of all sexes, ages, and conditions."⁴¹

Less than two days after Brown launched his ill-fated raid, the full scope of the catastrophe began to dawn on Ottilie Assing and Frederick Douglass. John Brown had been captured; most of his men were dead, and the slave insurrection he anticipated had produced not a single Negro willing to fight at his side. But worse than that, from Assing and Douglass's point of view, when Brown was captured, Brown's carpetbag was captured along with him, and in it were letters from Gerit Smith and Frederick Douglass implicating them in a conspiracy behind the attack. Virginia's governor, Henry Wise, requested President Buchanan's assis-

tance in arresting the conspirators, and he left no doubt that the one he wanted above all was "Frederick Douglass, a Negro man... charged with... inciting servile insurrection."¹⁴² Douglass was in Philadelphia at the time, hoping that a crowd of his white friends there would accompany him to the Walnut Street Ferry and shield him from possible arrest by US marshals. Luckily, Douglass made it out of town without their assistance, for none of them were willing to risk their lives or fortunes on Douglass's behalf.

Once the immediate danger of arrest passed, Douglass had other equally pressing concerns. Locked in his desk in his house in Rochester were several letters linking Douglass to Brown and the other Secret Six conspirators as well as a provisional constitution in Brown's own hand for the revolutionary regime that was supposed to have taken power after Brown's success at Harpers Ferry. Fully aware of the magnitude of the charges that could be leveled against him, Douglass fled first to Canada, and then, on November 12, from New Brunswick to England aboard the steamer *Scotia*. "I could but feel that I was going into exile, perhaps for life," he later wrote. "Slavery seemed to be at the very top of its power.... No one who has not himself been compelled to leave his home and country and go into permanent banishment can well imagine the state of mind and heart which such a condition brings."¹⁴³ *The Baltimore Sun* was unimpressed by Douglass's self-serving account of his role in the Harpers Ferry massacre, calling it "a curiosity, a rare specimen of craven impudence."¹⁴⁴

Assing eventually published her own account of the events of October 1859, in a piece entitled "The Insurrection at Harper's Ferry." Her account showed "beyond doubt that she had knowledge of Brown's venture possessed only by members of the inner circle."¹⁴⁵ In her attempt to exonerate Douglass of any wrongdoing, she only implicated him further. Much of what the world knew about Brown came from Colonel Forbes, who had turned on Brown when Brown failed to come up with the money he demanded. In the course of her narrative, Assing revealed that Forbes had met with Douglass at his home in Rochester in November of 1858 and that Douglass had given Forbes money as well as contacts among, as Douglass put it, "my German friends in New York," a reference for those who knew to Assing's circle of Radical friends in Hoboken.¹⁴⁶ Assing eventually came to the conclusion that Forbes was a con man, but not before implicating herself and Douglass even deeper in the conspiracy behind Brown.

In the same piece, Assing referred to Brown, as "the hero of Kansas," a superhuman figure who was "Stern and implacable like death itself," but "never guilty of needless cruelty; to the contrary, he often proved his innate kindness and humanity."¹⁴⁷ The raid on Harpers Ferry had shown not that America was under assault by terrorists who were willing to offer human sacrifice up on the altar of their own megalomania. Rather, it showed in Assing's view that "Only a society that perverted law to justify its transgressions against humanity could persecute this man as a criminal, she charged; only a corrupt world, only a debased law could denounce him as a terrorist."¹⁴⁸

Frederick Douglass

Assing's defense of Douglass was, if anything, more outrageous than her defense of Brown. Assing claimed that "the famous orator Frederick Douglass" was the only man who stood up to acknowledge frankly his participation in the conspiracy, even though the consequences for him are more dangerous and pernicious than for most others.⁷⁴⁹ She then added, seemingly unaware that she was contradicting herself, that after Douglass was identified as one of the leaders of the Harpers Ferry conspiracy, that it was "only by his hasty flight to Canada did he escape the clutches of the United States marshals, these henchmen of [the] government."⁷⁵⁰

Douglass was reluctant to accept the honors which Assing offered him. In his autobiography, he claimed that he himself was unsure whether it was "my discretion or cowardice"⁷⁵¹ that prevented him from joining Brown. But he was adamant in assuring his readers that "The taking of Harpers Ferry was a measure never encouraged by my word or by my vote."⁷⁵² In her article, Assing twists Douglass's frank admission of indecision at best and cowardice at worst, into "a magnificent, brilliant manifesto dictated by that implacable hatred for slavery and that dedication to liberating the oppressed which knows no consequences, no matter how devastating their effect on his life."⁷⁵³

In retrospect, Assing's motivation in writing this frankly biased apologia for what everyone else saw as an act of cowardice is not hard to fathom. Douglass was now out of the country living on an island a mere 30 miles from the European continent where Assing still had contacts and thousands of miles away from the Negro wife Assing had come to believe had usurped her position as Douglass's one true love. If Assing positioned Douglass in the right way in the mind of the German-speaking world, her articles in combination with the German translation of his autobiography might be the beginning of their new life together on the continent. One can only imagine how many daydreams Assing savored of Dark Fred, the noble savage from America, being paraded around by an even nobler Ottilie, the half-Jewish Delilah, who opened Dark Fred's mind (and by implication the mind of his race) to the blinding light of Feuerbachian atheism. What a triumph for German culture that would be!

And yet it never happened. Douglass's daughter died, forcing him to return home no matter what the consequences. By the time he got home, whatever role he had played in the Harpers Ferry affair had become moot. Virginia could no longer extradite him because Virginia was now at war with the United States.

In April of 1861, the Civil War broke out, and the revolutionaries rejoiced when it did. Higginson was jubilant. Assing saw the Civil War as the outbreak of her long-awaited revolution. Assing repeatedly referred to the Civil War as a revolution: "The circumstances that have led to the outbreak of this revolution at this time are accidental; however, the deeper seminal cause existed already at the inception of the republic and has grown along with the country until it assumed its present dominance: it is the eternal conflict between slavery and freedom that no power in the world can resolve."⁷⁵⁴

The Jewish Revolutionary Spirit

According to Assing, the Civil War was a continuation of the American Revolution. Every revolution leads to a civil war, but war, according to her view, was revolutionary progress in fast forward:

The last ten days have made a tremendous revolution in all things pertaining to the possible future of the colored people of the United States. We shall stay here and watch the current of events, and serve the cause of freedom and humanity in any way that shall be open to us during the struggle now going on between the slave power and the government. When the Northern people have been made to experience a little more of the savage barbarism of slavery, they may be willing to make war upon it, and in that case we stand ready to lend a hand in any way we can be of service. At any rate, this is no time for us to leave the country.¹⁵⁵

Even after the war, Assing never wavered in her belief that war was the best method for bringing about revolutionary change: "The regular development of nations is a slow process, so that one century in that respect changes less than five years in an individual life, but let a revolution erupt, and within the shortest period progress will be made by the people that could not be effected by fifty, even 100 years of peace. By taking this step the nation has decided its fate, and there is a great future ahead."¹⁵⁶

The real contribution of the German '48ers who came to America was that they ignited the second American Revolution, otherwise known as the Civil War:

Their reward was that they were able to participate in a revolution that resurrected the American Dream: "One great revolution will educate a nation more rapidly than a century of peace. Less than ten years have elapsed since we sheltered in our houses the fugitives from Harpers Ferry and their allies, since we helped them across the borders, and only four years later our volunteers entered the conquered Southern cities and fortresses with the sounds of the hymn: John Brown's body lies a moldering in the grave; his soul is marching on."¹⁵⁷

In the lecture Assing worked up on Brown's attempted insurrection at Harpers Ferry, John Brown's true errand was not the bloody slave raid but the peaceful mountain republic he planned for fugitive slaves. "I keep still a letter from John Brown to Frederick Douglass, written a few weeks before the attack on Harpers Ferry: He warmly advocated his demand, and ever represented it as Frederick Douglass's duty to comply with it. If Frederick Douglass could have been persuaded, he would in all probability have shared the fate of the others, who were either killed or executed as high traitors."¹⁵⁸

In the months leading up to the war and throughout its duration, both Assing and Douglas used their journalistic skills and contacts to call for the same black uprising which John Brown failed to provoke. "Should the dreaded Negro uprising actually erupt," Assing wrote in January 1861

it would squelch all rebellious movements more quickly and more surely than all repressive measures of the government would do, for none of the slave states has the means to fight a superior black force. At the first news of the destruction of a few plantations and the killing of some slaveholders and overseers, these very

Frederick Douglass

loudmouths and ruffians who today are only too eager to curse the North would come crawling for its protection and assistance.¹⁵⁹

On July 4, 1861, Douglass denounced Union General Butler as a traitor because he offered to use United States troops to put down a slave insurrection in Maryland. Assing could not have agreed more. Both Douglass and Assing criticized Lincoln's Emancipation Proclamation because it did not include an explicit appeal for black insurrection. In a speech he delivered in Philadelphia on January 14, 1862, Douglass advocated arming the slaves in the South as insurrectionists.

Before long, Assing and Douglass's campaign to set off a slave rebellion began to bear fruit, although probably not the fruit they had hoped for:

In December 1862 Jefferson Davis declared that the Southern slave code would be used against African American soldiers caught by the Confederates—that is, they would be treated as insurrectionists. As a result of this proclamation, black prisoners of war were executed in the South, the wounded were refused medical treatment or murdered on the spot; exchange of black prisoners was ruled out.¹⁶⁰

Once again, the dialectic of the Nat Turner rebellion reasserted itself. Calls for armed insurrection from the North were met by renewed repression in the South, and the hapless Negro was caught in the middle. He resented the oppression of the slaveholder, but at the same time, as John Brown's raid had shown, he was reluctant to become the pawn of northern revolutionaries as well.

The Emancipation Proclamation seemed to put Frederick Douglass out of a job, but as the reaction to Reconstruction spread throughout the South after the war, Douglass began to have second thoughts. Otilie continued to be the apostle of German atheism and continued to write to Feuerbach about the progress of her star pupil:

there was one obstacle to a loving and lasting friendship—namely, the person Christian God. Early impressions, environments, and the beliefs still dominating this entire nation held sway over D. The ray of light of German atheism had never reached him, while I thanks to natural inclination, training and the whole influence of German education and literature, had overcome the belief in God at an early age.¹⁶¹

But as a half-Jew she still remembered the reaction which had swept through Germany in the wake of Napoleon's defeat. Assing feared "a tragic repetition of the fate to which the Jewish community in Germany had been forced to submit during the restoration period."¹⁶² As a result

she vowed that she would do everything she could to save "her" successful American revolution from falling in to the hands of the enemy. The lesson of 1848 deeply implanted in Assing's mind could never be erased. The revolution in Germany had not just been defeated by military forces but had also fallen by a process of self-deconstruction—undermined by political wavering and bickering, by lack of courage, by cheap compromises, by betrayal of radical commitments.¹⁶³

Now it looked as if the same thing were going to happen in America in the wake of the Civil War. The excesses of the Reconstruction era had led Nathan Bedford Forrest to found the Ku Klux Klan. Confronted with ever increasing resistance, the Republicans began to lose their revolutionary fervor in dealing with the South and began to cut deals that would lead to a *modus vivendi* rather than revolutionary reform. Andrew Johnson's restoration of home rule in the South began a process which led eventually to what the South would call its "redemption," which is to say the all but total disenfranchisement of the Negro and the reassertion of the hegemony which white Southerners had lost during the war and Reconstruction. This chain of events caused Frederick Douglass to rethink the retirement from the abolitionist struggle which the Emancipation Proclamation seemed to invite. Instead of retiring, Douglass re-tooled and came up with a new slogan: "Slavery is not abolished until the black man has the ballot."⁶⁴

By 1870 Ottilie Assing had succeeded in bringing the light of atheism to Dark Fred. The result was that he lost his constituency among rankd and file Negroes, who retained their faith in Christ. Shortly after President Grant announced the ratification of the Fifteenth Amendment, on March 30, 1870, Douglass addressed a celebration of the event in Philadelphia and succeeded in scandalizing all present by talking like a German Marxist. Douglass began his speech by refusing to engage in any "hackneyed cant about thanking God for this deliverance."⁶⁵ He then proceeded to attack the churches which "led everything against the abolition of slavery, always holding us back by telling us that God would abolish slavery in his own good time."⁶⁶ The black clergy in attendance were shocked and dismayed by Douglass's atheism. Douglass's response, which Diedrich claims probably came from Assing's pen, did little to mollify them. Freedom had come about "Thanks not to faith, but to the enlightenment of the age, and the growth of rational ideas among men, to differ with the church today does not bring torture and physical death."⁶⁷ In a letter to a comrade in arms, Assing exulted in the fact that she had goaded Douglass into doing battle with what she termed with thinly veiled contempt as "the pious party."

Finally Douglass is in open battle with the pious party, after they had long ceased to know what to make of him. On the occasion of the ratification celebration for the Fifteenth Amendment in Philadelphia he spoke up against the silly drivel about "divine providence" and the resolutions "to thank God for this miracle," saying "I deal here in no hackneyed cant about thanking God for this great deliverance; I look upon this great revolution as having been brought about by man, rather than by any special intervention of Divine Providence."⁶⁸

Missing from Assing's account was any understanding that the "pious party" was largely made up of the black preachers who comprised the backbone of political and ethnic organization in the black community and would remain so for the foreseeable future. Assing failed to see that in alienating Douglass from the "pious party," she also alienated him from his own people.

Frederick Douglass

Cut off from his own people by his German-Jewish mistress, Douglass became of necessity tied more and more closely to the Republican Party at a time when it was willing, if not eager, to abandon its revolutionary claims in favor of more stable and longer-lasting political power. Eventually as Reconstruction gave way to Redemption, Frederick Douglass abandoned revolution and allowed the Republicans to buy him off with a series of increasingly demeaning patronage jobs. After working tirelessly for the election of Rutherford B. Hayes, Douglass received his reward when the Senate confirmed Douglass as Marshal of the District of Columbia on March 17, 1877. One month before receiving this honor, Hayes had taken Douglass aside and informed him that he planned "to pursue conciliatory policy toward the South."¹⁶⁹

The Redemption of the South began in 1877 when President Hayes ordered the withdrawal of federal garrisons from the former states of the Confederacy. In 1890 Senator Henry Cabot Lodge of Massachusetts introduced the "Force Bill" into the Senate, a bill which would have "authorized Federal supervision of elections in all districts where there was evidence of fraud or intimidation."¹⁷⁰ The bill was an attempt to guarantee the franchise to the South's Negroes, but it was soundly defeated and signaled that the cause of white supremacy was now in the ascendancy in America. The main reason for this *volta-face* was the wretched excess of the Reconstruction era, which the North imposed as punishment on the South, but which it felt it could no longer justify. When men like Governor Vance of North Carolina pointed out that during Reconstruction "the criminals sat in the law-making chamber, on the bench and in the jury-box, instead of standing in the dock,"¹⁷¹ the North had no reply.

During that same year, the event which Weaver terms "the final Confederate offensive" also took place when the men who had defended the South in her hour of need assembled in Chattanooga and formed the United Confederate Veterans "to breathe defiance at Yankee civilization."¹⁷² The South could now portray itself as "high-minded Cavaliers fighting fanatical Roundheads" or as "La Vendee, destroyed and desecrated by infidel armies,"¹⁷³ but in its hatred of Yankee culture it failed to understand that there was a difference between a Transcendentalist zealot like Thaddeus Stevens and an industrialist like Andrew Carnegie. Nor did they understand that the Civil War marked the passing of the former as the cultural icon of the North and the rise of the latter. Both men were conflated in the image of the hated Yankee, and as a result the South fought a culture war on two fronts, often battling an enemy which no longer existed.

The promoters of southern Redemption failed to understand that the Civil War had destroyed not only the South but Concord, which is to say, the high culture of the North, as well. Symbolic of that demise was the death in 1864 of Nathaniel Hawthorne, the flower of New England culture. In the aftermath of the Civil War, New York displaced Concord as the literary capital of the United States, and money became the criterion of literary merit as well as every other kind of

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merit. "Puritan zealots trailing clouds of Transcendentalism" had been replaced by

the money-seeking class which, as De Bow's Review had once declared, "cared nothing for the Negroes unless to dislike them," and "nothing for the Abolitionists, unless to with that they would hold their tongues and stay their pens, or transport themselves en masse to Exeter Hall, never to return to America."⁷⁴

Once the Republicans backed away from Reconstruction, the punishment of the South took a back seat to its financial and industrial exploitation. At this point the disenfranchisement of the Negro made perfect sense to the Yankee robber barons if, by that gesture, the peace that allowed for the financial exploitation of the South could be secured. At this point Yankee financiers arrived in their private railway cars and bought up the resources of the South at 10 cents to the dollar.

By accepting his patronage job as Federal Marshall, Douglass signaled his acquiescence to those plans. Douglass was 59 years old at the time and cut off from both his own natural constituency and the men who were willing to fund him when he was younger. As a result the temptation to trade in principle for a steady income was too great to resist.

Assing heard about Douglass's capitulation while in Europe, with the unfulfilled hope still in her heart that he would eventually join her there. That hope was given new life when news of Anna Murray's death reached Assing. Now the way was clear for the fulfillment of the fantasy she had been nurturing for over two decades as the other woman.

The fundamental flaw in this plan was Assing's failure to understand the Negro slave's attitude toward marriage. For Assing and her revolutionary friends, the issue was quite clear. Marriage was, to use the term of William Godwin which so impressed Percy Shelley, "the most odious of all monopolies." The war on the south liberating the slaves was only a prelude in Assing's mind to the greater revolution which would abolish matrimony, private property, and religion. Only after that act of cleansing destruction had taken place could a man call himself free.

Douglass having been raised as a slave in the South, however, had already been liberated by that very slavery from the burdens of matrimony and property. In fact he himself was a product of sexual liberation, and as a result never knew who his father was. In abandoning Anna Murray, the woman who had bought his freedom and by whom he had children who knew who their father was, Douglass would be handing a victory to the slave owners who felt that slaves could breed but not marry.

According to Diedrich, Assing never understood that Douglass's attitude toward marriage and family differed fundamentally from hers. For her, as for Clara Mundt's Aphra Behn, "it means profaning marriage when you turn it into indissoluble fetters which may not even be shattered when it has chained us to a hell of pain."⁷⁵ For Douglass, however, slavery had already nullified marriage and "made my brothers and sisters strangers to me; it converted the mother that bore me into

a myth; it shrouded my father in mystery and left me without an intelligible beginning in the world."⁷⁶

There were other more obvious things that Assing either didn't understand or refused to admit. The most obvious was that she was no longer as sexually attractive as she had been 22 years ago. Assing tried to disguise this fact by writing long letters about the "rejuvenation" she was experiencing in Europe, but intellectual rejuvenation could only go so far in a relationship like this, especially since she had lost her teeth and was showing other signs of age. In the absence of the legal bond of marriage, which she had scorned openly for her entire adult life, what exactly was to bind her to him? Her mind? More discussions of Feuerbach? These were slim reeds indeed, especially when confronted with the power of human passion unconstrained by reason for so long. Whatever she had to offer Douglass at this time in her life, there were indications that it wasn't enough. After his demotion from Federal Marshall to recorder of deeds, Douglass hired an adoring white feminist 20 years his junior as his clerk. Before long, the old pattern reasserted itself. Douglass agonized for a while, writing poems in which he compared himself to Adam in the garden of Eden, and Helen Pitts, his clerk, to forbidden fruit: "Amazed I stood in wonder sound/Till then such fruit I'd never found,/I needed help and looked around/ For means to gain possession."⁷⁷

All the while Assing became increasingly despondent, writing him reproachful letters from Europe, where she still hoped beyond hope that they could create a life together. Douglass continued to resist the call to Europe, nor did he invite Assing to come to America. By the summer of 1883, "the conflict between inclination and obligation had become so fierce that he was 'depressed almost to the point of a breakdown.'"⁷⁸ Then, early in 1884, Douglass resolved the conflict by marrying Pitts. As if this were not rejection enough, Douglass made the break with Assing even more dramatic by marrying his new bride in a Presbyterian Church in Washington, at a ceremony at which a minister officiated.

Assing held fire for eight months but then on August 21, 1884 she responded to Douglass's double betrayal by committing suicide in the Bois de Boulogne in Paris. When he heard the news, Douglass was quick to put his own spin on her final act of defiance and despair by claiming that she was suffering from breast cancer, thereby absolving himself for any responsibility for her death. If Douglass was hoping to forget her, Assing, who knew Douglass's weaknesses well enough, made sure that that would not happen when she willed him as her legacy the yearly interest on her \$13,000 fortune. Upon Douglass's death the principle would go to the Society for the Prevention of Cruelty to Animals.

Douglass lived out the rest of his life as an accomplice both in the death of Ottilie Assing and in the redemption of the South. Instead of proposing revolution, Douglass ended his public career by giving lectures on himself as a "self-made man," urging other Negroes to follow his example. He was succeeded as America's premier Negro by Booker T. Washington, who was smart enough to understand that Douglass's new message was tailor-made for their age. In an era of reaction

to the excesses of war and revolution, it was the only message the Negroes were allowed to share with each other in the public forum.

Booker T. Washington had founded the Tuskegee Institute, his school for blacks who were to be given industrial and agricultural training, in 1881 right around the time Frederick Douglass was falling in love with Helen Pitts. Four years later, Washington gave a speech entitled "Cast down your buckets where you are" at the Atlanta Exposition which catapulted him to a position of leadership among America's Negroes. In a country in which both North and South had offered up the Negro on the altar of political expedience and where the promise of emancipation had faded into the reality of segregation and disenfranchisement, Washington looked around for a ray of hope and found it in the Jews: "Ever since I can remember," he wrote,

I have had a special and peculiar interest in the history and progress of the Jewish race. As I learned in slavery to compare the condition of the Negro with that of the Jews in bondage in Egypt, so I have frequently, since freedom, been compelled to compare the prejudice, even persecution, which the Jewish people have to face and overcome in different parts of the world with the disadvantages of the Negro in the United States and elsewhere.¹⁷⁹

Negroes, in other words, could succeed in the harsh realities of post-Reconstruction America if they imitated Jews. In *The Future of the American Negro*, Washington wrote: "These people [the Jews] have clung together. They had had a certain amount of unity, pride and love of race; and, as the years go on, they will be more influential in this country—a country where they were once despised, and looked upon with scorn and derision. It is largely because the Jewish race has had faith in itself. Unless the Negro learns more and more to imitate the Jew in these matters, to have faith in himself, he cannot expect to have any high degree of success."

In the wake of this and similar utterances, affluent German Jews began to pour their money into Washington's school. "Julius Rosenwald," Murray Friedman tells us, "had been moved by Washington's autobiography, *Up from Slavery*," and "soon became one of the school's most energetic trustees."¹⁸⁰ As part of his duties, Rosenwald, once a year, would send Washington "a list of wealthy men, many of them Jews, whom he thought should be solicited for contributions."¹⁸¹

In 1904 Washington created a "Jewish seat" on Tuskegee's board and persuaded Paul M. Warburg to take it.¹⁸² Among the wealthy Jews who were subsequently to contribute to Tuskegee were Jacob and Mortimer Schiff, James Loeb, and Felix Warburg (all members of Kuhn, Loeb), as well as the Seligmans, the Lehmans, Joseph Pulitzer, Jacob Billikopf and Julian Mack. Schiff continued this arrangement annually until Washington's death in 1915. Friedman sees in the relationship which Washington established with "Jewish philanthropists like Schiff, Rosenwald and Warburg who supported him with money, time, and effort... the first organized ties between the black and Jewish communities,"¹⁸³ ties that would

Frederick Douglass

eventuate in what came to be known as the Black-Jewish Alliance. That alliance, culminating in the rise of Martin Luther King and the Civil Rights Movement, would become the main source of revolutionary activity in the United States for the greater part of the 20th century. Friedman, however, is wrong in thinking that the Black-Jewish Alliance began with Jacob Schiff linking up with Booker T. Washington. The pattern for the Black-Jewish Alliance had already been set in Frederick Douglass's relationship with Otilie Assing. For more than a century after John Brown's raid on Harper's Ferry, Jews (or half-Jews) like Otilie Assing, Jacob Schiff, Norman Mailer and Robert Scheer, creator of Eldridge Cleaver, would attempt to remake the Negro in their own image and turn him into the avant garde of the revolutionary movement in America.

Support for Tuskegee was only one of Jacob Schiff's many philanthropic projects. Another one was the Russian revolution.

From Emancipation to Assassination

In 1861, when Moses Hess was still hard at work on his book *Rom und Jerusalem*, Czar Alexander II emancipated the serfs, anticipating by two years the Emancipation Proclamation of America's President Abraham Lincoln. Emancipation was in the air, and soon it was the turn of the Russian Jews to be liberated from the restrictions that had been placed on their race since time immemorial. The wary prudence of rulers like Pope Innocent III seemed to be nothing more than proof of the darkness of a bygone age, especially when compared to the Enlightenment which had now reached the throne of a notoriously backward country like Russia.

In November of the same year in which Alexander II emancipated the serfs, he also made Jews eligible for state employment. The law of November 1861 more importantly permitted Jews to pursue professional careers outside the Pale of the Settlement. Alexander's Jewish legislation, coming as it did on the heels of the emancipation of the serfs, gave the impression that "Jewish emancipation was in the offing and that education could make it an immediate reality."

Eighteen Sixty One was the *annus mirabilis* of emancipation, but the "golden age of Russian Jewry" had begun six years before that when Alexander II ascended to the Russian throne. "On the very day of his coronation in 1855 Alexander II inaugurated what been called 'the golden age' of Russian Jewry by abolishing juvenile conscription. The conscription edict was followed by a series of decrees which, between 1856 and 1865, improved Jewish access to education and rights of residence."² For reasons which will become apparent later, the Czar's actions, which everyone saw as well-intentioned, would have unforeseen consequences by "initiating a process which eventually led to the political radicalization of Jews."³

The Russians had been working to integrate the Jews into Russian culture almost from the day that 50 percent of the world's Jews found themselves living on Russian soil after the partition of Poland. Russian reformers were not discouraged when the first faltering attempts to regulate Jewish involvement in alcohol production failed. In 1844, the Russian government abolished the Kahal, and its functions were divided up among various local governments. In order to forestall this eventuality the Russian Jews had recourse to tactics which would become increasingly significant by the end of the century. They called in outside help. In 1846, when Czar Nicholas I, the man who had abolished the Kahal, was intent on resettling Jews out of the villages of the Pale and onto the virgin land of New Russia as a way of putting an end to Jewish smuggling, he received a distinguished visitor from England. Sir Moses Montefiore, the hero of Damascus, had arrived at his door with a letter of recommendation from Queen Victoria, hoping to bring

about "an improvement in the lot of the Jewish people." It came as no surprise to the Czar that Montefiore, an English Jew, recommended lifting all restrictions on Jews in Russia. Representing the views of David Ricardo, another English Jew of Sephardic extraction, Montefiore condemned the idea of resettling the Jews and insisted that at the heart of the Jewish problem consisted in the limitation of freedom of commerce imposed on the Jews.⁴

Montefiore's attitude is consistent with the conventional views of Jewish historians, who insisted that the Jews of Russia rebelled because they had been oppressed. Evidence, however, shows that the opposite was the case. The Jews rebelled because they had been emancipated. "Jews," Nora Levin writes describing the aftermath of 1917, "had little reason to lament the downfall of a regime that had confined them to a huge ghetto—the Pale of Settlement and had, with few exceptions, barred them from the normal course of Russian life."⁵ The simple fact of the matter is that it was the openness of the Czar to Enlightenment ideas like education and emancipation which fueled the rise of the Jewish revolutionary in Russia during the Golden Age inaugurated by Alexander II. As Solzhenitsyn says, "When the label 'persecutor of the Jews' is put on the Russians, their intentions are falsified and their competence exaggerated."⁶

In 1866 Alexander II decided to lift all of the measures that were supposed to turn Jews into farmers because by 1866, it was clear that the Russian effort to turn Jews into farmers had failed. Those who understood the situation, knew from first hand experience that "The Jew would abandon work in the field as soon as he learned that someone in the neighborhood had a horse, an ox or anything else to buy or sell."⁷ Unfortunately, Russian generosity had created other problems as well. The Jews had refused to learn farming, but had not refused the lands which the Czar had offered them to become farmers. Now "huge areas" of the best farming land, "with fertile black soil" had been transferred into "the hands of Jews, without bringing in any results...." Or if there were results they were not the ones intended at the inception of the program. "The best land was reserved for the Jews" but it was producing nothing because the Jews either could not work the land because of ignorance or refused to because it would divert them from more lucrative ways of making money. On the other hand, the Russians who lived near the Jews were outraged over the fact that they didn't have any land or by the fact that they had to rent land at exorbitant rates from the Jews.⁸ Once this realization sank into the mind of the Russian peasants it led to attacks on Jewish settlements.

After it became apparent that Jews were not going to become farmers, Czarist ministers tried to Russify them by allowing them to study at Russian universities. As a result of these liberalizations, Jews got the impression that emancipation was around the corner and flocked into the Russian schools. The Russian belief in the Enlightenment dogma that education would lead to assimilation "acted as an irresistible stimulus for Jews to enter Russian schools in the hope of claiming an academic degree or professional certificate. The first to make good on this promise

were the students of the rabbinical seminaries who had been allowed to continue their education in Russian universities since 1856.⁹

By the 1860s, there was a genuine meeting of the minds in Russia. Both the enlightened Russian *Nomenklatura* and the Maskilic Jews agreed that education was the solution to Russia's Jewish problem. Haskalah had begun as a German-Jewish idea with Mendelssohn, but by the 1860s it had been succeeded by the Russian-Jewish idea of assimilation or "Russification" which was now understood as "the enlightenment of Jews through Russian language and in the Russian spirit."¹⁰ But as Haberer points out, "The Russian spirit of the 'new enlightenment' produced more than loyal, educated, and 'useful' Jewish subjects of the tsarist state: it also produced Jewish cadres for the Russian revolutionary movement."¹¹

Solzeznitsyn agrees, feeling that the fatal flaw in Russification which led to the rise of the revolutionary was not the malevolence of the Czar; it was his benevolence coupled with a naive acceptance of the platitudes of the Enlightenment, especially those promoting the supposed benefits of education. Far from wanting to persecute the Russian Jews, Czar Alexander II "intended to bring about the assimilation of the Jews with the other Russian peoples."¹² Unfortunately, the Czar began tearing down fences without inquiring into why they had been erected in the first place. Or, as Solzeznitsyn puts it, "Alexander II began to abolish the limitations on the Jews without inquiring into the inner causes for their isolation in the hope that they would solve all of the other problems by themselves."¹³ As a result, "One limitation after another was lifted,"¹⁴ but nothing had changed in the Pale. The Jews were still selling vodka; the situation was still intolerable. In 1870, an official report proclaimed that "the production and sales of alcoholic beverages in the western regions is almost exclusively in the hands of the Jews, and the abuses which occur in these taprooms has gone far beyond the boundaries of what is tolerable."¹⁵

The Revolutionary strain of the "Mendelssohnian virus" hadn't made its appearance by the 1850s, but it did soon thereafter, when

It...penetrated the high-castles of rabbinical Judaism, the yeshivas, and claimed converts to the Haskalah among its talmudic students. Even among the teachers of the Kheder, the bulwark of Jewish elementary religious education, there were some Germanophile melamdim who, in their wanderings from one shtetl to another, had become infected with the Mendelssohnian virus spread far and wide by the Maskilic intelligentsia.¹⁶

By the 1860s, the virus began to spread because "external conditions were propitious for creating the right environment to produce a revolutionary off-spring."¹⁷ As Moses Hess predicted in *Rom und Jerusalem*, the Jews became revolutionaries within ten years of the arrival of the Enlightenment in Russia. "Its members," Isaiah Berlin wrote, describing the new Jewish-Russian intelligentsia, "thought of themselves as united by something more than mere interest in ideas; they conceived themselves as being a dedicated order, almost a secular priesthood, de-

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voted to the spreading of a specific attitude to life, something like a gospel.”¹⁸ Once the ideas of the Enlightenment cracked open the orthodox shell surrounding the shtetl, Jews saw their participation in revolution as ordained by God. Revolution was the task of God’s chosen people. Haberer explains how education led Russian Jews to nihilism during the 1860s and how by the late 1860s, these Jews began to assume the leadership role in the revolutionary movement:

The historical significance of this new intelligentsia for the evolution of Jewish radicalism was enormous. Aside from the fact that the state schools—especially the rabbinical seminaries—furnished the Russian revolutionary movement of the 1860s and 1870s with its first Jewish recruits, it was the intelligentsia nourished by these schools who created the ideological and social atmosphere that enveloped a rising generation of Jews. It imbued them with an activist, Maskilic Weltanschauung.¹⁹

As a result of their contact with the German Enlightenment, the Jews of the younger generation converted to nihilism during the course of the 1860s. The transformation was as dramatic as it was unexpected and requires some explanation. The Talmud played a crucial role in that transformation. The Talmud, as Jacques Derrida noted 100 years after the Russian Jews turned to revolution in the 1860s and 1870s, has always been a sign of absence. When the Temple was destroyed, “everything became discourse,” which is to say talmudic-like commentary on commentary. As Derrida puts it:

The surrogate does not substitute itself for anything which has somehow pre-existed it. From then on it was probably necessary to begin to think that there was no center, that the center could not be thought of in the form of a being-present, that the center had no natural locus, that it was not a fixed locus, but a function, a sort of non-locus in which an infinite number of sign-substitutions came into play. This moment was that in which language invaded the universal problematic; that in which, in the absence of center or origin, everything became discourse—provided we can agree on this word—that is to say, when everything became a system where the central signified, the original or transcendental signified, is never absolutely present outside a system of differences. The absence of the transcendental signified extends the domain and the interplay of the signification ad infinitum.²⁰

The Mendelssohnian Enlightenment had a catastrophic effect on young Russian Jews in the 1860s because it destroyed orthodoxy without putting anything in its place. The Talmud had been a source of contention among Jews since Maimon’s attacks in Berlin in the 1780s. When the Talmud finally succumbed to the blows of the Maskilim, the Jews awoke to the realization that there was nothing to take its place, and nihilism, always latent in the Talmud’s methodology, followed almost automatically. According to one writer,

Some “fanatical Yeshiva students who had previously been immersed in the Talmud” abandoned the world view of the patriarchs and Jewish garb after one or two discussions with the nihilists. As soon as even a small break was made in

the orthodox world view, nihilism broke through and drove the Jews to the most extreme positions.²¹

The Talmud was an all-encompassing world unto itself. Unlike, say, Aristotelian philosophy, it could not be integrated by some Maskilic Thomas Aquinas into a Jewish-Enlightenment synthesis. Once the absurdity of its structure became apparent, no amount of fiddling could save its intellectual pretensions, and it sank into obscurity without leaving even an oil slick on the surface where it went down. The Jews who had been trained in Talmudic studies, nonetheless, could not get rid of their training or their Messianic sense of themselves as God's chosen people, and so, as Hess predicted, they took that Messianic sense and transferred it to German socialism, after they discovered that believing in nothing was humanly impossible: "These young Jews were immediately obsessed with universal ideals. All men will become brothers, and the same prosperity for everyone. What an grandiose task: liberating all of mankind from misery and servitude."²²

Once the young Jews had become convinced that "traditional Judaism" was "a parasitic anomaly," "they assimilated rapidly and absorbed the Russian national spirit."²³ The Russian liberals, in other words, succeeded beyond their wildest dreams in Russifying the Jews, but that transformation would have unintended consequences. Those unintended consequences can be summarized best by saying that as soon as the Jews learned the Russian language they began reading Nikolai Chernyshevsky's revolutionary polemic *What Is To Be Done?* Chernyshevsky's novel appeared in 1863 and before long it was providing a blueprint for how life could be lived outside the norms of the moral order and the traditional mores of both Christians and Jews. Vera Pavlovna, the heroine of the novel, and her companion Pavel Rakhmetov stood for the values of the 1860s, especially free love and communal meaningful work. Chernyshevsky became a conduit for all of the social and political thought which had been causing revolutions in western Europe for the past three decades.

Jewish nihilism soon took root in a cultural movement composed of numerous informal study circles:

Spear-heading this crusade were Jewish gymnasium students and rabbinical seminarians. In places like Vilna, Mogilev, Zhitomir, and Kiev, they formed 'circles of self-education' which, in turn, proliferated by attracting talmudists, pupils of Jewish crown schools, and privately educated children of wealthy Jewish merchants. Meeting more or less regularly, members would read and discuss Russian literature, articles from the Russian-Jewish periodical press, and works of the German-Jewish Haskalah. Some ventured to write their own Russian, Hebrew, and Yiddish compositions criticizing and satirizing Jewish life and its Orthodox leadership. Both orthodox rabbis and Czarist officials opposed these groups, but they could do little to stop them.... On almost every level they had to struggle against unyielding opponents who viewed their unconventional behavior and unauthorized activity as subversive to the established order of traditional Jewish and official Russian society....In attracting and socializing numer-

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ous youths, the subculture of Jewish nihilism created a reservoir of prospective socialist Jews who eventually became active as propagandists, technicians, and organizers of revolution.²⁵

In the meantime, as “nihilist enlightenment” conquered the Jewish youth, Russian radicalism put forth its first revolutionary tendrils with the founding of *Zemlia I Volia* (Land and Freedom) in 1861. Three years later, Nikolai Ishutin and Dmitrii Karakazov created a conspiratorial “Organization,” which was the front for a deeper inner circle known as “Hell,” which took Nihilism to its logical conclusion by first advocating and then engaging in acts of terrorism. On April 4, 1866, Karakazov decided to turn revolutionary dreams into political realities when he attempted to assassinate Alexander II. Karakazov was captured and promptly executed, but the wave of repression which followed his death brought new recruits to the movement, although not many Jews, who remained aloof from revolutionary violence and the movements which promoted it in the years preceding 1868.

Before long, however, seasoned revolutionaries began to notice a change, as Jews started drifting into the movement. Mikhail Bakunin, the Russian revolutionary, who had fought at the barricades of Dresden with Wagner in 1849, noticed the attraction which revolution held for Jews and fulminated against the takeover of the revolutionary movement by the “dictator-messiah Marx” and his “army of German Jews” with the “little Russian Jew Utin” in the lead.²⁶ If he hoped by speeches like this to keep the Jews away from the revolution, he could just have easily argued against moths being attracted to candle flames.

In 1868 Mark Natanson, the son of a well-to-do Jewish merchant from the Lithuanian province of Kovno, entered medical school in Vilna, after graduating from the gymnasium there. Natanson would go on to become “the most important revolutionary of the first half of the 1870s.”²⁷ Natanson received a traditional Jewish education at the local Kheder until the age of 12 or 13, at which point he became exposed to the currents of Haskalah which would sweep him far out onto the sea of revolution. It wasn’t so much that Haskalah replaced the traditional Judaism that he learned in the Kheder as that it entered into combination with it creating the potent binary weapon known as Jewish nihilism. Natanson read Chernyshevsky’s *What Is to Be Done?* and that novel combined with his talmudic training led to “an amalgamation” which was only possible “because of his Jewishness.” Natanson had also read Nechayev’s *Catechism of the Revolutionary*, but without his “Jewish background” none of these elements would have coalesced into a coherent, much less, effective revolutionary program.

Before long, Natanson’s example began to be replicated in the study groups of young Jews, many of whom had met at rabbinic schools, which proliferated throughout the Pale of the Settlement during the 1860s and 1870s. It was during this time that Vilna became a hotbed of Jewish revolutionary activity, much of it emanating from Vilna Rabbinical Seminary. Jewish revolutionary activity became as a result a function of Jewish participation in higher education. “Jewish

revolutionary activity increased in direct proportion to the number of Jewish students²⁸ and by the beginning of the 1870s, “a group of young Jews in Vilna, who had met in the rabbinic school there, began to play a significant role in the Russian revolutionary movement.”²⁹ That group included Aron Zundeleovich, who would go on to fame as the first man to import dynamite into Russia, and the first of many to use it as a technique of assassination. It also included Iankel-Abel (Arkadii) Finkelshtein, whose activity “initiated the beginning of Vilna’s Jewish revolutionary tradition.”³⁰ Finkelshtein grew up in Vilna, where he quickly earned the reputation of being a rebellious troublemaker who was constantly in trouble with school authorities. His rebelliousness gave expression to “a deep-seated animosity against the Jewish faith in particular and religious beliefs in general.”³¹ In sharing his dislike of religion, he came in contact with other like-minded students, and before long founded with Aron Zundeleovich the First Vilna Circle, “the first exclusively Jewish revolutionary organization in the Russian Populist movement.”³² Although the First Vilna Circle was made up exclusively of Jewish students, those students had imbibed revolutionary cosmopolitan internationalism from a number of sources, and they, like Hess and Marx, would have felt that it was provincial to talk about Jewish emancipation when all of mankind needed to be set free, especially when Jews were so skilled as revolutionary leaders. Like good students, they had correctly inferred that the goal of their education was assimilation, and so, instead of just focusing on Jewish issues, they decided in the name of assimilation to bring the Jewish salvation known as revolution to the Russian people. “Slowly but surely they realized that the ‘Russian people’ were as much in need of liberation as their own kin, and that until this was accomplished Russian Jewry could hope neither for emancipation nor assimilation.”³³

In 1873, the tsarist authorities recognized that the Vilna Rabbinical Seminary was a hotbed of revolutionary activity and shut it down. The Jewish students who wanted to continue their education could do so at the Teachers’ Institute. If this move was intended to forestall Jewish involvement in revolutionary activity, it had the exact opposite effect. First of all, it increased the resentment of the Jewish students, and secondly, by sending them to the Teachers’ Institute it gave them greater access to the Russians that they wanted to revolutionize. Those who didn’t transfer were radicalized as well.

Other Jewish revolutionaries had similar experiences. Virtually all of them had Russian higher education to thank for their radicalism. Chudnovskii, another Jewish student from the other end of Russia, organized a smuggling ring in Odessa after witnessing the pogrom of 1871. Three years later, Chudnovskii was arrested and sent to Siberia but not before organizing a significant smuggling ring. Like Chudnovskii, Samuil Kliachko, the son of a Jewish merchant in Vilna, became involved in the distribution of radical books in both Moscow and St. Petersburg. Chudnovskii was even more successful in Odessa, which soon began to rival Vilna as a center of Jewish revolutionary activity, because Jews dominated

the city, which was also in the process of undergoing rapid modernization and industrialization. Twenty-seven percent of Odessa's citizens were Jews in 1873; by 1892 their number had grown to 33 percent. Odessa was a stronghold of Haskalah, "so much so that the pious Hasidim used to say as early as the 1830s that 'the fires of hell began five miles outside of Odessa.'"³⁴

It was this Enlightened atmosphere that allowed Chudnovskii to organize the "red mail" service from Lvov. The Jewish involvement in smuggling helped him as well; in fact without it, he could not have succeeded in the "book business." It was in fact a Jewish smuggler who destroyed the "red mail" service when he turned Chudnovskii in to the Tsarist authorities. Chudnovskii was sent off to Siberia and the red mail disappeared with him.

One of the young Jews who was radicalized by what he read in the red mail was Lev Akselrod. Akselrod was appalled at the idea of Jewish leaders making a living from Jewish misery. His revolt was predicated on specific Jewish circumstances and probably would have remained confined to their orbit were it not for the red mail and the type of subversive literature it brought into Russia from the West. In the winter of 1871, Akselrod picked up a copy of Ferdinand Lassalle's speeches, and what he imbibed from reading it elevated Akselrod's revolutionary understanding to a whole new level. In Lassalle, Akselrod discovered a German Jew whose Messianic "churches of the future" would "conquer the whole world," and attain "universal happiness, freedom and equality," as well as establishing "universal brotherhood."³⁵

Before long, Akselrod began to see himself as "the Russian Lassalle," who would eschew the narrow goal of Jewish emancipation in favor of the universal quest for brotherhood and equality. The Jewish question paled in significance next to Lassalle's universal vision which encompassed all of mankind:

I still remember how, reading the book of Lassalle, I felt a kind of shame at my concern for the interests of the Jewish people. What significance, it seemed to me, could the interests of a handful of Jews have in comparison with the "idea of the working class" and the all-embracing, universal interests of socialism. After all, strictly speaking, the Jewish question does not exist. There is only the question of the liberation of the working masses of all nations, including the Jewish. Together with the approaching triumph of socialism the so-called Jewish question will be resolved as well. Would it not be senseless and also sinful to devote one's energies to the Jewish people, which is no more than a single element in the vast population of the Russian Empire?³⁶

This was Russification with a vengeance, and before long its consequences were enough to give pause to even the most ardent educational reformer. It soon became equally apparent that the revolutionary movement suddenly had a large Jewish component to it.

In 1877 M. M. Merkulov, an official with the Third Department, noticed that Jews were an important part of the Revolutionary Movement in Russia. By the mid-70s, it had become impossible not to notice that young Jews "had become

an important source of recruits for the revolutionary movement.”³⁷ Before long, it was obvious to the most obtuse observer that, as Haberer puts it, “Jewish radicals made up a significant component of Populist circles both quantitatively and qualitatively.” Jews, he continues,

comprised a staggering 20 per cent of all Chaikovtsy (that is, 22 out of 106 persons) who were definitely members or close associates of the organization in St Petersburg, Moscow, Odessa, and Kiev. A breakdown by circles shows that they were well represented in each of these cities with 11 per cent in St Petersburg, 17 per cent in Moscow, 20 per cent in Odessa, and almost 70 per cent in Kiev. Even more striking is the fact that in the persons of Natanson, Kliachko, Chudnovskii, and Akselrod they were the founders and for some time the leading personalities of these circles. This means that 18 per cent of Jewish Chaikovtsy (four out of twenty-two) belonged to the category of leaders. Clearly, this puts in question the conventional claim that in the movement of the 1870s Jews were only of secondary importance, and that this importance was limited to their ‘technical functions’ in organizing the revolutionary underground.... This sort of minimalist interpretation, politically motivated by anti-Semitic fairy tales solely blaming the Jews for revolutionary subversion, seriously distorts the actual role of Jew in the Russian revolutionary movement.³⁸

Like Mark Natanson, Lev Deich was young Jew from a well-to-do family which aspired to assimilate. Deich’s father had come to Russia from Austria and had made a fortune selling medical supplies during the Crimean War. As the result of his father’s good fortune, Deich had access to a gymnasium education which introduced him to the Mendelssohnian Enlightenment (along with Chermyshevsky), which turned him as result of the strange alchemy of German ideas interacting with Russian Jews, into a revolutionary. Once Deich became a socialist, “everything fell into its proper place.” Deich himself “states unequivocally that Jews played an *ershtklasike* role in all the revolutionary groupings of the 1870s.”³⁹

What began when Grigorii Peretts imbibed from the stream of Mendelssohn ended when Trotsky rode Bolshevism to power in 1917. That same stream of Messianic politics would continue via Trotskyites like Irving Kristol on to the Neoconservatives, who would carry the banner of Messianic politics into the 21st century. The continuity in radical Jewish behavior was traceable to the Enlightenment in general and Mendelssohn in particular. Haberer feels that Mendelssohn is the ultimate source of Jewish Nihilism because Mendelssohn’s “example proved irresistible to the younger generation of Maskilim who had been seized and cast adrift by the forces of modernity which irreparably cut them loose from the moorings of Judaism.”⁴⁰

This link between Mendelssohn, Trotsky, and Irving Kristol gives some indication that neoconservatism never really abandoned its internationalist, Trotskyite roots, for this is the same vision that informs Thomas Friedman’s vision of the new globalist economy in *The Lexus and the Olive Tree* and David Brooks’ vision of “heroic bourgeois states” like Israel and the United States in column after

column in the *Weekly Standard*. Like Trotsky, the neoconservative apologists for globalism, free trade, and American cultural imperialism find that “national bias and national prejudices had only bewildered my sense of reason, in some cases stirring in me nothing but disdain and even a moral nausea.”⁴¹ The same vision of universal transnational brotherhood based on class—in the case of Trotsky, the proletariat; in the case of David Brooks, the bourgeoisie—was deeply appealing to Jews who grew up feeling that they were men without a country. Once the socialist revolution took place, all would henceforth be men without a country. National boundaries, tariffs, ethnic prejudice—all of this would be a thing of the past. Socialism (or global free market capitalism), in other words, was going to succeed where religion had failed in bringing about universal harmony and brotherhood. To ignore the Jewish contribution to this vision is “short-sighted,” according to Haberer, because it “prevents us from comprehending the mental processes which drove alienated men and existentially troubled individuals like Vittenberg to sanctify socialism and to commit themselves to terrorism.”⁴²

Socialism was, in other words, a political movement with deep roots in secular Messianic Jewish thought. As a result Jews began to play a major role in socialist, and, therefore, revolutionary and terrorist activity in Russia at around the middle of the 19th century. “Jews,” according to Haberer, “were indeed attracted to revolutionary activity—and terror in particular—due to specific Jewish circumstances.”⁴³ They saw the Jewish mission in terms that were both Biblical and secular at the same time. The Jews were now the revolutionary vanguard, which resembled God’s chosen people, who were called if not by God then by their own idealism, which also had biblical roots, to bring about the salvation of all mankind or, in secular terms, “the liberation of all oppressed groups.” Salvation, in other words still came from the Jews, but now it was a different kind of salvation—utopian socialism—coming from a different kind of Jew, the underground revolutionary terrorist. Aron Zundeleovich, according to Tscherikower, intentionally chose for himself the party name “Moishe,” because he saw himself as leading not only the Jewish people but all people out of bondage. The Czar was simply the Pharaoh in his latest incarnation. The future promised a utopia not only for Jews but for all people, who would be grateful that the Jewish revolutionaries had led them out of bondage. The revolution fulfilled the deepest longings of a group of people who had stopped waiting for the Messiah and who now felt that the revolution was going to bring about the paradise on earth which the Messiah had promised but failed to deliver. Revolution was a deeply Jewish project, both in terms of its rationale and in terms of the people who filled the ranks of its organizations. The Elizavetgrad Circle of Lev I. Rozenfeld, which helped organize the assassination of suspected agent-provocateur, Nikolai E. Gorinovich “consisted almost exclusively of Jews.” Jews, in fact, “were a major and very active component in virtually all radical circles which in the south of Russia acted as catalysts of political terrorism.”⁴⁴

The revolutionary movement in Russia attracted large number of Jews from predominantly Jewish areas because of the philosophical and political and religious reasons we have already mentioned, but they became prominent in the movement primarily because of their skills. Because they lived in the Pale of the Settlement on the western border of the Russian empire, Jews had close contact with Jews in the easternmost parts of both Prussia, including cities like Berlin, and the Austro-Hungarian Empire. Because of their Jewish upbringing and where it took place they became adept at smuggling and other activities useful to the revolutionary movement. "It was the Jews, with their long experience of exploiting conditions on Russia's Western frontier which adjoined the Pale for smuggling and the like, who organized the illegal transports of literature, planned escapes and illegal crossings, and generally kept the wheels of the whole organization running."⁴⁵ Jews were also adept at running printing presses and forging passports and other essential documents. Jews, in other words, were much better at running illegal "underground" operations than they were in educating and mobilizing the vast army of Russian peasants at the other end of Russia, something the early revolutionary organizations tried but failed to achieve. Soon the revolutionary movement began to take on Jewish characteristics, moving away *Narodnaia Volia* away from education and organization of peasants and workers and toward terrorism.

The Jews who were employed in "underground" operations as both *techniky* and *praktiky* soon learned how to put the new technologies to use as weapons of terrorism. Jews from Nikolaev were the first to produced explosives from pyroxylin. It was the Jewish business magnate Dmitrii Lizogub who set up a special fund to pay for the assassination of Czar Alexander II. And it was Aron Zundeleovich who used that money to fund "the dynamite workshop," which was to provide the explosives that would mine the railroad tracks which were to explode when the Czar's special train passed over them:

Zundeleovich perhaps more than any other Narodovolets ensured the realization of its efforts to disorganize the government by striking at the Tsar himself with the most modern means available—dynamite.... The role of Zundeleovich in utilizing dynamite for revolutionary purposes has been confirmed by several of his contemporaries. Gregory Gurevich states that he and his comrades in the Berlin circle "knew that Arkadii had bought dynamite from somewhere and had brought it to St. Petersburg." This, he claims, "was the first dynamite which the revolutionaries received in Russia." Lev Deich goes so far as to attribute to Zundeleovich alone the idea of using the newly invented explosive for terrorist objectives. "To Zundeleovich," he writes, "belongs the initiative" to replace knives and revolvers with dynamite and bombs which, due to his efforts began to be produced by home-made methods in Russia.⁴⁶

Jews were not only more proficient with the new technologies than the average Russian revolutionary, they were also more willing to support terrorism than Gentile revolutionaries. Because of their skills and because of their quasi-religious ideological commitment, the Jews carried the revolutionary movement through

its darkest days in Russia. In fact without Jewish support, it is doubtful that the revolution would have succeeded there. Before long, the police began to notice a preponderance of Jewish names among the lists of terrorists and revolutionaries. The police, according to Haberer, "had a more accurate appreciation of the role of Jews in the terrorist movement than the revolutionaries themselves or historians who joined them in downplaying the Jewish contribution."⁴⁷

VII

In 1874 Osip Aptekman decided to leave the Pale of the Settlement and "go to the people" to bring revolution to the Russian peasant. When he returned in 1875, it was clear that the idea had backfired. Instead of converting the peasants to socialism, they converted the Jewish revolutionary Aptekman to Orthodox Christianity. When Aptekman returned to St. Petersburg in the spring of 1875, he entered the Russian Church.

Aptekman's experience was typical in some ways but not in others. Conversion to Orthodoxy was atypical, but his failure to convert the peasants was not. When the Jewish revolutionaries decided to "go to the people," "the people" more often than not saw them as alien seditionists and turned them in to the police. They most certainly did not perceive them as Russians. When it became apparent that the revolutionary Jews could not convert the Russian peasants, they turned to what they could do best—dynamite, smuggling, disinformation—and the revolutionary movement as a whole turned away from education and toward terrorism.

Mark Natanson returned to St. Petersburg around the same time that Osip Aptekman did. Natanson, however, was returning from a four-year stint in Siberia. He also did not return to St. Petersburg to convert to Orthodoxy. He came back to create a "party of struggle." Together with another Jew, Lev Ginzberg, Natanson resurrected *Zemlia I Volia* and sent it off in the direction of armed insurrection and terrorism. Eventually the contradictions between the two factions were too big to be ignored and the organization split into two organizations: Chernyi Pere-del, which continued the populist direction of education and organization, and Narodnaia Volnia, which became the underground arm of terrorism. Either way, Natanson was the "veritable *deus ex machina* of Russian radicalism," and it is doubtful that the movement could have survived without him nor is it possible to understand the triumph of revolution in Russia without first understanding "the remarkable story of 'how and why' a Jew created Russia's first truly revolutionary party."⁴⁸

No political movement can sustain itself on organizational genius alone, no matter how brilliant, and Mark Natanson's organization was no exception in this regard. And so it was more a stroke of luck than genius that Natanson founded a party and found a backer in the same year. In late 1875 Natanson met a wealthy Jew by the name of Dmitrii Lizogub, who had recently inherited an estate worth over 200,000 rubles. Lizogub was so impressed with Natanson that he agreed on

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the spot to finance Natanson's new party. The only condition was that the assassination of the Czar be part of the new party's program. As a result of Lizogub's largesse, Natanson now had the wherewithal to put his ideas into practice.

In November of 1875 Natanson linked up with the St. Petersburg Lavrovists led by Lev Ginzburg and formed the Union of Russian Revolutionary Groups. The Jewish background which Natanson and Ginzburg shared was not fortuitous. It brought them together in the first place and it allowed them to move their new organization beyond "the ethnocentric peasantry of their Russian comrades."⁴⁹ The de facto Jewish leadership of the Union of Russian Revolutionary Groups allowed Natanson and Ginzburg to link up with other Jewish groups, like Zundelevich's network of Jewish smugglers, which allowed the passage of money, revolutionary literature, forged documents, arms, and, most importantly, dynamite to pass through the network of illegal border crossings which connected London and Geneva, via Berlin, Koenigsberg and Vilna, with revolutionary groups in Russia. The revolutionaries in Russia could not have survived during this period of persecution at the hands of the Czarist police without the Jews, because "this line of communication and its central transfer points for goods and people was manned almost exclusively by Jews."⁵⁰ The Zalman family was responsible for the border region between Koenigsberg and Vilna. "Particularly sensitive and valuable items such as printing press accessories and, later on, dynamite were taken directly to St. Petersburg by Zalman himself and sometimes by Zundelevich."⁵¹ The main post office for the "red mail" in the Pale was in Vilna. In Berlin the "red mail" was handled largely by Russian-Jewish students, like Grigorii, Gurevich, Pavel Akselrod, Leizer Tsukerman, Vladimir Iokhelson, Iosel Efron, Khasia Shur, Augustina and Nadezhda Kaminer, Nakhman and Leizer Levenral, and Semen Lure—all of whom had been active in Vilna, Mogilev, and Kiev—and who were now working under the supervision of Aron Zundelevich, who then forwarded their contraband to Arkadii Finkelshtein who managed the "red" post office in Koenigsberg. From there the contraband was ferried over the Russian border by a host of German, Polish and Lithuanian peasants in the pay of the Zalman family, the most famous of whom was known as the "Red Schmul."⁵² When Natanson visited Zundelevich in Berlin in the fall of 1875, he found that he could devote his organizational genius to other projects because, thanks to Zundelevich and his Jewish collaborators in the Pale of the Settlement the red mail was already up and running.

In 1877 Natanson was arrested and banished to Irkutsk, but the proof of his organizational genius soon became apparent when his organization showed itself capable of functioning in his absence. Over the next few years a series of increasingly violent revolutionary Jews arrived in St. Petersburg with one goal in mind—the assassination of the Czar, which had become the Holy Grail of the revolutionary movement. The continuity of that movement was ethnic. When one Jew was caught another appeared on the scene to take his place. In Kiev, we are told, the nihilistic circle which gathered around Lev Deich "consisted exclusively of Jewish

students.”⁵³ The same was true of circles which stretched from Vilna to Odessa. Gradually, the Messianic politics of these Jewish revolutionary circles began to crystallize around one numinous act, the assassination of the Czar, which in one stroke would usher in the millennium and bring liberty to the oppressed peoples of Russia, both Jew and Gentile alike. This is not to obscure the differences between revolutionary Jews like Natanson and Ginzburg—the former the man of action and the latter the quiet organizer—but only to emphasize their ability to take two different and essentially complementary paths to the same end.

By the summer of 1876 Natanson’s followers were known as “Troglodytes” to indicate that their activity was now “underground.” More than anyone else, Mark Natanson was responsible for the change in revolutionary tactics. He was more interested in terrorism than populism, and his organization as the “lengthened shadow of one man,” began to act on his ideas.

One of their especially clever projects was the Chigirin conspiracy which Natanson endorsed after the fact. A group of revolutionaries in Kiev conceived the idea of printing “A Secret Imperial Charter” according to which the Czar called upon Russia’s peasants to rise up in rebellion against the land owners and aristocrats who were now thwarting his emancipation decree of February 1861. With the help of Anna Rozenshtein, who arranged the printing of the decree on a printing press which had been smuggled in from abroad, the Kiev revolutionary circle convinced the peasants to act. By November 1877, a large group of peasants were ready to rebel “in the name of the Czar.” From the conception of the idea in the mind of Lev Deich to its execution on Anna Rozenshtein’s printing press, the “Jewish input” of the Chigirin conspiracy was “obvious.” The Chigirin conspiracy was not only organized by Jews, it bespoke Jewish *chutzpah* as well as a view of the *goyim* as gullible and willing to believe anything that they saw in print. It also bore the stamp of Mark Natanson, because “the realization of this scheme was made possible in the last analysis only because Mark Natanson supported the Chigirintsy whole-heartily when they turned to him for assistance.”⁵⁴

By 1876 Mark Natanson had created in *Zemlia I Volia* a revolutionary movement that was uniquely Jewish in both its tactics and its organization. If the Russians had been running it instead of the Jews, it would have been a different organization. The Jews as a result of their effectiveness as revolutionaries began to determine the course of the movement in all of the crucial areas but most notably away from “back to the people” populism and toward revolutionary terror. In collaboration with the dynamite importer Aron Zundeleovich, Natanson “ensured the development of an explicitly terrorist party with an overtly political program of action” when *Zemlia I Volia*’s “disorganization group” arranged the assassination of the informer N. F. Sharashkin in June 1877. Sharashkin’s murder in St. Petersburg had been preceded by a botched assassination attempt on the life of a suspected agent-provocateur in Odessa by the name of Nikolai E. Gorinovich. On June 11, 1876, Lev Deich poured sulfuric acid on Gorinovich’s face and left him

for dead with a note attached to his body which read "Such will be the fate of all spies." Gorinovich survived the assassination attempt, albeit horribly mutilated, and eventually testified at the trial of his would be assassins. Of the seven men who were convicted, three, including Lev Deich, were Jews.

The death of Sharashkin and the near death and mutilation of Gorinovich seems to have propelled *Zemlia I Volia* over a threshold of inhibition into a realm where revolutionary violence became the preferred choice of revolutionary activity. Russia was now entering an era when politically motivated murder and terrorism were to become common occurrences, for which the Jews can be held accountable:

Jews constituted an important, if not crucial, national element in turning the region into a hotbed of terrorist violence....The statistical findings of Kappeler (as they relate to Jews) show up in the presence of Jewish radicals in almost all "southern circles" which were directly or indirectly involved in acts of terrorism or physical resistance against the authorities. For instance, the Elizavetgrad circle of Lev I. Rozenfeld, which was closely linked with the Kiev Buntarists and helped them in organizing the Gorinovich assassination, consisted almost exclusively of Jews. The same was the case in Nikolaev where the "rebels" were in contact with Solomon Vinberg, Aron Gobet, Lev and Savellii Zlaropolskii, all of whom were leading activists among the local, predominantly Jewish, radical youth." Indeed, Jews were a major and very active component in virtually all radical circles which in the south of Russia acted as catalysts of political terrorism.⁵⁵

By the late 1870s, the Russian authorities viewed all Jews as potential revolutionaries. The attitude surfaced as early as 1872 with the arrest of Arkadii Finkelshtein, when the governor of the Vilna province upbraided an assembly of prominent Jews for doing nothing to stop the spread of terrorism among Jewish youth. "To all the other good qualities which you Jews possess," the governor noted sarcastically, "about the only thing you need is to become nihilists too."⁵⁶ When the police broke up the First Vilna Circle of revolutionaries in June of 1875, the Vilna police chief continued the indictment which the governor had leveled against the Jews three years earlier: "Until now," he said, "we considered you Jews only swindlers; now we will also consider you as rebels."⁵⁷ In 1877, an official with the Third Department concluded that Jewish youth was "highly susceptible to revolutionary fermentation." Three years later another official claimed that it was an "irrefutable fact" that Jews rather than Poles or Russians not only "adhered to social-revolutionary ideals," but were also extremely sophisticated in preparing Jewish youth for political subversion.⁵⁸

The idea that Jews were drawn to revolution was firmly established in the mind of Russian officials by the second half of the 1870s. The increase in terrorism in the period from 1879 to 1881 only increased Russian anger against Jews as an essentially "alien people" who had a congenital propensity toward subversion. By 1880 the idea was firmly established in the Russian mind. When Isaak Gurvich

was imprisoned in St. Petersburg in May 1880, he was told that his release was unlikely because "Jews were considered particularly subversive."⁵⁹ When on February 22, 1880, Ippolit Osipovich Mlodetski was publicly executed in St. Petersburg for his attempt on the life of Count Loris-Melikove, the crowd of 40,000 who watched him die suspected that he was part of a far-flung Jewish conspiracy because, as the loyalist press put it, "these Jews, being from time immemorial the representatives of the revolutionary spirit, stand now at the head of Russian Nihilists."⁶⁰ *The London Times*, however, blamed the execution of Mlodetskii on a resurgence of Russian anti-Semitism:

The sheer fact that the would-be assassin, Mlodecki [sic], was of Jewish descent has sufficed to renew in certain circles of the community and in some public organs, more specifically those circulating among the lower orders of the people, the old war-cry of persecution against the Jews in general...[Any] one listening to the flood of invective which is being poured forth against the Hebrews must imagine the evil days to have returned when hatred of the Jews was prevalent in respectable society.⁶¹

Jews were in the forefront of those who "embraced the terrorist alternative to revolutionary Populism." Solomon Vittenberg, who organized the "first armed demonstration" of the revolution in Odessa on July 24, 1878, decided to assassinate the Czar with the help of a circle of co-conspirators, who with one exception, a Ukrainian, were all Jews. Vittenberg was caught and hanged on August 10, 1879, before he could carry out his plan. His death along with his quasi-Christian justification for his actions inspired other Jewish revolutionaries to follow his example. Jacques Maritain's insight seems like the best gloss on Vittenberg's last testament: the Gospel separated from the Church had become a revolutionary document with incredibly destructive power.

Inspired by the same Messianic fervor which motivated Vittenberg, Grigorii Goldenberg murdered the governor of Charkov and then showed up in St. Petersburg asking his revolutionary comrades for the privilege of murdering the Czar. The Narodwolzen were more than a little impressed by his ruthlessness but decided nonetheless that it would be better "that Russians and not Jews pull the trigger in the most important assassinations."⁶² Goldenberg was eventually arrested for transporting dynamite, and after betraying his fellow revolutionaries in a series of devastating confessions, committed suicide in prison. Goldenberg was a creation of (and victim of) Haskalah and Russification at the hands of clueless but well meaning educational bureaucrats. His father had been allowed to move to Kiev from the Jewish shtetl of Berdichev because of Alexander II's liberalization of state residency requirements hitherto imposed on the Jews. In the tortured alchemy of Jewish Enlightenment, that was turned into a reason for killing the Czar in Goldenberg's mind. The Jews of Grigorii Goldenberg's generation "were set adrift to seek for themselves a meaning in life by drinking from foreign wells which poured forth all sorts of enticing ideas."⁶³ Education created the Revolu-

tionary Jew in Russia. The Whigs' black operation continued to have unintended repercussions in Russia long after it had brought about unintended repercussions in France. Haskalah created Revolutionaries. Leizer Tsukerman, who went from participating in a Maskilic study circle to running Narodnaia Volia's underground printing press in the course of a decade provides one of many examples of a generation of young Jews who found a new religion in revolutionary socialism when the old talmudic religion failed.

It was Tsukerman's Jewishness that allowed him to inspire the revolutionaries: "it was as a Jewish Jew, as a Quintessential Jewish personality, that he impressed them and won their hearts and minds. His Yiddish songs, jokes, and stories drawn from the his repertoire of Jewish life in the Pale brought humor, informality, and joy into their midst.... Tsukerman was in his element. Joining Narodnaia Volia's printing shop was like a homecoming, a home where his presence made a difference, a life among people who shared his sentiments and unquestionable dedication to socialist ideals."⁶⁴

Tsukerman, like Goldenberg, ended up in jail when the police raided his printing operation on January 18, 1880. Goldenberg's confession was full of the names of other revolutionaries, and most of them were Jewish. Goldenberg as a result became the stereotypical Jewish terrorist, and proof, if any was needed, "that behind every terrorist plot there was a Jew."⁶⁵

Here was a Jewish terrorist par excellence who had not only assassinated the Governor General of Kharkov, but who had advised others to kill the Tsar—a task, moreover, which he desired to execute himself. In addition, his written testimony was full of Jewish names implicating Jews like Aronchik and Zundeleovich in terrorist activities. In the light of the previous arrest of Vittenberg and Jewish associates of his circle, including Gobet, all this merely confirmed the government's suspicion that Jews were principal agents of terrorism.

After the split of *Zemlia I Volia* into Nardonaia Volia and Chernyi Peredel, the Jews gravitated toward the more violent Narodnaia Volia because it supported terrorism. In November 1879 Aizik Aronchik, member of Narodnaia Volia planted a large amount of dynamite under the tracks which he thought the Czar's train was going to cross in Odessa, Alexandrovsk, and Moscow. None of the explosions succeeded in killing the Czar, and Aronchik was eventually arrested along with two other Jews directly involved in the conspiracy, Saveli Zlatopolskii and Grigorii Goldenberg. Aronchik was sentenced to life-long imprisonment in Siberia, but when that was not deemed rigorous enough he was transferred to the Fortress of St. Peter and Paul and ultimately the Schluesselberg prison where he went insane in 1885, dying shortly after that. Goldenberg went insane in prison and then committed suicide but not before betraying many of his revolutionary colleagues.

Goldenberg's confession could have devastated Narodnaia Volia if it had come sooner after his arrest. As it was, the Narodniki had time to disperse and evade arrest, and the reprisals did nothing more than strengthen their determination to

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kill the Czar. The culmination of those efforts occurred on March 1, 1881 when the revolutionaries, using both gun and bomb, finally made good on their promise to kill the Czar. What followed the assassination was not the hoped for reign of heaven on earth, but retaliation against the Jews, who were seen as responsible for his death.

VIII

Six weeks after the murder of the Czar, pogroms “broke out suddenly like an epidemic that spread far and wide” across the Pale of the Settlement. Barbara Tuchman claims that the reasoning behind the Pogroms “was the same as the Nazis’: to use the Jews in the classic role of scapegoat, to create a diversion from on-coming disaster, to draw off mass discontent from the governing class.”⁶⁶ Chaim Potok, like Tuchman, holds the Czarist government responsible for the pogroms, claiming that “a frightened regime rallied the people by blaming the Jews for the assassination.”⁶⁷

Virtually every Jewish historian says that the pogroms were orchestrated by the government, but Solzhenitsyn cites sources who claim just as vehemently that “their spontaneous character was obvious,”⁶⁸ which leads him to conclude that the assertion that “the government was held responsible for fomenting pogroms” was “completely baseless and ... absurd.”⁶⁹ The fact that much of the violence centered on the saloons and taprooms of the Pale indicated that the pogroms focused on long-standing resentments, which needed no government orchestration. The Jews living in Russia were beaten and their houses looted and burned not because those Jews were held responsible for the death of the Czar but, according to Gleb Uspensky, “because they had made themselves rich off of the labor of other and did not earn their bread with their own hands.”⁷⁰ Beginning in the 1870s, the Jews became involved in capitalism and manufacturing and as a result “the Jews began to make hell hot with the ruble, and the people couldn’t stand it.”⁷¹

There is no real evidence that the government promoted the pogroms, but there is a significant body of material showing that the revolutionaries did. The revolutionaries, many of whom were Jews, felt the same way about the Jews as Karl Marx did and promoted the pogroms as an attack on nascent Russian capitalism and the abuses that went along with it as a way of parleying local resentment into global revolution. The failed pogroms in Odessa and Yekaterinoslav were probably the work of Narodnaia Volia, which hoped to capitalize on the pogroms to foment a general revolution in Russia. On August 30, 1881 the Narodniki, who were, it should be remembered, significantly Jewish, circulated fliers attacking the Jews: “Who took over the land, the woods, and the bars? The Jews.... The Jew offends mankind, deceives him and drinks his blood.”⁷²

The Narodniki were seeking to exploit the resentment which the Jews had created among the general population. Jews were seen as both capitalist vampires and potential revolutionaries, and there was truth—the Narodniki could certainly

affirm the latter proposition—in both assertions. Marx had already provided the model for Jews attacking Jews: “Thanks to a falsely generalized notion of equality, which has been used to deleterious effect against the general population, the Jews have succeeded in gaining economic control.”⁷³ The Jewish faith enables the Jew to exploit “every weakness and every form of trust” among those of other faiths.⁷⁴ Beyond that, “the Jews will exploit the advantages of nationhood without ever becoming a member of any nation or willing to bear the burdens of citizenship.” As a result of lowering the guard against exploitation erected by Christian monarchs, the Jews get to take over any country that tolerates them and their practices because “The morality of the Talmud puts no boundaries on letting Jews enrich themselves at the expense of those of other faiths.”⁷⁵ This was the sort of talk that was being promoted in revolutionary circles to turn the pogroms into something bigger and wider. When the pogroms finally came in reaction to the assassination of the Czar, the revolutionaries, including many Jews, who had conspired to murder the Czar, turned around and supported the pogroms against fellow Jews because they saw in the pogroms the beginnings of the revolution in Russia. Commenting on the situation in Minsk, his hometown, Isaak Gurvich wrote:

[Like our gentile comrades] we were also under the influence of the theory that the pogroms are a popular uprising (a *folksoyfstand*), and any *folksoyfstand* is good. It revolutionizes the masses. Certainly, the Jews suffered as a consequence—but all the same, the gentile revolutionaries of the nobility also called on the peasants to rise up against their fathers and brothers!⁷⁶

“Among the Jewish revolutionaries,” Abraham Cahan wrote in his autobiography,

were some who considered the anti-Semitic massacres to be a good omen. They theorized that the pogroms were an instinctive outpouring of the revolutionary anger of the people, driving the Russian masses against their oppressors. The uneducated Russian people knew that the Czar, the officials and the Jews sucked their blood, they argued. So the Ukrainian peasants attacked the Jews, the “percentniks.” The revolutionary torch had been lit and would next be applied to the officials and the Czar himself.⁷⁷

Revolutionaries did not denounce pogroms for fear of alienating peasants, and as a result, some Jews began to have doubts about the Revolution. The issue of Jewish loyalty—to race or to revolution—was going to cause some serious soul-searching among Russian Jews. The issue in Russia would follow lines that had already been articulated in Germany, when Hess split with Marx and proposed racial solidarity as superior to class consciousness. Hess’s position, however, was still the minority opinion among Jewish revolutionaries, who like Lev Deich, speaking on behalf of the Geneva Chernoperebeltsy, claimed that “our approach to the [Jewish] problem must be based on a universal-socialist standpoint that seeks to fuse nationalities instead of isolating one nationality [the Jews] still more than is already the case.”⁷⁸

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The issue which threatened the revolution more than any other was emigration. Recognizing this, Deich felt that emigration to Palestine was the worst possible option, because it would isolate the Jews in ethnocentric fantasies. As a result, Deich urged Jews to go "to America where they will merge with the local population."⁷⁹ As a result of Jewish immigration, America would play a major role in the Russian revolution, but the Narodniki had more immediate problems, problems which were essentially impossible to resolve from a Jewish perspective. If the revolutionaries supported the Jews, they would alienate the peasants, but if they didn't support the Jews, they would alienate the most significant faction of the revolutionary movement, namely the Jews. As a result, Deich concluded that "the Jewish question is now almost insoluble for the revolutionaries. What, for example, are they to do now in Balta where they beat up the Jews? To intercede for them means, as Reclus says, 'to call up the hatred of the peasants against the revolutionaries who not only killed the Tsar but also defend the Jews'.... (This) is simply a dead-end avenue for Jews and revolutionaries alike."⁸⁰

The Tsarist police were worried for exactly the same reasons. The pogroms, they feared, might get out of hand and turn into full-scale revolution. Today, wrote one official, "they are harassing the Jews.... Tomorrow it will be the turn of the so-called kulaks ... then of merchants and landowners. In a word, if the authorities stand by passively, we can expect the development of the most devastating socialism."⁸¹

In many ways the tsarist official was right. The pogroms radicalized Jewish youth, who turned to the revolutionary movement as the way of expressing their outrage at the attacks on the Jews. Nora Levin noticed the same thing during the Russian civil war some 40 years later. The anti-Bolshevik armies visited reprisals on all Jews for what they saw as Jewish participation in revolutionary and terrorist activity, and that in turn radicalized Jewish youth who felt that the only way to die with a gun in their hands was to join the Red Army. So Jewish revolutionary activity led to the pogroms and the pogroms led to more Jewish revolutionary activity. Eventually, the pogroms would turn into Jewish revolutionary uprisings, when the armed Jewish defense groups which arose in the aftermath began taking the initiative in pre-emptive fashion.

By 1887, it appeared to the authorities that the revolutionary movement in Russia was kept alive, in spite of heavy losses, only because of the continuous supply of Jewish recruits, who, skillfully evading the police, constantly started up new pockets of revolutionary resistance. Venting his frustration over this phenomenon, the Moscow chief of police wrote in February 1887: "The very people who resist a transition to a peaceful program are the Jews who recently have been quietly attempting to grasp the initiative of the revolutionary movement in their hands."⁸²

As a result the new alarm about revolutionary activity, especially after the assassination of the Czar, began to merge with the older, traditional anti-Semi-

tism producing an especially virulent animus against all Jews, not just the Jews who fomented revolution. The triumph of Bolshevism in the revolution of 1917 increased the fear and the animus against the Jews once again. And once again it was the most visible Jews, which is to say the ethnic, religious Jews who bore the brunt of that animus when the reaction came. "The Trotskys make the revolution, but the Bronsteins pay for it," is how one Jew formulated the phenomenon. Hitler, far from being *sui generis*, was simply a manifestation of the same sort of anti-Semitism which followed the assassination of the Czar in Russia in the 1880s. Those who felt that Jews were in the forefront of revolutionary activity then felt confirmed by subsequent events, by the triumph of Bolshevism not only in Russia but in Germany and throughout eastern Europe in the chaotic years following the end of World War I. The fears of Bolshevism combined with traditional animus against Jews helped to create a reaction that brought Hitler to power and would have terrible consequences for Jews, especially for religious Jews, who were least responsible for the revolutionary excesses of people like Trotsky, ne "Bronstein," who in addition to changing their names didn't consider themselves Jews.

The widely publicized case of Grigorii Goldenberg only fueled the fires of anti-Semitism and confirmed the average Russian in his belief that a Jew was behind every terrorist plot. After plotting the assassination of the Czar and being convicted of actually assassinating the Governor General of Kharkov, Goldenberg turned state's evidence and revealed in writing up his terrorist connections, a list full of Jewish names, which "confirmed the government's suspicions that the Jews were the principal agents of terrorism."⁸³ Looking at the Jews from a position outside their group, the average Russian failed to see the ideological fissures dividing Jews. Since they saw Jews as possessing "complete unity and solidarity," they held the Jewish community responsible for the actions of Jewish terrorists claiming that its leaders "willingly if not purposefully, failed to exercise their authority over Jews who conspired against the state." As a result, the myth of a Jewish revolutionary conspiracy against 'Holy Russia' was readily available as a new weapon in the arsenal of Russian anti-Semitism.⁸⁴

Revolution was seen as "a Jewish disease" in part as a rationalization of the government's failure to stop it, but also because there was a "modicum of truth" in the assertion. "No matter how much prejudiced fantasy entered into the making of Russian Political anti-Semitism, its ideologues were also rational human beings who relied on some sort of concrete evidence to substantiate their 'demagogic reasoning.'"⁸⁵ Salo Baron calls the idea that Jews were revolutionaries "a new powerful myth" which arose in spite of the fact that "most tsarist officials, including the successor to the throne, Alexander III, were aware that the tsaricide could not be blamed on the Jews, at least not directly."⁸⁶ Baron goes on to quote Czarist officials in support of his contention. The fact that they say the exact opposite and blame Jews for the unrest is taken as proof, not of Jewish involvement in revolutionary activity, but of their anti-Semitism. Czarist Minister of Internal Affairs, N. P. Ig-

natiev, we are told, felt that there was "one common denominator which explained everything—the Jews: 'Judaism was the natural breeding ground of subversion.' It propagated radical Jews who, along with Poles, were 'the basis for the nihilists' secret organization' which incited the people to attack their Jewish tormentors in a disorderly, antigovernment fashion."⁸⁷

Salo Baron dismisses Jewish participation in revolutionary activity as "officially inspired rumors"⁸⁸ and in support of his contention cites the fact that of the seven conspirators executed for the murder of the Czar, only one was Jewish and a woman at that. Baron's comment ignores the fact that Jewish revolutionaries like Aron Zundeleovich deliberately discouraged Jews from playing the prominent role as trigger pullers in assassination attempts because of fear of reprisals and because it would lead the Russian peasants to conclude that revolution was an essentially Jewish affair. Baron's comment also ignores the meticulous organization necessary for a successful revolutionary movement, and the fact that it was at this sort of organization that the Jewish revolutionaries excelled. Baron tries to portray Gesia Helfman as an insignificant cog in the second tier of the revolutionary organization whose contribution "consisted merely in providing shelter for her fellow conspirators."⁸⁹

The testimony at her trial, however, told a different story. Helfman was effectively in charge of the entire operation from September 1880 until the assassination in 1881. It was she who set up the workshop which produced the dynamite which killed the Czar. As the police chief General Shebeko noted, Helfman's involvement in "secondary, techno-organizational tasks" was "vital to the machinery of political violence—and in this sense they, in fact, contributed as much to, and thus bore as much responsibility in, the execution of terrorist acts as the assassins themselves."⁹⁰ It would be misleading to say that Jews had only "secondary functions" in Narodnaia Volia's campaign to assassinate the Czar. "As intermediaries between the party's Executive Committee and its rank and file, the Jewish Narodovoltsy occupied an important position in the propagation an organization of political terrorism."⁹¹ The government's case in blaming "Jewish nihilists" for revolutionary violence "had a more accurate appreciation of the role of Jews in the terrorist movement than the revolutionaries themselves or historians who joined them in downplaying die Jewish contribution."⁹²

In 1882, one year after the assassination of Alexander II, the Czarist committee founded ten years earlier to promote Jewish assimilation concluded that their efforts had failed. The Czar who had inaugurated the golden age of Russian Jewry by lifting restrictions on the Jews had been murdered by revolutionaries who were to a significant extent Jewish. Once the Jews had been exposed to the rage of the pogroms, the overwhelming majority of their number were inclined to agree with the Czar's committee. Russification based on the internalization of Mendelssohn's example in Germany had failed. In the aftermath of the assassination of the Czar, the Russians had concluded that the Jewish people were irredeemably afflicted

with the bacillus of revolution. The Jews, on the other hand, were no longer interested in assimilation, a fact which led to the intensification of both emigration and revolutionary activity. Nora Levin claims that it was oppression which led the Jews into the arms of the revolutionaries. The Czarist officials, however, laid the blame at the feet of the Enlightened Alexander II's education policies. It was education more than oppression that turned Jews into revolutionaries. The only agent of change more effective in this regard was education followed by oppression, which was the course taken by Alexander III after the assassination of his predecessor.

During the period surrounding the murder of the Czar, which is to say from 1876 to 1883, Jews poured into Russia's public schools. The number of Jews attending the gymnasium doubled, and from 1878 to 1886, the number of Jewish university students sextupled to the point where Jews, who comprised 4 percent of the population made up 14.5 percent of Russia's university students. In the 30 years which followed Alexander II's accession to the throne, Jews became a plurality and in some cases a majority at Russian universities, especially in the South. In 1886 "over 40 per cent of law and medical students at the University of Kharkov and the University of New Russia in Odessa were Jewish."⁹³ In the business schools, Jews made up 50 percent of the students. In Odessa, one third of whose inhabitants were Jews, 72 percent of the students at the school of business were Jews, and 19 percent of the university students.⁹⁴

Sensing that the situation was getting out of control, the Russians instituted a *numerus clausus* for Jews, which fostered the revolutionary spirit even more than Haskalah. In 1889, Alexander III learned from his justice minister that the Jews were on the verge of taking over the legal profession, both by the large numbers of Jews who had become lawyers but also because those Jews, because of the way that they did business, had destroyed the moral standing of the legal profession and as a result, were forcing non-Jews out of the profession. The Czar expressed his concern and as a result "for the next 15 years virtually no Jew was admitted to the bar in Russia."⁹⁵

In 1887 General N. I. Shebeko issued a comprehensive report on the revolutionary movement in Russia. The good news was that revolutionary activity had declined in the years after the assassination of Alexander II, but there was bad news too. During the same period of time, the revolutionary movement had become more Jewish. "The profession of destructive ideas," he wrote, "has generally, little by little, become the property of the Jewish element, which very often figured [prominently] in revolutionary circles." The really shocking part of the report came in a parenthetical remark following his pessimistic assessment of Jewish involvement in revolution. "Approximately 80 per cent of known socialists in the South [of Russia] in 1886-1887," he noted, "were Jews."⁹⁶

Haberer puts Jewish participation at between 25 and 30 percent, but essentially agrees with Shebeko's assessment. By the late 19th century, "revolutionary subversion without Jews had become unthinkable." This, he continues,

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was particularly true with respect to the principal area of revolutionary activity—the heavily Jewish populated provinces of the South. Here, especially in 1886-87, Jews made up approximately 35 to 40 per cent of the movement's membership. While this is substantially below Shebeko's claim of 80 per cent, there can be no question that even half this figure is still an impressive indication of the degree to which Jews had become a critical mass in the Russian revolutionary movement over the course of some twenty years that witnessed on the average a five-fold increase in their share of participation.⁹⁷

Shebeko's report not only refutes Jewish apologists like Salo Baron, who claims that Jewish participation in Russia's revolutionary movement never exceeded 4 percent, it also changes the force of the argument by moving it away from sterile statistics. As Shebeko's report indicates, the revolutionary movement suffered severe setbacks in the wake of the 1881 assassination, so severe in fact, that without Jewish support the movement could not have survived. The Jews not only played a numerical role in revolution out of all proportion to their numbers in Russia, they also saved the revolution from extinction by "the continuous supply of Jewish recruits"⁹⁸ as well as by bringing it back to the impenetrable (at least by Czarist agents) shtetls of the Pale when it could not longer survive in the capitals of Moscow and St. Petersburg.

After the government crack-down in the wake of the assassination, the revolution moved south to Odessa and west back to the Pale, where it became more Jewish. The shift was also generational. The second generation joined *Narodnaia Volia* after the assassination of Czar Alexander II and promptly moved south because the Czarist government was so effective in eradicating the movement in Moscow and St. Petersburg. Once it moved south, the revolutionary movement of necessity became more Jewish. With the exception of the work of Alexander Ulianov, Lenin's brother, who was executed for an attempt on the life of Czar Alexander III in 1887 and the work of Sofia Ginzburg, revolutionary activity had ceased in St. Petersburg by 1885. The fact that it didn't die out altogether can be traced to the shelter it found in the densely Jewish areas of the Pale and Odessa.

Having undergone their revolutionary bar mitzvah while studying in St Petersburg, which usually led at least to one arrest and a term of imprisonment, they returned home to Minsk, Vilna, Kiev, Taganrog, or Odessa, often as expelled students subject to domiciliary exile. Here they resumed their subversive work together with local Jewish radicals who, like themselves, had served their revolutionary apprenticeship as gymnasium and/or university students. Working in a familiar terrain that in towns like Minsk and Taganrog was still poorly policed, these individuals were for some time relatively free to propagate socialism and organize circles which were often predominantly Jewish in composition. Their Jewishness, as well as their ability to operate in 'native surroundings, made for easy contacts with Jewish intelligentsy and workers. The net effect of all this was that although the centralized party was destroyed in 1881-2, new provincial centers of revolutionary subversion were constantly and autochthonously recreated

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by Jewish Narodovoltsy in 1883-87. The shifting nature of Narodnaia Volia activity, both in terms of geography and decentralization, therefore, enhanced rather than diminished the Jewish presence in the revolutionary movement.⁹⁹

As further indication that the revolutionary movement had retreated into the Jewish areas of Russia, Shternberg and Krol set up a revolutionary student organization at the University of Odessa within weeks of enrolling there. Virtually every member of the organization was a Jew, most of whom had undergone their revolutionary apprenticeship in St. Petersburg before the police crack down. Shternberg's revolutionary worldview was quintessentially Jewish. He advocated terrorism, as opposed to populist education and organization among the Russian peasants, as a way of bringing about the final goal of the party, and his battle cry was "the God of Israel is alive!"¹⁰⁰ a phrase he used more than once in his pamphlet "Political Terror in Russia," published in 1884. "Jews," as a result, "thus completely dominated the technical and organizational work of the Odessa group."¹⁰¹

The connection with Halaskah was there, but the chain of events that Mendelssohn set in motion when he proposed the paradigm of German Reformed Jewish assimilation had been turned inside out. Instead of joining the culture that excluded them, the Enlightened Jews of Russia were now determined to destroy it. The connection with Mendelssohn had become an in joke among the children of the first generation of Russian Maskilim. When the Revolutionary Orzhikh met Natan Bogoraz the founder of the revolutionary cell in Taganrog, he gave expression to his admiration of Bogoraz's revolutionary organizational skills by referring to him as "Nathan the Wise."¹⁰² Because they had high Jewish populations and because their local constabularies lacked the skills and resources of their counterparts in St. Petersburg and Moscow, provincial cities like Ekaterinoslav became centers for revolutionary activity. The high proportion of Jews living there made the revolutionary circles in towns like Odessa much more radical than they would have been otherwise. At one of their congresses, the split over the use of terrorism was essentially "a split between Jewish and Gentile delegates, with the latter opposing terrorism as injurious to the cause of socialist propaganda, and the former arguing for 'the systematic and uninterrupted repetition of terrorist acts' as the only means to destroy tsarism."¹⁰³ Revolutionary subversion without Jews, in other words, had become unthinkable.

Commenting on Shebeko's report, Haberer writes that "anti-Semitic generalizations insinuating a deliberate Jewish revolutionary conspiracy in Russia should not prevent us from recognizing the factual basis underlying the phobia in official and reactionary circles that the Jew was poised to destroy Holy Tsarist Russia."¹⁰⁴ As we have seen, Shebeko's claim that 80 percent of the revolutionaries in the South were Jews "was not a product of anti-Semitic fantasy"; "it was based on compelling impressions derived from police reports covering the fight against political subversion in 1885-7."¹⁰⁵ In the ensuing years the same trend continued. In

1889 the police broke up the Circle of Narodovoltsy, which as of March 1889 was run by the Jewess Sofia Mikhailovna Ginsburg and was at the moment the police raided its headquarters was plotting the assassination of Czar Alexander III. The membership of the Russian Circle of Narodovoltsy was 77 percent Jewish. The international organization had a similar number of Jews on its staff, and they in turn relied on Jewish contacts in Berlin, Grodno, Vilna and Minsk for communication and materiel. As a result,

it was hard to escape the impression that by the end of the 1880s the revolutionary profession was dominated by socialist Jews, who surpassed numerically all other national minorities, and perhaps even the Russians, in the Principal areas of continued anti-government activities—the émigré colonies of Western Europe and provinces of the Jewish Pale of Settlement.¹⁰⁶

The Pogrom Crisis drove Jews out of the ranks of the more moderate Chernyi Peredel and into the ranks of Narodnaia Volia, which advocated revolutionary terrorism. The pogrom crisis, in other words, reinforced rather than weakened their Jewish consciousness.¹⁰⁷ The same could be said of the May Laws of 1882 and the introduction of the *numerus clausus* at the universities in 1887; both measures increased resentment and as a result contributed to the rise of revolutionary fervor among young Jews.

Bad press contributed to the situation. Solzhenitsyn points out that European Jews, who had been meddling in Russian affairs since Moses Montefiore's visit in 1844 tried to prevent the expulsion of Jews from Moscow. The American Jewish banker Seligman, for example, traveled to the Vatican to ask the pope to try to moderate the behavior of Alexander III,¹⁰⁸ ignoring the fact that Russia was under a state of terrorist attack and the fact that legal limitation imposed on the Jews in Russia was never racial in nature.¹⁰⁹ Even the otherwise philosemitic Englishman James Parkes, who condemned these measures, had to admit "that in the period before World War I, certainly Jews had concentrated a significant amount of wealth in their hands and ... as a result created concern that if the Jews were granted full rights that they would quickly take over the entire country."¹¹⁰ Parkes also admitted that there was an element of truth in portraying the Jew as the tap-room owner and usurer, and that it was the Jews' involvement in vodka sales and production that created the most hatred among Eastern European peasants. The foreign Jews who became so adept at manipulating public opinion against the Czar and the Russian government promoted revolution by portraying it as a religious crusade. The Russian revolution was "the true embodiment of society's progressive strivings, [and] contains within itself all the conditions for the salvation of Jews."¹¹¹

After the assassination of the Czar in 1881, the revolutionary movement became something that could not survive without the Jews. The pogroms were followed by a series of countermeasures which turned the situation into a vicious circle in which violence begot more violence as Russia was dragged inexorably

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down into the spiral of revolutionary chaos. The pogroms followed by the *numer-us clausus* at the university created more revolutionary Jews, who now began to arm themselves in Jewish Defense Groups, which became more inclined to engage in revolutionary violence.

For the next four decades, the situation in the Pale was aggravated by foreign press accounts of the pogroms. The riots in the Bessarabian (or Moldavian) town of Kishinyov began on April 6, 1903 on the last day of Passover and the first day of the orthodox Easter celebration. The attack took place over 20 years after the assassination of the Czar and so could not realistically have been seen as motivated by that event. More significant were the town's demographics: out of a population of 50,000 Jews and 50,000 Moldavians, the 8,000 Russians considered themselves a beleaguered minority. By four in the afternoon the crowd of malingerers and young people included many who were drunk. At that point, the mob began to throw stones through the windows of the neighboring Jewish houses. The police, although warned in advance that something was afoot, did nothing to stop the mob, and so a number of Jewish stores and houses were destroyed, but at the end of the first day, according to the police report the Jews themselves remained unharmed.

On the morning of April 7, a crowd of Jews armed with metal bars, clubs and shotguns showed up at the New Market to confront the unarmed Russian Christians. The Jews were enraged by the inactivity of the police, and now claimed that "today we are going to defend ourselves."¹¹² In addition to shotguns, the Jews also carried bottles of sulfuric acid, obtained from Jewish drug stores, which they splashed on any Christians who happened to be passing by. Soon rumors of Jewish atrocities against Christians began circulating through the town, rumors which became more exaggerated the more they spread. Soon people were claiming the Jews had vandalized the Cathedral and murdered its priests. Soon groups of 15 to 20 Christians began roaming through the town led by the youths who the day before had thrown stones at the Jewish houses. More plundering of Jewish stores followed. The mob moved on to the synagogues, which were totally destroyed. Torah rolls were shredded and thrown into the streets. Then the mob broke into the liquor stores and what they didn't drink immediately got thrown into the streets. During this time the inactivity of the police, who often stood by watching, only encouraged the rioters further. Their inactivity was largely the result of inadequate training in riot control and poor leadership, but the failure of the police to intervene nourished rumors among the Jews that the government was behind the riot and supporting it by the inactivity of the police. As a result the Jews panicked and began firing revolvers into the already angry mob when it approached them. The Jews who fired their revolvers into the crowd for the most part hit no one, but their actions enraged the mob even further. At that point the mob stormed the Jews who had been firing on them and beat them unmercifully. One Jew who fired his revolver into the crowd killed a Russian boy by the name of Ostapov, and

crowd reacted with especial violence in this instance. By five o'clock in the evening a number of people had been killed.

By the time the governor got the army to restore order in the town, 42 people were dead, of which 38 were Jews. All of the dead had been killed by blunt instruments. None of them had been shot. There was also no indication that the bodies had in any way been violated, according to the reports of the doctors who had conducted the autopsies of the victims. Of the 456 people who reported injuries as a result of the rioting, 62 were Christians and eight of them reported gun shot wounds. Of the 394 Jews who reported injuries, only five reported serious injuries. Two thirds of those injured were grown men. Rape charges were filed against three people. One soldier had his face mutilated by sulfuric acid. One thousand three hundred and fifty houses were destroyed, along with 500 Jewish owned stores. Eight hundred and sixteen people were arrested, and of that number 664 were brought to trial.

The facts of the case, which were bad enough, were soon lost, however, in the publicity campaign which followed. Before long fact became mixed with fiction as a host of gruesome stories got repeated in newspapers throughout the western world. The official report said that the pogrom was spontaneous, but the news reports abroad claimed that the government was behind it. The police report insisted that no evidence of rape or any other abuse was found during the course of the autopsies, but the press reported all sorts of bestiality. Realizing that they were outgunned by the reports which the Jewish Defense Office had sent to newspapers in all of the world's capitals, the government reacted by banning stories on the pogroms, but this only facilitated the spread of unfounded rumors in Europe and America and enabled even more shameless exaggerations since no one had access to police reports. One official of the Jewish Defense Office wrote: "We sent explicit reports about the terrible bestialities ... to Germany, France, England and the United States.... Our reports had an enormous effect everywhere: in Paris, in Berlin, in London, and in New York there were protest gatherings where the speakers held up pictures of the crimes committed by the Czarist government."¹³ Before long, the American and European press joined in. The worst example was William Randolph Hearst, whose paper wrote, "We accuse the Russian government of being responsible for the Kishinyov massacre. We declare that it is up to its ears in guilt as a result of this holocaust."¹⁴

As a result, the Jews controlled the dissemination of news about the pogroms, and the Kishinyov Pogrom was used to stigmatize Russia forever after. After reading press reports like this, it became apparent to literate westerners that an enemy like this deserved nothing but extermination.¹⁵ Russia was not adept at public relations at the turn of the century, and not capable of rebutting the charges. They simply didn't know how to deal in damage control. At the same time, Jewish control of the press was on the rise in both America and Europe. As a result, the Czarist government lost credibility at home and legitimacy abroad, and it became one

of the pieties of acceptable progressive opinion to hope for revolutionary change there. "May the god of Justice," fulminated the Hearst press, "return to earth and judge Russia as he once judged Sodom and Gomorrah and sweep this incubator of pestilence from the face of the earth!"¹⁶

Civiltà Cattolica echoed the complaints of the Russian Orthodox, complaining about how

the Israelite race combines the rule of gold with that one which directly subjugates the mind: we mean the magisterium of the public press and academia. In 1848 at the Jewish congress held in Krakow . . . it was decreed that the dispersed Israel had to take possession of Europe's most powerful newspapers.... Journalism and public education are like the two wings that carry the Israelite dragon, so that it might corrupt and plunder all over Europe. [According to] Pastor Stoecker.... "The Jews buy the press, over half of the newspapers are in their power, and they use it on behalf of their ideas."¹⁷

Not long after the pogrom in Kishinyov, the Jewish groups which had been founded for self-defense began talking about revenge. It wasn't difficult for the Jews to smuggle weapons in from abroad and before long those weapons ended up the hands of the young men who began looking for an excuse to use them. The "pogrom" in Gomel was a good example.

On March 1, 1903 the Gomel committee of the Jewish Bund organized a celebration of the anniversary of the "execution of Alexander II." The Jews of Gomel, who made up 50 percent of the population, organized demonstrations that were designed to outrage the sensibilities of ordinary Russians, including target practice outside of town with a portrait of the Czar as their target. The Jews had begun to arm themselves years before and created armed self defense units. Before long talk about self-defense had degenerated into talk about the necessity of seeking revenge for the Kishinyov Pogrom.

According to a police report describing the events of the late summer of 1903, "The Jews of Gomel began ... acting in a particularly provocative manner. There were words with peasants and even in their dealings with the educated Russians there was a tendency to emphasize their contempt, as when for example Jews would force soldiers in uniform to get out of their way when walking down the sidewalk."¹⁸

On August 29, 1903 events escalated after a fist-fight broke out when a customer spat in the face of a Herringmonger by the name of Schalykow. Once the incident occurred, a previously agreed upon signal brought the city's Jewish population running to the market place. Everywhere one heard the cry, "Jews! To the market place! A Russian pogrom!" The Jewish mob divided itself in groups and then fell upon the fleeing peasants, beating them as they ran away. Eyewitnesses testified that the Jews beat unmercifully any Russian peasants who were unable to escape, including old men, women and children. The Jews dragged a young girl from a cart and dragged her by the hair over the cobblestones. The Peasant Silkow

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was standing off to the side eating a roll when a Jew attacked him from behind stabbing him to death. At that point the Jewish mob dispersed.

When the police chief was hit on the head by a roofing tile thrown at him by Jews, the Russian mob screamed "The Jews have just killed the police chief and then proceeded to destroy Jewish houses and stores."¹¹⁹ When soldiers intervened, "the Jewish mob then threw stones at the soldiers and fired revolvers at them." The soldiers asked Rabbi Marjanz and Doctor Salkind to calm down the Jewish mob, but "their speeches had no effect and the Jews continued to riot."¹²⁰

A legal document later described the events as a Russian pogrom, i.e., a pogrom in which Jews attacked Russians.¹²¹ This assessment was confirmed by the local police report. Long before the riot actually broke out on August 29, 1903, "The Jewish population began to . . . arm itself with weapons and created self-defense groups in anticipation of anti-Jewish disturbances.... Many of the inhabitants of Gomel had the opportunity to see Jewish youth engage in target practice outside of town in which as many as 100 Jews participated." Once the riot broke out, the police reported that "the Jews fired on the troops which had been sent to protect their property." "Descriptions of this sort," Solzhenitsyn opines, "are nowhere to be found among Jewish authors."¹²² As is always the case with armed groups of this sort, he continues, "there was no clear demarcation point between defense and attack. The first instance referred back to the Kishinyov pogrom, in the second instance it had to do with the revolutionary attitude of the organization."

Jews not only controlled the press accounts of what happened in Gomel. After the dust had settled they sent lawyers to the trial to undermine the proceedings, in a way that was becoming the typical Jewish response to high profile cases involving Jews. The Jews made use of virtually the same *modus operandi* in the Leo Frank case in America, when a Jew was accused a raping a 12-year-old girl in Atlanta a few years later and in the Mendel Beilis case, in which a Jew was accused of the ritual murder of a Russian boy. After the corpse of a 12-year-old boy by the name of Andrei Jushtshcinsky was found drained of blood during the first week of Passover and at the same time that the cornerstone of a new synagogue had just been laid, a 37-year-old factory worker by the name of Menachem Mendel Beilis was arrested and charged with the crime.¹²³ The first ritual murder trial in Russia (usually it was Catholic countries which held them) became an overnight sensation in America and Europe. The Duma wanted to know if there was a sect of Jews that practiced ritual murder. As in the case of the Gomel pogrom, Jews attempted to disrupt the trial, which ended with Beilis's acquittal.¹²⁴ The murder remained unsolved, but, in spite of the acquittal, the European press screamed that the Russian government had declared war on the Jews, in spite of the fact that no one ever held the American government responsible for the trial of Leo Frank, a Jew tried for raping a girl in Atlanta during the same period (1913-15). The Jews, for their part, never forgave Russia. It became a sign of virtue to long for revolution there.

The Jewish Defense Bureau sent two of its lawyers to the trial in Gomel, A. S.

Sarudnyi and N. D. Sokolow, who announced upon their arrival that they had "absolute proof" that the pogrom in Gomel had been organized by the Czar's secret police. Six more Jewish lawyers subsequently arrived in Gomel and claimed that it was an injustice that any Jew had been arrested. The fact that 36 Jews were on trial (in addition to 44 Christians), the Jewish lawyers opined, was meant to serve as a warning to Jews that they were from then on not allowed to defend themselves.¹²⁵ The Jewish lawyers ignored the fact that the Jews they were defending had lost significant amounts of property in the pogrom and concentrated instead on exposing "the political motives" of the prosecutors and as way of diverting attention from the fact that during the riots young Jews ran through the town shouting, "Down with autocracy," a fact which lent credence to the claims of those who felt that what happened in Gomel was a Jewish revolution and not a pogrom at all. In the end, when it became apparent that the trial was not going their way, the Jewish lawyers stalked out of court abandoning their Jewish clients to their fate in favor of more spectacular attempts to manipulate public opinion to discredit the entire Czarist legal system.

Once again the Czar was caught flat-footed and pilloried in the press at the hands of a public opinion he was helpless to sway. What applied to the world of the press applied a fortiori to the world of finance, as American Jews like Jacob Schiff used their considerable financial power to undermine the Czarist government. Russia came to be seen as the typical Asiatic land, where darkness and exploitation of the people reigned unchecked, and it became not only completely acceptable but honorable to hope for a revolution in Russia in the near future. That revolution, it would be claimed in what came to be routine fashion, would not only be beneficial for Russian Jews, it would benefit all of mankind.¹²⁶

IX.

In 1894 Captain Alfred Dreyfus, the highest ranking Jewish artillery officer in the French army was convicted of treason for passing military secrets to the Germans and sent to prison on Devil's Island. One of witnesses at his public degradation was an Austrian Jewish playwright by the name of Theodor Herzl. After listening to the mob outside the Ecole Militaire shout, "Death to the Jews," Herzl took up where Moses Hess had left off 30 years before and wrote his Zionist tract, *The Jewish State*. More importantly, Herzl, who embodied the high culture of the Austro-Hungarian Empire, began to lobby Europe's most influential leaders to bring about its realization.

What has come to be known as the Dreyfus affair began years before when an increasing number of French writers began to express concern about what Father Ratisbonne, himself a convert from Judaism, called as the title of his book *La question juive*. Similar titles proliferated in the period around the 100th anniversary of the French Revolution—Eduard Drumont's *La France Juive*, appeared in two volumes at around the same time. Many of the authors, like the already men-

tioned Father Ratisbonne, were Catholics and part of the ongoing Catholic reaction to the Revolution which had begun with the Vendée. Abbe Chabautey wrote *Les juifs nos maitres* and Lemann wrote *Rome et les juifs*. Many of the writers during this period cited Abbe Barruel as one of their primary sources, but Barruel had never mentioned the Jews in his memoirs for the history of Jacobinism. At some point during the course of 19th century, what Barruel called *francmaconnerie* had become *judeo-maconnerie* in the writings of his admirers. It was a change of more than semantic interest.

Before long Rome took notice of all the books about Jewish influence emanating from the Church's eldest daughter. One year after the 100th anniversary celebration of the French Revolution, *Civiltà Cattolica* published a three part series on "the Jewish Question" in three successive numbers over the fall of 1890. *Civiltà Cattolica* was founded in 1849 in the aftermath of revolution in Europe and edited by Italian Jesuits. Although it is not the official organ of the Vatican, it has a uniquely authoritative status. The unsigned articles in *Civiltà Cattolica* on the Jewish Question were not only published with the recent celebrations in mind, they saw a causal connection between the ascendancy of Jews in France and the aftermath of the Revolution. The approach to the issue was primarily theological: "modern Hebrews constitute the scourge of divine justice."¹²⁷ Lured to their destruction by the "sweetness of liberalism," Catholics awake up to find themselves in "the embrace of the voracious octopus of Judaism."¹²⁸ The hegemony of the Jews in France was the punishment for the sin of apostasy, which took place on a national scale at the time of the French Revolution:

Heaven's chosen instrument of anger for punishing the degenerate Christianity of our time is the Hebrews. Their power over Christianity is continually increasing, along with the predominance of that evil spirit in it that followed up the rights of God with the rights of man in its bosom. The justice of the Eternal makes use of the most apostate and most cursed people in order to scourge the apostasy of the nations more favored by his Mercy.¹²⁹

The text-book case in this regard is France, the country which in 1889,

celebrated the first centenary of that revolution which separated her from God, the Church and her kings. But how did she celebrate this solemnity? France prostrated herself in the dust of the Masonic temple of Solomon, humiliated under the feet of the talmudic synagogue, as a slave of a swarm of foreign vultures who have already drained three-fifths of her ancestors' patrimony from her. And thus, the revolution of 1789 has yielded her the glorious profit of passing from the noble submission to her most Christian kings over to the ignoble servitude of the kings of Mammon.¹³⁰

The theological overview the Jesuits provide did not preclude a critique of recent French history in political and philosophical terms because the rise of Jews in France was in some logical but nevertheless uncanny way the logical result of the introduction of revolutionary principles a century before. Any country which

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abandons the Catholic Faith and turns from God's law, as France, did in 1789, will end up being ruled by Jews, because

in effect, the modern principles, or the so-called rights of man, were invented by Jews in order to cause the people and their governments to divest themselves of their defensive arms against Judaism, and to multiply the offensive arms redounding to this latter's advantage. Once having acquired absolute civil liberty and equality in every sphere with Christians and the nations, the dam which previously had held back the Hebrews was opened for them, and in a short time, like a devastating torrent, they penetrated and cunningly took over everything; gold, trade, the stock market, the highest appointments in political administrations, in the army and in diplomacy; public education, the press, everything fell into their hands or into the hands of those who were inevitably depending on them. The result was that in our days Christian society encounters in the very laws and constitutions of the states the biggest obstacle which hinders it for shedding the yoke of Hebrew audacity, imposed under the guise of liberty.¹³¹

Evidence for this claim was taken from foreign sources, like the

great synod of Israelites having come together from all over Europe, which took place in Leipzig on June 29, 1869, at which Dr. Lazarus of Berlin claimed that "The synod recognizes that the development and practice of modern principles offers the most solid security for the present and future prosperity of Judaism and its followers. These principles contain the most efficacious seeds for its thrilling vitality and its further expansion."¹³²

According to the *Civiltà Cattolica* article, "This is the source of the presumption of Judaism, which, as said Prince Metternich, supplies the states with 'first class revolutionaries,' and of the arrogance by which it already predicts its definitive triumph over Christianity."¹³³ In Russia too, Jews were simultaneously "in the first ranks of those who created capitalism" as well as "in the avant garde of those who were active in advocating the destruction of the monarchy and the destruction of the bourgeois order."¹³⁴

France was not alone in this regard. Virtually every country which experienced revolutionary ferment, whether home grown or imposed by Napoleon, emancipated the Jews and put laws in place which secularized social, economic and political life. In each instance, including Russia, which had yet to experience revolution, the Jews, as Karl Marx noted, flourished in those countries' newly created capitalist economies. This economy coupled with industrialization uprooted huge numbers of people who had lived on the land for generations and herded them into the cities, where they became the revolutionary proletariat. By promoting capitalism, the Jews also promoted revolution. It was a dual role that Jacob Schiff would carry to new levels in a few years.

As a result of the revolution, France awoke to find itself in bondage to the Jews and it is "just this subjugation burdening the European peoples in economic,

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moral and political aspects that constitutes the kernel of the Jewish question in our time.”¹³⁵ The main form of modern bondage is finance:

The accumulation of money by the Hebrews under the aegis of the rights of man—the system initiated a hundred years earlier and also in France—is ample cause for loathing.... The bloody revolution of 1793 which wasted the goods of the nobility and the clergy, attracted that swarm of rapacious vultures. A century later here in France, perhaps even more so than in the Austrian Empire and in Italy, they have become the lords of everything.... The entire so-called High Finance is in the grip of non-French Jews who possess inestimable wealth. The litany of these princes of Israel is long and all have last names which sound as French as those of Arabs or Zulus. The Dreyfuses, Bischoffheims, Oppenheims, Erlangers, Hottinguers and so on, altogether form a banking sanhedrin that represents a value of at least 10 billion, entirely extracted from the veins of France, thanks to the *rights of man*, invented by this cosmopolitan and insatiable race itself and granted to it.... So as already today one cannot negotiate a loan in Europe without the good will of the Rothschilds, likewise, before long, no one will be able to do any business at all without the consent and the interest of the international Jewish league. Hebraism, with its adoration of the golden calf, which represents its power, must necessarily degrade itself below the civilized world.... Now there is no longer any virtue on earth but industry, no religion other than profit, no priesthood other than business, no rite other than money-changing, no God but gold.¹³⁶

Because of their ascendancy in finance, the Jews were able to extend their domination of French culture to newspapers and education:

The Israelite race combines the rule of gold with that one which directly subjugates the mind: we mean the magisterium of the public press and academia. In 1848 at the Jewish congress held in Krakow... it was decreed that the dispersed Israel had to take possession of Europe’s most powerful newspapers.... Journalism and public education are like the two wings that carry the Israelite dragon, so that it might corrupt and plunder all over Europe.... The Jews buy the press, over half of the newspapers are in their power, and they use it on behalf of their ideas. Jews are responsible for the moral decline in France because, “entirely Jewish is the pornographic and irreligious press which sullies the country and has no equal in any civilized place.... The Jews sully France with the most obscene, most scandalous, most noxious journalism imaginable and the Freemasons eagerly disseminate it.”¹³⁷

By the early 1900s, some people came to believe that certain fields were actually “dominated” by Jews, so great was their presence. In 1912, Moritz Goldstein, a young Jewish journalist, “delighted anti-Semites” by publishing an article in the conservative magazine *Der Kunstwart* claiming that Jews now largely controlled German culture. As he saw it, “we are administering the spiritual property of a nation that denies our right and our ability to do so.”¹³⁸

Throughout their series on the Jewish question, the Jesuits at *Civiltà Cattolica* maintained that there was causal connection between Jewish hegemony and revolution. Once the revolution broke down the barriers against evil which Christian

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nations had erected in self-defense, the Jews colonized that nation and turned its inhabitants into their slaves. The only cure is repentance, which is to say, a return to the Gospel. That cure will be impossible,

as long as there are governments which continue to replace the ten commandments, the faith and the Gospel of Christ with the principles glorified by the French Revolution. If the Christian societies, having been removed from the Church of Jesus Christ, won't return to her, they will wait in vain for their liberation from the iron joke of the Jews. As long as sin will endure, punishment also will endure and even intensify.¹³⁹

The authors of the article on the Jewish question mentioned Russia repeatedly as the only country in Europe which, as of 1890, had not succumbed to Jewish control. Solzhenitsyn viewed the Jewish contribution to the rise of the revolutionary spirit in Russia from a spiritual perspective that was not dissimilar to the explanation which the authors of *Civiltà Cattolica* proposed, when he claimed that "It is not Christian Europe which suffers under the Jews; it is unbelieving Europe which suffers."¹⁴⁰ One manifestation of the suffering was the constant discussion of the Jewish question which echoed across the continent around the turn of the century. "By 1898 anti-Semitism had reached the level of a paroxysm in all of western Europe"—in Germany, France, "Great Britain and the US."¹⁴¹ At around this time, in cities like Vienna and Budapest, large numbers of Jews began to dominate the press, theater, legal profession and media which did not correspond to their numbers in the general population. It was also at this time that the Jewish businessmen and bankers began to accumulate their huge fortunes. As a result, an anti-Semitic movement began to spread through Austria and Bohemia toward the end of the 19th Century, prompting Eugen Duehring, later attacked by Engels, to respond that "The Jews are not only an alien but also a real and unconvertably degenerate race."¹⁴² As both *Civiltà Cattolica* and Solzhenitsyn indicated, the demise of religion which followed the revolutionary secularization of formerly Christian countries created a culture which no longer saw baptism as the "cure" for the Jewish problem, which was now construed in racial terms by both Jews like Moses Hess and their anti-Semitic opponents.

The power of the Jews increased over the French with each subsequent revolution during the 19th century. "The revolution of September 4, 1870 raised six Israelites to the apex of power and the terrible government of the Paris Commune numbered another nine of theirs, mainly leaders and intriguers. Prominent among these were: Gustave Dacosta, who hunted the priests; Lisbonne, who tried to open a tavern served by prostitutes in nuns' habits; and Sione Mayer, who presided at the destruction of the Vendrome column." The revolutionaries were "supported by a journalism that confuses, screens, deceives and frightens off whoever doesn't bow to the whims of Judaism," and it does it with "the help of the Masonic sects."¹⁴³

The same thing occurred in Italy, where in September 20, 1870, "Rome was conquered with shells and the Papacy made a prisoner, the conspiracies, the up-
roars, the rebellions, the assassinations, the massacres, the wars, the so-called revolutionary deeds, everywhere and always had the same success of increasing the Hebrews' wealth and of humiliating and oppressing the Christian civilization."¹⁴⁴ *Civiltà Cattolica* was referring here to the same series of Masonic-inspired revolutions that had inspired Moses Hess. In both countries the Catholics who participated in the revolution thinking they would free themselves from oppression were later subdued by the oligarchies controlled by Jews and their Masonic allies:

Freedom... uniquely redounded to the Hebrews' advantage. Through it, they have acquired complete power to subjugate the nations and to ordain that the few might tyrannize the many, and this under the guise of legality, with regard to material goods, to conscience, to faith, to family, yes and what is more to blood and life. Out of such a spasm of liberty, equality and fraternity has arisen the despotism of the tyrannical oligarchies to which the modern states reduce themselves and whoever glances into them will observe that they are oligarchies of Jews or of Freemasons, the Jews' base serfs. The religious right of Catholics is chained; this is the freedom of Masonic Judaism. Permission of blaspheming and committing sacrileges is converted into a public right; this is its equality. Brutal hatred against whoever possesses faithfulness to the God of his forefathers is applauded as patriotism, this is its fraternity. In the Rome of the Popes, carrying the Cross of Christ through the streets in a procession is a crime; but carrying the bust of Giordano Bruno or the horn of Satan there is a noble homage paid to the state.¹⁴⁵

Six years earlier, in 1876, in his encyclical *Humanum Genus*, Pope Leo XIII had already criticized the rise of Freemasonry in formally Christian countries like France, without, of course, linking them to the Jews. Leo's critique of the Masonic subversion of education, which "allow[s] no share either of teaching or of discipline to the ministers of the Church," is extended by the Jesuits to include their Jewish allies. Again they cite France as the prime example of a country where the Masons collaborated with the Jews to take control of education. In France, they write,

The war cry "Clericalism is the enemy" was conceived in the midst of the overflowing jewel cases of the Jews, Rothschild, and broadcast by way of Cousin, the Grand Master of Masonry to Gamteeta who wore it on his sleeve.... Among the most pitiless persecutors of Catholicism, the prize goes to the Jews Hendle, Schnerb and Levaillant.... The Jew Giedroye mutilated the masterpieces of the classical authors, purging away from them the holy name of God, so that it would never come under the eyes of young scholars. The Jew Lyon-Alemand ended a teacher's career because that teacher had praised, in a book sent to be printed, the beneficial influence of Christianity on civilization. The Jew Naquet proposed the wicked law promoting divorce and saw to it that it was approved. The Jews tear down the crucifixes from the walls of the Paris schools, breaking them and giving orders to throw them into the sewers, and they defend sword in hand, children's obligatory attendance of secular schools, that is of those without and against the Christian God.¹⁴⁶

All of the revolutionaries active in Europe in general and in Italy in particular—they mention Mazzini, Cavour, and Garibaldi—have “flirted with the synagogue.”⁴⁷ What begins as liberation ends as bondage, because “This ultimate purpose is universal domination, is world domination cherished as an article of faith by the degenerate cabalists of Israel. Jews always win out in a society organized according to revolutionary principles.”⁴⁸ Whenever a state promotes the “absolute equality of all citizens” and “unrestricted liberty” it transforms society, as Shakespeare noted in *Troilus and Cressida*, “into a tumultuary struggle between opposing forces, of which the most powerful will get the upper hand. And, unfortunately, the most powerful force is always the most malicious one, that in the choice of weapons doesn’t even shrink from dishonesty.”⁴⁹

X

The emigration of Russian Jews did not begin immediately after the assassination of Czar Alexander II but it did increase dramatically in the years following his death. Emigration, in fact, was negligible up until 1887, six full years after the first pogroms following the assassination. The first dramatic jump took place in the period from 1889–92. The really massive jump took place in 1897. The pogroms are listed as the usual cause of migration, but in retrospect they must be considered as one cause among many. In 1904 at the beginning of the Russo-Japanese war huge numbers of Jewish draft dodgers left Russia and emigrated to America.⁵⁰ Avoiding the draft was a significant reason to migrate, especially to America, because America was at peace at the time and there was no draft.

One of the biggest waves of emigration followed the Czarist government’s nationalization of the vodka industry in 1896. In order to deal with an abuse that had plagued the Russian state since the final partition of Poland, the Czarist government made the distilling of vodka a state monopoly in 1896. Jews could no longer produce vodka, nor was it legal to sell vodka on credit anymore.⁵¹ As the first result of the ban, the state took in 285 million in alcohol sales and 98 million rubles in taxes. The enormous revenue which accrued to the state from vodka production gave some indication of why the Jews fought so bitterly to retain control of it. When they concluded that retaining control was a lost cause, large numbers of Jews simply left Russia and emigrated to America.

The Jews accused Russia of economic oppression and used that charge to justify revolution, but the economic figures tell another story. The Jews prospered financially throughout the course of the 19th century in Russia. In addition to the huge number of Jews involved in the sale and production of alcohol, the Jewish-dominated sugar industry employed hundreds of thousands of Jewish families. The Jews owned two million *desyatines* of land in 1908 even though they actually farmed only 113,000. Of 1000 grain dealers in the northwest, 930 were Jews.⁵² Jewish capitalists contributed to the rise of the revolutionary workers’ movement by the way they treated their employees. “Jews owned mines and exploited the

workers.”¹⁵³ Before long the same complaints that had come to the fore in France, as recorded in the *Civiltà Cattolica* article, began to be common in Russia. “The ranks of Russian businessmen are being taken over more and more by Jews....Jews control finance and credit.”¹⁵⁴

One of the most ominous social indicators showed that there was an inverse ratio between Jewish prosperity and Jewish assimilation over the course of the 19th century. Jews made more and more money but at the same time became less and less interested in becoming Russians. The Mendelssohnian dream of Jewish Russification that had been imported from Germany during the heady days of the Russian Enlightenment now seemed glaringly outdated. It had been replaced in the Jewish mind by Zionism and Socialism. The halting steps toward assimilation which Russian Jews had made falteringly in the 1850s had stopped altogether. Russia’s educational system had failed in its project of integrating Russian Jews into Russian culture. After over 40 years of Enlightened reform, only 67,000 out of over five million Russian Jews spoke Russian, a troubling figure when one contemplated the fact that in 1900 50 percent of the world’s Jews were living in Russia. The Jews had become not only an unassimilable minority with considerable financial power in their own right, they also had inside connections to world finance in New York through Jacob Schiff and Paris through the Rothschilds. Their connections with the financial oligarchy didn’t quench their thirst for revolution. In fact, during this same period of time, they had become fixated on violent revolution as the only feasible solution to their problems—both real and imagined.

Migration didn’t solve the revolution problem either, as one might have expected, because the Jews migrated to colonies in places like New York which still nourished that fantasy and provided shelter for recruits like Leon Trotsky, who hurried back from New York city once the revolution broke out in earnest. After resettling in New York in 1890, Gurwich discovered a “Russian workers aid society” that was made up almost entirely of craftsmen from Minsk, and which celebrated “the Russian New Year” by putting on a “ball of the Minsker Socialists” in New York.¹⁵⁵ On the other hand, Jewish emigration to New York was so massive that it threatened to cripple the revolutionary movement in Russia by depleting its source of recruits. Our work, said one revolutionary, “was hindered more by the growing migration to America than by the persecution of the Police. We created the socialist workers for America.”¹⁵⁶ The net result of that immigration would be to turn America into Russia’s successor as the world’s premier revolutionary power by the beginning of the 21st century.

Virtually every Jew who emigrated to America had to pass through Germany to the port cities of Bremen and Hamburg to get there, but the German Jews showed no interest in allowing the *Ostjuden* to settle in Germany. In fact, the newcomers from the East often embarrassed the assimilated German Jews by reminding them of their unenlightened forebears. Gustav Mahler wrote to his wife from Lvov (Lemberg) that Polish Jews “run about this place as dogs do elsewhere.”¹⁵⁷

Walter Rathenau, AEG heir and minister in the Weimar Republic, fulminated against this "Asiatic horde."¹⁵⁸ As Solzhehnitsyn puts it, German Jews did not welcome them but contributed generously to their upkeep and the "eventual integration" of those who made it through the border into Germany. Jewish migration to cities like Berlin would provide fodder for national socialist propagandists during the '20s and '30s.

The normal method of German Jewish philanthropy meant making sure that the Ostjuden remained in the sealed trains which carried them to the ports of Bremen and Hamburg, where they were put on boats to America. Between 1882 and 1914, millions of Jews crossed Germany on their way to England and the New World. All of them were aided by the Jewish *Hilfsverein*, whose slogan was "German thoroughness and Jewish heart."¹⁵⁹ The refugees were not as sanguine about their treatment as the German Jews were. They complained of being confined in trains for days on end and allowed out only to pass through delousing stations. "We emigrants were herded at the stations, packed in the cars and driven from place to place like cattle...." Not even the great cholera epidemic of 1892 stopped the flow of immigrants through Germany, although it did lead to an increase of medical measures along the way.¹⁶⁰ Sealed trains would soon take on greater meaning as the 20th century progressed.

Before he died in 1904, Herzl learned from Police Chief V. K. Plehve that the Western Jewish financial world was supporting revolution in Russia. One of the key figures in this support was Jacob Schiff, a German Jew who had emigrated to New York.¹⁶¹ Eventually two million Jews emigrated to the United States, and most of them ended up staying in New York City, which became as a result a center of anti-Russian agitation. Schiff became a player in American-Russian relations when he used his influence in the world of finance to back the Japanese and thwart Russian credit during the Russo-Japanese war. He also helped sway the mind of Theodore Roosevelt, whose sympathies were totally on the side of Japan.

Schiff came to New York from Germany and became the head of the Banking firm Kuhn, Loeb & Co. In 1912 "he was known in America as the railroad king, and was in possession of 22,000 miles of track." Schiff took to heart the plight of the Russian Jews and was hostile to Russia until 1917. According to the Jewish Encyclopedia, Schiff "belonged to the most important creditors of both his own and many foreign governments, part of which was the 200 million dollars which he lent to Japan during the Russo-Japanese war of 1904-5. Infuriated at the anti-Semitic politics of the Czarist regime in Russia, he happily supported the bellicose activities of the Japanese. Conversely he also refused to have anything to do with lending money to Russia, and he used his influence to convince other banking firms not to lend money to Russia, while at the same time financing the Jewish "self-defense" groups. Schiff, we know from conversations with his distant relative G. A. Vilenkin, an official in the Russian finance ministry, "admitted that through him money was flowing to Russian revolutionary organizations" and that the "situation was so far advanced" that the aid couldn't be halted.

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Count Sergei Witte tried to borrow money from Schiff but got nowhere. He soon found that he had to deal with Schiff's influence on the president of the United States when Theodore Roosevelt warned Witte not to impose restriction of American citizens traveling in Russia. Roosevelt was referring to American "salesmen" in Russia, without adverting to the fact that the majority of these "salesmen" were in reality Russian Jews who received American citizenship only to return to Russia, often to promote revolutionary activity. As salesmen, they were expected to be allowed to sell whatever they wanted, including the Colt revolvers which ended up in the hands of the students of Odessa during the revolution of 1905. Schiff was nothing if not forthright about his support for revolution, even if he kept the details of his financial support out of the headlines: "If the Czar can't guarantee his own people their Freedoms which are their right, then this will lead to a Revolution and to the creation of a Republic, in which these rights can be attained."⁶² Solzheznitsyn agrees with Haberer in the belief that "the general ardor of the Russian revolutionary movement was doubtless ignited (fanned) by the Jewish revolutionaries."⁶³

Over the course of the first decade of the 20th century, the Jews' revolutionary activity became more overt and more violent. In Krynki the revolutionaries fired on the police from the shtetl plunging the town into anarchy for two full days. "According to local reports, the unrest began when Jews outraged the local Russian residents by using a picture of the Czar for target practice outside of town."⁶⁴ It was becoming increasingly obvious that the Russian revolutionaries needed the Jews as the fuse that would set off the revolution.⁶⁵ (The number of Jews increased with each decade until by the turn of the century, they made up one quarter to one third of the revolutionary movement in Czarist prisons).

Before long, the Russian police began to notice that the revolutionary movement would have been unthinkable without Jewish support. At this point, Jews who made up 5 percent of Russia's population comprised over 25 percent of all political prisoners in Russian prisons and in exile. The historian M. N. Pokrowsky estimated that... "Jews made up from one fourth to one third of the organizational cadres of all revolutionary parties." In 1903 Count Sergei Witte told Herzl that the Jews, who made up 5 percent of Russia's population, were the source of 50 percent of all the revolutionary recruits. G. P. Fedotow wrote "The Jews... were intellectually liberated during the 1880s... in a manner similar to what happened to the Russian intelligencia in the epoch of Peter the Great. They became to a large extent deracinated, international in their understanding of themselves and intellectually active.... They took a leading role in the Russian Revolution, and they also brought about the moral corruption of the Russian revolutionaries."⁶⁶

The Jews saw revolution as a perverse form of assimilation and as the answer to the "burning deracination" which swept over them when the Kahal was abolished and talmudic Judaism was exposed as the essence of benighted superstition. M. Agursky claims that "Participation in the revolutionary movement was in a

certain sense a simpler form of assimilation than the usual form, which required baptism."⁶⁷ Jewish society was saturated with revolutionary ideas. And the intoxication which these ideas fostered was transgenerational. The rich Jeweler from Kiev, Marschak gave his terrorist son complete freedom of action. The brothers Goz came from a wealthy Moscow Jewish family which also included the Wysosky family, millionaires from tea manufacture, whose grandfather gave the social revolutionary party hundreds of thousands of rubles.

Rationalism found its fulfillment in Marxism, which spread like wildfire through the Pale of the Settlement providing a bracing dose of Messianic politics, which provided immediate relief from the depression which followed deracination. Suddenly, in Marxism, Jews had a purpose in life consonant with the lofty calling they derived from the Jewish heritage of Messianic politics going all the way back to Simon bar Kohkba:

The Jews believed... that the Revolution was a step on the way toward the realization of the kingdom of God on earth. Not to condemn the Jews but to praise them, they wrote about the role which Jews played as the leaders of the people's movement for Freedom, Equality and social justice, a leader who was not reticent to bring about the destruction of the current state and social order in order to reach this high goal.... In his book *Die Juden als Rasse und Kulturvolk*, Fritz Kahn claimed that "Moses, 1250 years before Christ, is the first proclamation of human rights in the history of mankind. . . Christ paid for proclaiming this communist manifesto in a capitalistic state with his death,... and then in 1818 the star rose over Bethlehem for the second time. Once again he rises over the roofs of Judea, Karl Marx."⁶⁸

With weapons and subversive literature flooding into the Pale, Vilna, the "Lithuanian Jerusalem," was awash in revolutionary ideas and the wherewithal to carry them out. Weapons plus revolutionary ideas plus pogroms led to the creation of fighting units, known as self-defense groups, in the Pale, especially in Vilna, which in the 19th century became for Russian what the Hague in the 18th century had been for France. The rise in revolutionary consciousness corresponded to the rise in Zionism. In 1897 the Bund was founded in the same year as the First World Zionist Congress was held. Yet Zionism did not provide a safety valve for revolutionary Jewish fervor, as Herzl claimed it would in Germany, because revolutionary Zionists like Jabotinsky felt that revolution had to take place in Russia before the Jews could move to Palestine.

When the revolution finally arrived in 1905, the Jews, especially Jewish students in the south, played a major role in its execution. In October 1905 one of the Zionist synagogues in Odessa became not only the place where the student and worker revolutionaries assembled, it became the place where they picked up their weapons as well. Inspired by the resistance they had witness among the Jews of Gomel, thousands of Jews joined the Odessa defense leagues. Before long they were marching through the town taunting the Russians by saying, "We gave you your God and now we will also give you your Czar." At one point the Jews opened

fire on a crowd of workers. On the following day, a group of patriotic Russian organized a procession carrying icons and portraits of the Czar. They were attacked by the Jews as well. Twenty years later, the revolutionary Semyon Diamantstein admitted that the "an explosive device was thrown into the Orthodox procession to provoke a reaction."¹⁶⁹ In the reaction that followed many Jews were killed. Foreign press reports claimed in what had become predictable fashion that "thousand and tens of thousands of Jews had been murdered and that young girls and children were raped and strangled."¹⁷⁰ But Diamantstein unwittingly corroborated the official reports on the incident which claimed that no women and children were among the slain when he wrote, "The overwhelming majority of the dead and injured Jews belonged to the best, willing to fight, younger element, who were in the self-defense groups. They died in battle, but they didn't give in." What got reported as a pogrom was in reality a revolutionary "battle" in which many Jewish soldiers died.

The police claimed that the Jews were responsible for the riots and the official Senate investigation backed them up in their claim, concluding that "the October riots were clearly provoked by revolutionary activity and ended exclusively as Jewish pogroms [i.e., attacks on Russian Christians], because representatives of this ethnic group were disproportionately involved in the revolutionary movement." Ignoring the evidence available in the official reports, the *Encyclopedia Judaica* claimed that "From their beginning these pogroms were inspired by the government."¹⁷¹

After two years of revolutionary turmoil, the Jewish leaders, who now held the upper hand, were no longer content to strive for equal rights in small increments. They saw themselves on the threshold of victory and no longer felt it was necessary to present themselves as loyal petitioners to the Czar.¹⁷² As a result of this revolutionary activity, by 1907, "the western half of Russian from Beassarabia to Warsaw" was "boiling over with hatred for the Jews, who [were] held as chiefly responsible for all of the troubles there."¹⁷³

As in France during the same period, the Jews in Russia inexorably took control of the national mind and culture. "The brain of the nation," wrote W. Schulgin in the 1920s, "was in Jewish hands and it became business as usual to think in Jewish categories.... In spite of all of the restrictions, the Jews... controlled the mind of the Russian people."¹⁷⁴

In October of 1905, the Czar tried to mollify the Jews by granting them new rights at the beginning of the Duma monarchy under Prime Minister P. A. Stolypin. The Duma monarchy was in many ways the Russian imitation of the Glorious Revolution. As in France, the English idea of controlled revolution could not sink roots into Russian soil. The Czar's concessions were ridiculed by the press which was seen as controlled by the Jews. Witte considered the press "Jewish" or "half-Jewish," a fact which the representative Purischkevich confirmed when he referred to the press section of the Duma as "our Jewish Pale of the Settlement."¹⁷⁵

D. I. Pichno, who had spent 25 years with the newspaper *Kiewljanin* felt that the press constantly belittled the efforts of Stolypin and the Czar because "The Jews... have committed themselves to the Russian revolution..... Serious Russian society understood that the press was a power in moments like this, but they had no power over it, because that power was in the hands of their enemies, who across Russia spoke in their name and had to be read. There were no other organs." Andrei Belyj had similar things to say about the press. It was controlled by Jewish writers who were "alienated from this culture.... Just take a look at the list of the employees of the newspapers and magazines in Russia. Who are the music and literature critics? You'll find only Jewish names on the list.... The overwhelming majority of the Jewish critics are completely alienated from Russian art, and write in an Esperanto jargon and terrorize every attempt to enrich or deepen the Russian language."⁷⁶

Even an enemy of the Czar and a devoted revolutionary like Jabotinsky warned that "nothing good" would come from "the progressive magazines, which are kept going by Jewish money and run by Jewish writers...not for Russian politics or for the Jews." The government's reform measures were caught between the Jewish papers which "proposed the insufferable Talmud of democracy" and the right-wing papers, which could barely . . . keep their heads above water, but which accused Stolypin of favoring the Jews. All the while, Jewish influence increased. The number of Jews living outside the Pale of the Settlement increased year by year, and the chairs at the universities were invariably held by "Jews, social revolutionaries or social democrats."⁷⁷ The best indication of Jewish prosperity under the Czars was demographic; over the course of a century, the Jewish population under the Russian crown rose from 820,000 to over five million, even though 1.5 million emigrated.⁷⁸

In September 1911, P. A. Stolypin, the Russian prime minister who had been accused of favoring the Jews because he had worked so hard for Jewish rights was assassinated by a Jew. D. G. Bogrov, the assassin, had been raised in an atmosphere of burning hatred for the Czarist regime. The Jewish animus against the Czar became apparent when Bogrov's father said he was proud of his son. Bogrov later claimed that he really wanted to murder the Czar but was afraid that that act "would have set off a witchhunt against the Jews and would have led to a limitation of our rights." M. Menshikov, who had reproached Stolypin for conceding too much to the Jews when he was alive, mourned his passing. "Our great statesman, the best leader we have had for a century and a half—murdered! And the murderer was a Jew! Doesn't he have any shame? How could he dare to shoot the prime minister of Russia?"⁷⁹

The murder set off panic among Kiev's Jews, but the government which had been accused of fomenting pogroms in the past made sure there were no disturbances in the wake of Stolypin's death. There was, however, widespread horror and indignation, especially against the Jews. "After Stolypin was murdered," wrote W. Rosanow in December 1912, "I ceased to have any feelings toward the Jews. Would

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a Russian have dared to murder Rothschild or one of their leaders?"⁸⁰ When the Duma looked into the murder they were accused of anti-Semitism. "Why didn't the Octobrists suppress the fact that Stolypin's murderer was a Jew?" Representative Nisselowich wondered. The fact that they didn't smack of anti-Semitism. When Solzhenitsyn brought up the fact that Bogrov was a Jew 70 years later in his novel *August 1914* (part of the cycle known as *The Red Wheel*), he was accused of anti-Semitism as well. "Why did I mention the fact that Stolypin's murderer was a Jew.... The fact that I didn't suppress that fact was proof of anti-Semitism."

Stolypin was the only politician who could have kept Russia out of the war which finally broke over Europe three years later in August 1914. With him gone, Russia plunged down the path leading to defeat and revolutionary chaos, followed by the iron heel of Bolshevism and the inevitable reaction against it at the hands of Germany's National Socialists. The murder of Stolypin led to Russia's defeat in the war, which led to the rise of Bolshevism, which led to the German reaction, under which the Jews suffered terribly for Bogrov's crime and that of the other revolutionary Jews.

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The Redemption of the South and the NAACP

The Jews . . . have already leaped en masse upon the millions of liberated Negroes and have already taken a grip upon them in their, the Jews' own way, by means of their sempiternal "gold pursuit" and by taking advantage of the inexperience and vices of the exploited tribe.....the Negroes have been liberated from the slave owners, but that will not last because Jews, of whom there are so many in the world, will jump at this new little victim.

Fyodor Dostoyevsky on Reconstruction, 1877¹

By 1905 the Redemption of the South was complete. As a literary commemoration of that fact, Thomas Dixon wrote a novel trilogy expounding the South's position. The most famous novel of the trilogy was *The Clansman: an Historical Romance of the Ku Klux Klan*, in which Dixon portrayed in fictional form the South's rebellion against Reconstruction, and, to use the title of the film based on it which appeared 10 years later, "The Birth of a Nation." The dictum that generals always fight the last war applied to Dixon's novel as well. By focusing on a war which had been won 28 years in the past, namely the South's successful overthrow of Reconstruction, Dixon created a myth which allowed his readers to ignore the form of Yankee imperialism which the South faced in 1905, namely, financial and industrial exploitation. The key to this settlement, which allowed both mystification and accommodation, was racism, in particular the "scientific" racism that was making dramatic cultural inroads in the now Anglophile WASP North in the aftermath of the triumph of Darwinism in England.

The odium surrounding racism has become so all-pervasive that it is worth taking a moment to understand just what it is and what it is not. What it is not is religion. And so to transpose the American racial argument back to its origins in European anti-Semitism, recourse to racism meant that Christianity had been superseded and that baptism could have no real effect in changing the biological substratum which determined human behavior, or what Dixon referred to as "the Leopard's Spots." Dixon took that phrase as the title of one of the other novels in his trilogy on the South. In that "Romance of the White Man's Burden," Dixon expounded upon his belief that biology trumped religion in every instance. By choosing biological determinism over religion, Dixon ingratiated himself with the northern industrialists, who, quite rightly, saw in Darwinism a covert justification of capitalism. In doing this, Dixon all but guaranteed that the arbiters of culture in the North would do nothing to oppose his vision of the new South. Dixon was posturing defiantly in front of the corpse of an enemy that had already been defeated, namely the zealots of the transcendentalist/abolitionist stripe, while at the same time distracting the attention of his readers from the enemy currently occupying their country, namely, the northern industrialists who promoted things

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like child labor and enslaved lower class Southern whites in ways undreamt of by the defenders of chattel slavery. In doing this, Dixon also cut the nerve of reform and social amelioration because if behavior was a function of the immutable characteristics of race no reform was possible because, to use the terms of his argument, the leopard was unable to change his spots. Dixon's recourse to biological determinism, as manifested in race, as the ultimate explicator of human behavior destroyed any possibility of understanding revolution or its roots in the Puritan/Yankee culture of the North. In his analysis of Dixon's *Clansman*, Richard Weaver cites Dixon's claim that the Southerner is "an ultraconservative, and the last man on earth to become a revolutionist,"² but he fails to point out that the main character of *The Clansman*, who joins the Klan to save Southern culture announces at the end of the novel that he has become a "revolutionist" too. Dixon's racism turns the South's victory over Reconstruction into a pyrrhic victory because in order to defeat the Yankees, the Southerners had to become revolutionaries themselves.

In order to accomplish this, Dixon has to change the terms of the debate. Lincoln is the first figure in Dixon's novel to undergo this change. Instead of portraying Lincoln as a Republican, which is to say as an American Jacobin and the heir of the European revolutionary tradition, which is how the South portrayed him before the war, Dixon portrays Lincoln as a racist, i.e., a good person. Lincoln, according to Dixon, believes "that there is a physical difference between the white and black races which will forever forbid their living together on terms of political and social equality. If such be attempted, one must go to the wall."³ "No more insane blunder," Lincoln continues,

could now be made than any further attempt to use these Negro troops. There can be no such thing as restoring this Union to its basis of fraternal peace with armed Negroes, wearing the uniform of this Nation, tramping over the South and rousing the basest passion of the freedmen and their former masters.⁴

America, according to Dixon's Lincoln, is a white man's country:

there is no room for distinct races of white men in America, much less for two distinct races of whites and blacks. We can have no inferior servile class, peon or peasant. We must assimilate or expel. The American is a citizen king or nothing. I can conceive of no greater calamity than the assimilation of the Negro into our social and political life as our equal. A mulatto citizenship would be too dear a price to pay for emancipation.⁵

Race-mixing of the sort that will inevitably follow from the defeat of the South will lead to the destruction of the American character, which is based on the innate biological characteristics of the white race. Therefore, in order to save the republic, Lincoln sees it as his duty to deport the Negroes living in the United States to some American colony in the tropics:

"If the Negro were not here would we allow him to land?" the President went on, as if talking to himself. "The duty to exclude carries the right to expel. Within 20 years we can peacefully colonize the Negro in the tropics and give him our lan-

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guage, literature, religion and system of government under conditions in which he can rise to the full measure of manhood. This he can never do here. It was the fear of the black tragedy behind emancipation that led the South into the insanity of secession. We can never attain the ideal Union our fathers dreamed, with millions of an alien, inferior race among us, whose assimilation is neither possible nor desirable. The Nation cannot now exist half white and half black, any more than it could exist half slave and half free... God never meant that the Negro should leave his habitat or the white man invade his home."⁶

Had Lincoln lived, according to Dixon's reading of American history, he would have brought about reconciliation in America after the war by expelling the nation's Negroes and establishing whiteness as the basis of the nation's identity. This plan was thwarted by Lincoln's assassination, which was carried out, according to Dixon, by a revolutionary cabal led by Congressman Austin Stoneman, Dixon's disguised portrait of Thaddeus Stevens. In the introduction to his book, Dixon tells us that

The chaos of blind passion that followed Lincoln's assassination is inconceivable today. The Revolution it produced in our Government, and the bold attempt of Thaddeus Stevens to Africanise ten great states of the American Union, read now like tales from "The Arabian Nights."⁷

Dixon leaves no doubt that "the master hand [which] has organized a conspiracy in Congress to crush the President"⁸ belonged to Austin Stoneman. He also leaves no doubt in the reader's mind about the political course which Stoneman was determined to pursue. "Stoneman," Dixon writes, "is a revolutionary." He was "In temperament a fanatic, in impulse a born revolutionist; the word conservatism was to him as a red rag to a bull."⁹ Stoneman admits as much to Lincoln's successor: "We, too, are revolutionists and you are our executive. The Constitution sustained and protected slavery. It was 'a league with death and a covenant with hell,' and our flag 'a polluted rag.'"¹⁰

Stoneman is part of a cabal that wants to enslave the South and turn it into a "second Poland." As one despairing Southerner puts it: "My son, we are now in the hands of the revolutionists, army sutlers, contractors, and adventurers. The Nation will touch the lowest tide-mud of its degradation within the next few years. No man can predict the end."¹¹ The revolutionary plan is to destroy the South: "Blot every Southern state from the map. Strip every rebel of property and citizenship, and send them into exile beggared and infamous outcasts."¹² In order to accomplish his plan, Stoneman needs to confiscate the property of the white southerners and redistribute it to the Negroes. "The one thing on which the success of my plan absolutely depends is the confiscation of the millions of acres of land owned by the white people of the South and its division among the Negroes and those who fought and suffered in this war."¹³

Stoneman will accomplish his plan by turning Negroes into revolutionaries. The Negro is the avant garde of Revolution which will begin in the South but will

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soon spread to the North. Once Stoneman "had the South where he wanted it, he would turn and ram Negro suffrage and Negro equality down the throats of the reluctant North."⁴ The "ship of state" was

in the hands of revolutionists who had boarded her in the storm stress of a civic convulsion, but among them swarmed the pirate captains of the boldest criminals who ever figured in the story of a nation.⁵

The "Black Plague of Reconstruction" was the result of a conspiracy among revolutionaries who "threw to the winds the last scruple of decency" and had "organized a conspiracy" that would solve the race problem by creating a situation in which "the Negro shall rule the land of his bondage."⁶

Stoneman's "experiment" is an early form of social engineering. "We have the printing press, railroad, and telegraph—a revolution in human affairs," Stoneman explains. "This experiment is going to be made. It is in the book of Fate."⁷ At another point, Stoneman describes his plan to destroy southern culture as "a cold-blooded scientific experiment." Stoneman plans "to give the Black Man one turn at the Wheel of Life. It is an act of just retribution."⁸

In putting the words "just retribution" into Stoneman's mouth, Dixon reintroduces morality into his story, something that is always a problematic issue. The main question at this point is whether social engineering of the sort that Stoneman is proposing, i.e., the political manipulation of environment and culture, is stronger than race. Dixon thinks not, because

The breed to which the Southern white man belongs has conquered every foot of soil on this earth their feet have pressed for a thousand years. A handful of them hold in subjection three hundred million in India. Place a dozen of them in the heart of Africa, and they will rule the continent unless you kill them.⁹

But in order to thwart Stoneman's plan the Southerners have to bestir themselves, which implies of course, moral effort on their part. In fact, the whole plot revolves around the moral outrage which is generated when a black man attempts to molest a white woman. She and her mother thwart his plan by committing suicide. "The suicide of Mrs. Lenoir and her daughter," Weaver tells us, "who leap hand-in-hand from a precipice after the latter has been violated by a Negro, was based on an actual occurrence in the vicinity."²⁰

Moral outrage demands a moral response. Negroes belong to a "lower order of animals"²¹ who lust after white women. The Southerner, Dixon tells us, was "the last man on earth to become a revolutionist. All his traits were against it. His genius for command, the deep sense of duty and honour, his hospitality, his deathless love of home, his supreme constancy and sense of civic duty, all combined to make him ultraconservative."²² However, the vision of the black hand on the white woman's throat changed all that and roused the Southerner to a pitch of "righteous indignation." The only thing which can overcome the aversion which Ben Cameron's father has toward "lawlessness and disorder" and the conspiracies which bring "exile or death," is the spectre of "a black hand on a white woman's throat."²³

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Confronted with that challenge, the South joined forces under the leadership of the great Scotch-Irish leader Nathan Bedford Forrest and became a nation of "revolutionists." Ben Cameron hears the call and joins Forrest's new organization, the Ku Klux Klan, but in doing so he proclaims, "I am a revolutionist."²⁴ The reader's confusion is compounded further when he is forced to wade through the mixed metaphors Dixon uses to describe the rebirth of the South which the Klan brought about.

A gale of chivalrous passion and high action, contagious and intoxicating, swept the white race. The moral, mental, and physical earthquake which followed the first assault on one of their daughters revealed the unity of the racial life of the people. Within the span of a week they had lived a century.²⁵

Dixon invokes images of racial fate and moral indignation, of revolution and the middle ages, as well as images of race and the cross: "I raise the ancient symbol of an unconquered race of men... the Fiery Cross of Old Scotland's Hills!"²⁶ Like mixed metaphors in general, the conflation of race and cross is calculated to produce emotional affect more than careful analysis. The one thing Dixon does not explain is how all of these images fit together into some coherent understanding of man's nature and how the men of the South called upon the stores of tradition and personal courage to thwart Stoneman's attempt to destroy them.

At another point, Dixon refers to the birth of the Klan under Forrest as "the resistless movement of a race, not of any man or leader of men,"²⁷ which of course turns it into something like the migratory instincts of lemmings and deprives it of whatever moral significance it might have had. When Ben Cameron informs Elsie Stoneman "That I am a successful revolutionist," the reader isn't sure whether this is good news or bad, or whether it carries no moral meaning whatsoever, even if he is quick to add "—that Civilisation has been saved, and the South redeemed from shame."²⁸ If the South had to rouse itself under the leadership of Nathan Bedford Forrest to throw off the yoke of northern tyranny, then it would be worth praising them for their efforts. But if men like Ben Cameron were simply puppets of "the resistless movement of race," then it's not clear why we should be interested in their story, any more than we should cheer on a snake in the process of shedding an old skin, even if that biological process could be construed as a metaphor for higher moral effort.

Dixon, in other words, gives us no way to make sense of the dichotomies he proposes in his novel. Before the reader is more than a few chapters into his book, Dixon's theory runs into trouble. Dixon needs to explain how a white man can become a revolutionary. If the real issue is race, how can someone who is white be evil? If behavior is a function of biological determinism, how can a white man be a revolutionary? Or, to view the whole issue in another way, why should we care one way or the other? If Negroes can't help being bad, how can we hold them accountable for their actions? Dixon can't have it both ways. He can't have both moral indignation and biological determinism as the engine driving the same novel.

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As in the above-mentioned instance, Dixon introduces sex as the *deus ex machina* which saves him from the incoherence of his own world view. Dixon saves the appearances of his racial theory by introducing the idea of sexual corruption. Austin Stoneman, the Yankee revolutionary, has been corrupted by his colored mistress, Lydia Brown, who is portrayed as “a mulatto, a woman of extraordinary animal beauty and the fiery temper of a leopardess.”²⁹ Once again, we are back to the leopard’s spots, and racism has been preserved as the universal explicator of human behavior.

This also explains how racial purity can re-assert itself in Stoneman’s daughter, even though she flows from biological stock that has obviously been corrupted. Elsie Stoneman’s father may have been corrupted “by a strange brown woman of sinister animal beauty and the restless eyes of a leopardess,”³⁰ but there is hope. Race will triumph over politics, because Elsie Stoneman has good Scotch Covenantan blood in her veins:

The heritage of centuries of heroic blood from the martyrs of old Scotland began to flash its inspiration from the past. Her heart beat with the unconscious life of men and women who had stood in the stocks, and walked in chains to the stake with songs on their lips.³¹

This forms the basis of Elsie’s appeal to President Andrew Johnson, Lincoln’s successor: “Mr. President, you are a native Carolinian—you are of Scotch Covenantan blood. You are of my own people of the great past, whose tears and sufferings are our common glory and birthright.”³²

Sexuality provides the crucial link between moral indignation and the biological determinism which robs it of any meaning. Stoneman, the Puritan, was corrupted by the high-yaller vampire. Sexual contact between the races leads to contamination. The higher races are corrupted and their standards of behavior are lowered, as Stoneman ruefully admits at the end of the novel:

My will alone forged the chains of Negro rule. Three forces moved me—party success, a vicious woman, and the quenchless desire for personal vengeance. When I first fell victim to the wiles of the yellow vampire who kept my house, I dreamed of lifting her to my level. And when I felt myself sinking into the black abyss of animalism, I, whose soul had learned the pathway of the stars and held high converse with the great spirits of the ages.³³

At every turn in the book’s plot, we find confusion of the moral and the biological. America is great because of the purity of its racial stock:

We are great because of the genius of the race of pioneer white freemen who settled this continent, dared the might of kings, and made a wilderness the home of Freedom. Our future depends on the purity of this racial stock. The grant of the ballot to these millions of semi-savages and the riot of debauchery which has followed are crimes against human progress.³⁴

Dixon tries to square this circle by implying that somehow the white race, unlike Stoneman’s high yaller mistress, is genetically moral. This, of course, implies

that the Negro race is genetically immoral. But if human behavior is a function of biological determinism, then there is no morality at all, and if that's the case, there is no room for moral indignation when the black hand reaches out for the white woman's throat. The more we ponder Dixon's prose, the more our confusion deepens.

No more curious or sinister figure ever cast a shadow across the history of a great nation than did this mulatto woman in the most corrupt hour of American life. The grim old man who looked into her sleek tawny face and followed her catlike eyes was steadily gripping the nation by the throat. Did he aim to make this woman the arbiter of its social life, and her ethics the limits of its moral laws?³⁵

When it comes to thwarting Stoneman's schemes, race trumps individual morality. But if this is the case, then why did Stoneman succumb to the mulatto vampire in the first place? And if race trumps morality why do we need to fear a lower race imposing its "moral laws" on a higher race? In fact, if race trumps morality why are we talking about "moral laws" at all? In the end all we are left with the incoherence of Dixon's novel. If there is a moral reason for Stoneman's downfall (even if he succumbed to the wiles of the high-yaller vampire), then this undermines Dixon's theory of racial and biological determinism. If there is a racial reason, then morals are irrelevant, and so is race for that matter.

Weaver claims that "These three novels must be remembered for their influence in molding the mind of the time.... The general reception accorded *The Leopard's Spots* was the first indication that the South might yet win the ideological battle."³⁶ Yet, Weaver also admitted that the South failed to produce its own Aquinas or Burke, an apologist capable of defending the South and its way of life against the Northern radicals and their revolutionary fervor.

Since the fundamental fact of Southern life was the Negro, Southern apologists were drawn first to the Bible to justify slavery. When slavery was abolished and the South lost the war, this form of apologetics was no longer necessary. Apologists for the Southern way of life then abandoned religion and embraced "scientific" racism as the next best defense of their way of life. "Scientific" racism, however, was no more intellectually respectable than proof-texting the Bible was in finding a justification for slavery.

The South's intellectual failure, however, did not mean that it could not come up with a way to overthrow the Reconstruction regime imposed upon it in the aftermath of the Civil War. Unable to come up with a coherent explanation of the relationship between biology and morality, the South attempted to resolve the issue by recourse to *force majeure*, which in this context meant lynching. Mississippi's Governor Vardaman warned that if it were necessary, every Negro in the state would be lynched to maintain white supremacy.³⁷ Pfeifer argues that

Lynching in postbellum America was an aspect of a larger cultural war over the nature of criminal justice waged between rural and working-class supporters of "rough justice" and middle class due-process advocates.³⁸

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According to this argument,

Lynchers failed to assimilate conceptions of an abstract, rational, detached, and antiseptic legal process that urban middle-class reformers wrote into statutes, particularly those pertaining to capital punishment, and that state appellate courts increasingly enshrined in rulings pertaining to legal procedure in capital case.... Mobs were impatient with the inevitable delays of legal process and disdainful of the alleged leniency of legal solutions and the seeming distance of a newly professionalized and bureaucratized criminal justice apparatus. They instead enforced racial and class goals through ritualized, community based punishment. Postbellum mobs did not respond to an absence of law but rather to a style of criminal justice that was careful and deliberative, ostensibly impersonal and neutral, in which the rights of the defendant, the reform of the criminal and humanitarian considerations were factored in beyond the punitive demands of communal opinion.... To rough-justice advocates, real justice was lodged in the community. It was administered face-to-face with a measure of retribution that matched the offense, and it sought to "preserve order," that is, to uphold the hierarchical prerogatives of the dominant residents of the locality.³⁹

Lynching was a function of failed authority. After the South lost the war, the North went out of its way to de-legitimize all of its institutions, all of which, including the institution of slavery, were derived from and legitimized by the constitution of the United States. When the North imposed Reconstruction and racial equality on the South, they failed to establish the legitimacy of the new regime. As a result the South, more than any other section of the country, was prone to take the law into its own hands. The Civil War, followed by Reconstruction,

marked a turning point in Lynching violence across the United States. The war upset prevailing economic, social, racial, legal and constitutional orders. It precipitated racial leveling, centralization of state authority, and the ascendancy of the North's dynamic industrial and agricultural capitalism.⁴⁰

Unable to accept the legitimacy of the regime which the Union army sought to impose by force, the South resorted to lynching to restore what they considered a legitimate social order, which is to say one legitimized by the consent of the white people of the South. As a result,

In the late 1860s and 1870s a vast wave of homicidal violence swept the South as whites, often through paramilitary organizations such as the Ku Klux Klan and the Knights of the White Camelia, which in southern Louisiana reclaimed political power from enfranchised African American men.... After "Redemption" and the return of power of conservative white southern state governments in the 1870s, lynching remained a valuable device for sustenance of white power and the periodic crises of a continuously contested racial order. White elites in Cotton Belt areas such as the river valleys of north central and northwestern Louisiana allowed formal legal agencies to languish in favor of extralegal violence to punish black resistance and criminality.⁴¹

The New Orleans *Picayune* defended the lynching of 11 Sicilians in March 1890 as an example of the popular sovereignty guaranteed by the Constitution:

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"Yesterday the people of this city rose in wrath and indignation at the corruption and perversion of the machinery to which was delegated the administration of justice. They did not overwhelm and sweep away the officials, but brushing them aside, they took in their own hands, the sword of justice, and they did not lay it down until they had executed vengeance upon the criminals whom the corrupt ministers had excused and set free."⁴²

Just as slavery and abolitionism created the dialectic of history in the antebellum South, lynching and the anti-lynching organizations which sprang up in the North after the Redemption of the South provided the historical dialectic for the postbellum years. Lynching was one more manifestation of the vicious circle which came into being in the South in the wake of the Nat Turner rebellion. Oppression led to resistance, and resistance, egged on by northern "reformers" who were perceived as revolutionaries, led to further oppression.

In the wake of the Civil War, however, that dialectic now operated in a different way. Now northern radicals had unhindered access to the South and could use their control of the media to stir up the Negroes in a way that would have been impossible during the time of Nat Turner. The result was an increase in northern agitation, which only exacerbated the cultural climate which led to the rise of lynching as a form of social control in the first place. After the war, northern agitation led to lynching, and retaliatory lynching led to more northern agitation.

One of the prime agencies of northern agitation was the National Association for the Advancement of Colored People, a New York organization that was founded in reaction to a lynching in Springfield, Illinois in 1908. One of the founders of the NAACP was Oswald Garrison Villard, grandson of William Lloyd Garrison. Villard's father was a German revolutionary and came to the United States after the Revolution of 1848 failed. Ottilie Assing met Villard's mother and admired his grandfather as "the veteran apostle of liberty, whose country is the world and whose countrymen all mankind."⁴³

The NAACP inherited the revolutionary mantle from both the abolitionists and the German '48ers. No one epitomized this legacy better than Oswald Garrison Villard, one of the founders of the NAACP. On February 12, 1909, the centenary of Lincoln's birth, Villard called "upon all believers in democracy to join in a national conference for the discussion of present evils, the voicing of protests and the renewal of the struggle for civil and political liberty."⁴⁴ In lynching, the Negro issue was joined once again. The circumstances had changed, but the dialectic, *mutatis mutandis*, remained the same. The abolitionists brought about Reconstruction, which in turn begat Redemption, which in turn begat Lynching, which in turn brought the grandchildren of the abolitionists back into the fray with the creation of the NAACP.

The NAACP got its revolutionary pedigree from other sources as well. The 1908 race riot in Springfield, Illinois angered William English Walling, a white Southerner and social worker, and his Russian-Jewish wife, Anna Strunsky, a

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revolutionary who had been imprisoned by the Czar. In 1908 Anna Strunsky, declared that "America's treatment of the Negro was even worse than Russia's treatment of its Jewish minority."⁴⁵

The founding of the NAACP marked the beginning of Jewish influence on American life. It also marked the beginning of what would come to be known as the Black-Jewish Alliance. It also marked the beginning of the new form of revolutionary activity that would characterize almost the entire 20th century in America. At the beginning of that alliance, Jews, largely German Jews, joined with the descendants of America's home-grown revolutionary movement, as manifested best in the person of Oswald Garrison Villard, and together they would spend the next 60 years trying, in John Brown's words, to carry the war into "Africa," i.e., turn the Negro into a revolutionary. Anna Strunsky represented the beginning of what would become one of the main sources of revolutionary activity in America, namely, Russian Jews who fled the crackdown on revolutionary activity in Russia following the assassination of Czar Alexander II in 1881. But in 1909, when the NAACP was founded, Strunsky was the exception. The main source of funding for the NAACP came from German Jews. According to Heimrich,

The New York-based German Jewish aristocracy played a crucial role in the early Black-Jewish Alliance. Names such as Jacob Schiff, Felix Warburg, Isaac Seligman, and James Loeb were often the financial might behind many of the seminal endeavors to address the plight of blacks in this country, including the Urban League and the NAACP. Philanthropist Julius Rosenwald would make a huge contribution toward educating Southern black children, and other German Jews, such as Louis Marshall, Jacob Schiff and Joel Spingarn also made important contributions on the legislative and legal fronts. In the next generation or two, Jews with immigrant Eastern European, and often labor-left backgrounds, would take these German Jews' place at the forefront of the black-Jewish partnership.⁴⁶

If we're talking about the NAACP, the term partnership is misleading if by it we mean collaboration between Jews and Negroes as equals. The NAACP was a Jewish organization, run by a board with no black representatives. To disguise this fact, the most visible member of the NAACP was a Harvard educated mulatto by the name of W. E. B. Du Bois. Given the ethnic make-up of the organization, it is not surprising that before long it was accused of paternalism in dealing with the Negro. Harold Cruse would level even stronger charges in 1967 when he accused the Jewish elite of creating organizations like the NAACP as a way "to fight anti-Semitism by remote control."⁴⁷

The NAACP was created around the same time that other Jewish organizations were coming into existence to fight anti-Semitism in Russia. The American Jewish Committee came into existence three years before the NAACP in 1906 largely as a result of the Kishinev pogrom in Russia. In 1913, B'nai B'rith created the Anti-Defamation League to fight anti-Semitism in the United States.

In many ways the term “Black-Jewish Alliance” is deceptive, especially when it is applied to the NAACP. Du Bois was a product of Harvard and the German university system of the late 19th century which idolized Hegel and had born its first political fruit in the Revolution of 1848. A covert Marxist for his entire life, Du Bois waited until he was in his nineties to join the Communist Party. In his early writings Du Bois shared Marx’s suspicions of the Jews as economic exploiters. In *The Souls of Black Folk*, published in 1903, Du Bois claimed that the “defense of deception and flattery or cajoling and lying which the Jews of the Middle Ages used left its stamp on their character for centuries.”⁴⁸ Du Bois’s claim upset Jacob Schiff, Rabbi Stephen Wise, and other Jewish leaders, but not enough to cause them to withdraw their financial support from the NAACP, which supported Du Bois as editor of its magazine *The Crisis*. Once Du Bois became editor of *The Crisis* he no longer made statements criticizing Jews.

The Spingarn brothers, Joel and Arthur, arrived at the NAACP in 1911 in the middle of a power struggle between Du Bois and Villard. The issue was revolution. Should the Negro be told to confine his efforts within the framework of the nation’s laws? The man who epitomized the conservative approach was Booker T. Washington. After his arrival at the NAACP, Joel Spingarn allied himself with Du Bois and began urging armed resistance among the nation’s Negroes, a stand that appalled Villard. In 1913, Spingarn

incurred Villard’s wrath by counseling Baltimore Negroes not to confine the means of securing their rights to peaceful methods. Negroes heard Spingarn refer to the black man standing at his cabin door with shotgun in hand as a means of protecting what was rightfully his—a statement that one New Jersey Negro leader found appalling.⁴⁹

After listening to Spingarn’s rabble-rousing speech, *The Quincy (Illinois) Herald*, concluded that “he wishes to seize the US Arsenal and be a John Brown the second.”⁵⁰ Spingarn, like Du Bois, considered not the southern racists but Booker T. Washington as their main enemy, and gave speech after speech in which he “asked his black audiences to abandon Washington’s gradualism for the more militant program of the NAACP and to switch their allegiance to Du Bois as the symbol of blacks’ ideals and ambitions.”⁵¹ Villard felt that Spingarn was an irresponsible “firebrand” who would create a reaction among Negroes, who supported Washington. The NAACP was vulnerable to counterattacks in the Negro press, which often referred to it as a “white” organization. The internal split over gradualist versus revolutionary tactics eventually led to a “public altercation after Spingarn arose with his usual unrelenting candor and ‘coolly’ disputed Villard’s advice that Negroes use only peaceful means to secure their rights.”⁵²

In 1914 Spingarn succeeded in ousting Villard, replacing him as NAACP chairman. The issue was violence. Villard felt that Negro protest should remain within the law. Spingarn argued for violent insurrection. Eventually, “Spingarn

and Du Bois went on to dominate the NAACP and shape the direction of the civil rights struggle for the next 20 years, giving it a decidedly more militant tone.⁷³ Once Spingarn became chairman of the NAACP he spent the greater part of 1914 and 1915 promoting what he termed "the new abolitionism." Preaching violent insurrection among Negroes and attacking Booker T. Washington were two sides of the same coin, and Spingarn engaged in both. Spingarn implored "black audiences to demand their rights in language that was sometimes so harsh that some thought he was advocating violence."⁷⁴ He also "openly declared that Booker T. Washington's accommodationist stance and popularity within the black community posed the single greatest threat to black advancement and the growth of the NAACP."⁷⁵ Like Lenin, Spingarn felt that things had to get worse before they would get better. Spingarn knew that, rather than end violence and lynching, these early manifestation of black power might temporarily increase it but pursued the revolutionary course nonetheless.

In pondering the collapse of what he terms the "Black-Jewish Alliance" that began with the founding of the NAACP, Murray Friedman gives the following analysis of Jewish motivation:

Jews did not just organize for their own defense; they also rallied to the defense of blacks, who faced even greater terrors. Why did Jews do so? Possibly it was because, as a pariah people themselves, they easily identified with another group of even more oppressed outsiders. They were no doubt also encouraged by the implicit moral imperatives of Judaism.⁷⁶

If so, the concrete expression of the "moral imperatives of Judaism" as manifested by the NAACP under Joel Spingarn's leadership was 1) spreading revolution, which led to more lynching, and 2) the destruction of any Negro leader not acceptable to the Jewish leadership of the NAACP. W. E. B. Du Bois's first job with the NAACP was the destruction of Booker T. Washington, who had emerged as America's premier Negro leader after he had articulated a philosophy of race relations known as the Atlanta Compromise, based on his famous address at the Atlanta Exposition of 1895.

At the beginning of 1911, Washington considered W. E. B. Du Bois and the NAACP his mortal enemy in the battle over control of the Negro mind in America. By the end of 1911, however, "a note of unprecedented harmony came to dominate the relations between the NAACP and Washington's forces."⁷⁷ What happened in between has come to be known as "the Ulrich Affair." On a business trip to New York City in mid-March 1911, Washington was attacked by "a big German" by the name of Henry Albert Ulrich, who accused Washington of making improper advances to his "wife," as well as "peep[ing] into the flat between the shade and the window sill."⁷⁸ When Ulrich found Washington "looking through the keyhole"⁷⁹ of another apartment in the same building, he chased him into the street and beat him so severely that Washington was treated for injuries at a local hospital.

On the following day, Washington filed charges of felonious assault against Ulrich, but by then the newspapers had picked up the story, and Washington, the

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leading black figure in America, was now associated with voyeurism and the fatal sin of sexual attraction to white women.

The initial reaction to the Ulrich Affair was an overwhelming outpouring of support for Washington, including letters from then President Taft and Woodrow Wilson, as well as virtually unanimous support in the black press. Washington was aided in this regard by the fact that Ulrich had abandoned his wife in New Jersey. The woman Washington had addressed in New York was Ulrich's mistress, a woman married to a Spaniard by the name of Alvarez. In mounting his defense, however, Washington gave the impression that he was more interested in avoiding bad press and preserving his image than in confronting his accuser and getting at the truth. The legal strategy backfired on Washington. Washington's lawyers continued to postpone the case hoping the bad publicity would go away, but the postponements caused even Washington's friends to become impatient. One newspaper opined

that Negroes were entitled to know whether the man who claimed to speak for them was really innocent of "questionable intentions in being in that 'free and easy' section of New York at that time of night." This reference to the unsavory reputation of the neighborhood in which Washington was assaulted merely put into print rumors that had been widely circulated ever since the occurrence.⁶⁰

The defenders of southern Redemption had a field day with the reports. Thomas E. Watson, who would soon come to national fame and a political career in Washington as a defender of racial segregation in the South, claimed that Washington, like all Negroes, was the slave of "his inherited appetites" when it came to white women. It was the "recrudescence of nigger" which led Washington inexorably "to the white woman's bed-room door." The fact that people like Woodrow Wilson had "SENT BOOGER WASHINGTON A MESSAGE OF CONDOLENCE AND CONFIDENCE WHEN THAT COON WAS CAUGHT AT A WHITE WOMAN'S BEDROOM DOOR AND WAS DESERVEDLY BEATEN FOR IT"⁶¹ only made matters worse.

Sensing that Washington had been fatally weakened by bad publicity, Oswald Villard used the Ulrich incident to forge an *entente cordiale* between the NAACP and the Washington forces, but before the year was out, Villard was ousted by Du Bois and the Spingarns, and hostilities resumed on both sides. The fact that NAACP attempted to capitalize on the sentiments of people like Tom Watson gave further evidence that their intent was revolution not amelioration.

Matters went from bad to worse when Ulrich, as a result of these tactics, won an acquittal. At this point, Washington felt that he had been compromised by the whole affair, confessing in private that his "unfortunate experience in New York and the events which followed it had left him in rather collapsed condition." Gatewood claims that Washington "never fully recovered from the psychological and physical strain" before his death in 1915.⁶²

As a result, he was willing to make peace with the NAACP, which then pressed its advantage by undermining his gradualist stance among the Negroes and using

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Du Bois to promote a radicalism more in line with the thinking of the Spingarn brothers and their Jewish backers.

The idea that the NAACP was promoting a Jewish-Black Alliance becomes even less tenable when one considers that organization's attitude toward Marcus Garvey. After spending years discrediting Booker T. Washington, Du Bois moved on to his second job: the destruction of Marcus Garvey. After Washington's death, both Du Bois and Garvey saw each other as potential allies. Garvey, however, began to have second thoughts when he visited NAACP headquarters in 1917 and saw "so many white faces."⁶³ After the ouster of Villard, the Spingarn brothers consolidated their control over the NAACP and turned it into what their historian calls "a closed corporation."⁶⁴ The fact that the NAACP's central office exercised such tight control of the branch offices "meant essentially that a few New York administrators determined NAACP policy on a nationwide scale."⁶⁵ That in turn meant that the NAACP was vulnerable to counterattack from black organizations and grassroots black leaders like Garvey, who portrayed it as essentially a closed corporation controlled by Jews. Du Bois's job at the NAACP was to de-legitimize any Negro leader whom the New York German Jewish elite found unacceptable. By the mid-1920s, it had become apparent to Marcus Garvey that Du Bois was, in his words, "a white man's nigger."⁶⁶

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Chapter Seventeen

The Leo Frank Trial

On April 26, 1913, Mary Phagan was found dead in the basement of the National Pencil Factory in Atlanta, Georgia. Mary Phagan was a pretty, busty 14-year-old pencil factory employee and the object of unwanted attention from the factory manager, Leo Frank, head of the local B'nai B'rith Lodge. Eventually Frank was indicted for her murder. At the time of the Leo Frank case there was next to no anti-Semitism in the South. Jews were perceived as people of the book. Up until the time of the Leo Frank case, the most famous instance of anti-Semitism in the South was perpetrated by a Yankee. On December 17, 1862, General Ulysses S. Grant, writing from his headquarters in Holly Springs, Mississippi, announced that "the Jews, as a class violating every regulation of trade established by the Treasury Department and also departmental order, are hereby expelled from the department within 24 hours from the receipt of this order." The North could hardly accuse the South of anti-Semitism because no official in the North had a rank as high as the one which Judah P. Benjamin, Jefferson Davis's right-hand man, held during the period of the Confederacy. After the war Jewish peddlers made their way down South, but, in spite of their often sharp business practices, there weren't enough of them to provoke anti-Semitism. Besides, when it came to racial issues, the South had other more pressing problems.

Racial prejudice in the South was a black and white issue. The Frank trial took place at a time when the South's redemption from reconstruction was an accomplished fact. Lynching was, if anything, on the wane in 1913, and the citizens of the state of Georgia were eager to prove their allegiance to the rule of law. In this regard, most Georgians viewed the Frank proceedings with a sense of pride, as showing how far they had come from their recent troubled past. In spite of the volatile material at the heart of the case—the rape and murder of a 14-year-old girl—no one had been lynched—not even the Negro watchman Jim Conley—before the case went to trial. If anything, the Frank trial showed lack of prejudice when it indicted Frank over the pencil company's Negro watchman, Jim Conley.

Once the trial began, Leo Frank's character, specifically his sexual morals became the central issue. Female employees testified that Frank often entered their dressing room and favored them with unwanted attention that included kissing and fondling. A newspaper boy who was a friend of Mary Phagan testified that she had been pursued by Frank and was afraid to be alone with him, as she was on the last day of her life when she went to his office to pick up her paycheck. On that Saturday in April, the city of Atlanta was preparing for a parade commemorating its Civil War veterans, and the pencil factory's office was empty except for Frank and Phagan, a fact Frank would have known when he told Phagan to come in and pick up her pay. Phagan's salary for a week's work at a machine which put erasers on pencils was \$1.20.

The Leo Frank case put Atlanta's Jews on trial because they chose to close ranks around Frank even though four Jews were on the panel which indicted him. But the Frank trial also put the new south on trial. The boosters at the local chamber of commerce may have benefited financially from the new southern economy, but the average to poor man in Georgia wasn't particularly happy about the fact that the South had been turned into the cheap labor pool for northern industrialists because it was his daughters who ended up working in their factories. The fact that cheap labor in the South meant child labor made a bad situation even worse. When the sexual exploitation of child labor was added to the mix, the sullen South reached the limit of its patience and demanded an expeditious trial. The southern ruling class which was trying to ingratiate itself with the northern industrialists by offering the malnourished children of Atlanta as cheap labor knew that justice delayed in this instance was an open invitation to a return to the rule of lynch law.

Leo Frank and his lawyers, however, went to trial blithely unaware of the real dynamics that informed the case. When Leo Dorsey, the state prosecutor called a witness who claimed that he saw Frank engage in an act of sexual perversion with a local prostitute, the defense attorneys woke up to the fact that everyone, including most importantly the jury, felt that Leo Frank's character was on trial. The fact that they refused to question Frank and let him clear the air on his own character, a move which would subject him to cross-examination of the sort they tacitly admitted would harm his case, only confirmed the character issue as central in everyone's mind. When Frank finally did take the stand he talked for hours about the ins and outs of the pencil business, further alienating his southern audience by giving the impression that he was a totally callous and self-absorbed alien who viewed the girls who worked for him as nothing more than the robots who ran his machines. If the girls were robots, the Georgians reasoned, why couldn't the more attractive girls, like Mary Phagan, be seen as sexual robots as well?

II

Realizing that their strategy was in deep trouble, Frank's lawyers decided to play the race card. Luther Z. Rosser, one of Frank's attorneys, called Jim Conley to the stand and tried his best to entrap the Negro in his own testimony. When that failed, he resorted to naked race-baiting, which took two forms. In the first instance, Rosser claimed that the only reason that Frank had been indicted was because of his race, implying that the South was a hotbed of anti-Semitism. "Gentlemen," Rosser told the court, "take a look at this spectacle if you can. Here is a Jewish boy from the North. He is unacquainted with the South. He came here alone and without friends, and he stood alone. He is defenseless and helpless...."² Frank's other attorney Reuben R. Arnold was, if anything, even franker about the accusations the defense attorneys now leveled against the state of Georgia. "I tell everybody, all within the hearing of my voice, that if Frank hadn't been a Jew he never would have been prosecuted. I am asking my kind of people to give this man fair play. Before I'd do a Jew injustice, I'd want my throat cut from ear to ear."³

The defense then moved to the other prong of its race strategy, its attack on Jim Conley in particular and all Negroes in general as unreliable and incapable of being trusted. Pandering to the lowest anti-Black sentiments in the South, Luther Rosser told the jury that "Conley is a plain, beastly, drunken, filthy, lying nigger with a spreading nose through which probably tons of cocaine have been sniffed."⁴

"They got a dirty, black Negro," Rosser continued, "and in order to give impetus to his testimony they had a barber cut his hair and shave him, and they gave him a bath. They took rags from his back and he came in here like a slicked onion. They tried to make him look like a respectable negro."⁵

Rosser and Arnold's strategy was predicated upon a fundamental rule of the South. If a disputed issue comes down to the word of a white man versus the word of a Negro, the nod always goes to the white man. Neither Rosser nor Arnold, however, seemed aware that they had undermined their own case by playing up the fact that Frank was a Jew. If he were a member of an alien race from New York, a section of the United States that had been traditionally hostile to the South, it was not clear that he fulfilled the Southerner's criterion of whiteness. Beyond that, Rosser and Arnold failed to understand that in calling the citizens of Georgia anti-Semites, the defense insulted the very group they needed to persuade. Was the jury supposed to feel that they were somehow above the accusations of anti-Semitism leveled against their fellow Georgians when the jury knew full well that it was nothing more than a randomly chosen sample of that citizenry?

Dorsey, the state's attorney, jumped on an even more glaring inconsistency. If the state's case was motivated by prejudice, why would they ignore a suspect as tempting as the Negro Jim Conley and go after someone whose Jewishness had been irrelevant until the defense raised it as an issue?

"Gentlemen," the state's attorney asked the jury, "do you think that I, or that these detectives, are actuated by prejudice? Would we as sworn officers of the law have sought to hang Leo Frank on account of his race and religion and passed up Jim Conley, a Negro? Prejudice?"⁶

Dorsey reminded the jury that it was the defense which brought up the issue of prejudice in the first case. His rebuttal then "all but obliterated the defense's accusation" and exposed "the cry of anti-Semitism [as] a deliberate ploy to salvage a losing case."⁷ A short peroration on Jewish leaders which included praise of Benjamin Disraeli and Judah P. Benjamin, allowed Dorsey to take the high ground and announce to a jury that was already sensitive to the idea that northern capital had unlimited rights over the south, that all men were equal when they stood before the bar of justice.

Having demolished the charge of anti-Semitism, Dorsey could then probe the inconsistencies in the defense's case. "What business did this man have going into those dressing rooms?" Dorsey wondered, resurrecting the moral issue that the defense had been so eager to dodge.⁸ Oney underscores the shocking nature of the charges leveled against Frank's character and the effect they would have on a jury in Georgia in 1913:

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To accuse Frank of attempted rape and murder was bad enough, but to imply that due to some unspecified physical abnormality he had tried to perform what most Atlantans would have considered an act of perversion and what Georgia law regarded as the capital offense of oral sodomy was devastating.⁹

There were other issues that argued for the truthfulness of Conley's testimony. The defense attorneys tried to discredit Conley's claim that Frank told him he would never go to jail for the crime because he had rich relatives in New York. "Why should I hang?" Frank allegedly told Conley, "I have wealthy people in Brooklyn?" How, Dorsey wondered, did an ignorant Negro like Conley know that Brooklyn existed in the first place and that Frank had wealthy relatives there, and that "they had \$20,000 in cool cash out at interest" if Frank hadn't mentioned that fact to him?¹⁰ How was it that the note which Frank claimed Conley wrote said, "the Negro did it," when Conley would have said, "the Negro done it"?¹¹

As Dorsey bore down on the defense's case, his words began to have their effect on the people in the court room. Both Frank's wife and mother burst into tears. (At another point Frank's mother stood up and called Dorsey "a Christian dog," putting another nail in her son's coffin.)¹² Even Atlanta's pro-Frank newspaper, *The Georgian*, claimed that Dorsey's summation speech to the jury was a "a white hot philippic, the greatest ever heard in a criminal court in the South."¹³

Unaware of the fact that their racial strategy was alienating the very jury they needed to persuade, Frank's defense attorneys continued to invoke racial prejudice without understanding that Frank's failure to confront the Negro's attack on his character condemned him in the eyes of the jury because "never in the history of the Anglo-Saxon race, never in the history of the African race in America, did an ignorant filthy Negro accuse a white man of a crime and that man decline to face him."¹⁴ Knowing that he couldn't deal with the issue of Frank's sexual morals directly and fearing that his race-baiting tactics had failed, Defense Attorney Arnold in desperation called for a mistrial.

The plea for a mistrial was based on Arnold's claim that "the behavior of the spectators throughout this trial has been disgraceful."¹⁵ That claim was based on the fact that the judge, reacting to the fact that the temperature in the courtroom had reached 91 degrees at the height of the Atlanta summer in the days before air conditioning, ordered the courtroom's windows opened, exposing the proceedings to the scrutiny of the spectators who had assembled in the square in front of the courthouse. The charge of jury intimidation would gain a life of its own as it became embellished by subsequent news accounts ("Kill the Jew or we'll kill you," the most famous line, was totally apocryphal and made up by the press as part of a campaign to exonerate Frank.)¹⁶ Eventually, those claims made their way into the deliberations of Oliver Wendell Holmes, when the Frank appeal was heard by the U.S. Supreme Court. However, no one who was at the trial substantiated the claim.

In the end, the defense strategy failed miserably, and Frank was found guilty of murder and sentenced to death. The guilty verdict made Leo Dorsey, who was

carried on the shoulders of three men through the crowd of 5,000 which had assembled to hear the verdict, a local hero. Dorsey would go on to run for political office based on his conviction of Frank. The people of Georgia felt that the Frank case had vindicated the legitimacy of their state's institutions. Frank had had his day in court. No one had resorted to lynch law. Justice had been served.

The guilty verdict, however, had the exact opposite effect on Atlanta's Jews, who began to talk about Frank as the American Dreyfus and banded together to do whatever was necessary to overturn his conviction. Frank was found guilty during one of the greatest waves of Jewish migration since the flight from Egypt. Beginning with the assassination of Czar Alexander II and continuing in light of the publicity which flowed from a series of pogroms that the Jews claimed were orchestrated by the czarist government, millions of Russian Jews fled, via ports like Hamburg, to the United States and congregated in places like the lower east side of Manhattan. This huge influx of Russian Jews arrived at a time when the German Jews who had arrived during the middle of the 19th century had achieved unprecedented political power largely because of their influence over publishing, Broadway, and the fledgling motion picture industry. Taken together, all of these factors contributed to a situation in which American Jews were prone to see an anomalous American incident like the Frank case as part of a larger European pattern of anti-Semitism of the sort that had created the Dreyfus incident in France and the pogroms in Russia, and that made them determined to do something about it.

The first indication of what was to come had already happened in Atlanta during the early days of the trial. Upset by what they considered the unfair coverage of the trial in *The Georgian*, the Jews put editorial pressure on the paper by withdrawing their advertising. The other papers in Atlanta, *The Journal* and *The Constitution*, "paid no attention to the demands of the Jews,"¹⁷ but they were locally owned. *The Georgian* was owned by William Randolph Hearst, and soon pressure was brought to bear in New York, where Jewish influence was much stronger than it was in Atlanta. Gradually, Hearst succumbed to the pressure and when he did the editorials in *The Georgian* began to take a definite pro-Frank stance. In order to placate the Jews, *The Georgian* created a columnist whose only beat was the Frank trial. That columnist, who was identified only as "the Old Police Reporter," was unfailingly sympathetic to Frank and, before long, the machinations of his Jewish backers.¹⁸

The Georgian would remain determinedly pro-Frank throughout the trial, something that other papers began to notice. Writing in the *American Mercury*, Herbert Asbury, who had worked for the *Georgian* during the Frank trial, admitted that "Although evidence was constantly piling up against [Frank], toward the end we worked as hard trying to prove his innocence and build up sentiment for him and against the Negro, Jim Conley."¹⁹ Reacting to pressure from Hearst in New York, who was in turn reacting to pressure from Atlanta's Jews, *The Georgian* opined that it was

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"the present Grand Jury's DUTY to indict Conley without further ado!"²⁰ When the Grand Jury did not indict Conley, *The Georgian* ignored the fact that several Jews were on the panel, even though that fact constituted a "stunning victory" for the prosecutor.²¹

Shortly after their complaints reached his ears, Hearst arrived in Atlanta, where he met with the city's rich Jews and the newly elected governor of the state John Slaton. Slaton, in addition to having been elected to the highest office in the state, was also a member of the same law firm as Frank's lawyers, a fact which raised questions of conflict of interest which became harder to avoid as the clamor to get Slaton to pardon Frank became greater. Before long, the ramifications of the case became clear for the citizens of Georgia. At issue was the rule of law and whether the law applied to all of Georgia's citizens regardless of their race or wealth or connections. Having suffered through the manipulation of the political process as a form of covert Yankee-inspired social engineering during the Reconstruction era, the South had used the Klan and lynching to restore popular sovereignty. Now with that era safely in the past, Georgians prided themselves on their return to the judicial process, only to be denounced by the nation's press as bigots because they had convicted a Jew in a trial that everyone in attendance had considered fair and above board. To the average Georgian, the fact that the state had not railroaded Jim Conley or the fact that a mob hadn't lynched him was a sign that Georgia's legal system had conquered prejudice. Now the national press was attacking Georgia for a prejudice which it never knew it had, namely, anti-Semitism, and ignoring all of the evidence that the trial had amassed to testify for their belief in the rule of law and the fairness of the proceedings. The Georgians were in effect being called anti-Semitic bigots because they had given Leo Frank a fair trial and not succumbed to the special pleading of the northern newspapers, most of which were owned by Jews.

After Frank was found guilty and sentenced to die on October 10, 1913, Judge Roan went out of his way to assure him that "I have tried to see that you had a fair trial for the offense for which you were indicted." The people of Georgia may have agreed with Judge Roan, but the Jews were convinced that Frank was the victim of an anti-Semitic conspiracy, and it was this view which got trumpeted throughout the northern press.

Once the full fury of the northern press became apparent in the aftermath of Frank's conviction, it became clear that the Jews were going to create the very anti-Semitism they wanted to avoid as the Frank case took on a life of its own as the test case for the moral legitimacy of the New South. Who had more power, Atlantans began to wonder, the state of Georgia, and by extension the people who appointed its judges and representatives, or the *New York Times* and all of the other Jewish owned newspapers who were demanding Frank's acquittal and then his pardon?

III

Atlanta's Jews were appalled by the verdict and saw it as a personal attack on their community, even though until that time there had been no evidence of

anti-Semitism in Atlanta. Rabbi David Marx, heretofore leader of Atlanta's assimilationist minded synagogue, decided to make the Frank case his personal cause. Marx headed for New York, where he planned to elicit support from the heads of organized American Jewry. In a letter to one potential supporter, Marx claimed that the Frank case was "without doubt an American 'Dreyfus' case" because "the evidence against Frank is purely prejudice and perjury. The feeling against the Damned Jew is so bitter that the jury was intimidated and feared for their lives, which undoubtedly would have been in danger had any other verdict been rendered."²²

While in New York, Marx met with Adolph S. Ochs, publisher of the *New York Times* and that profession's most powerful Jew. Marx was not going to have an easy time selling the Frank case to Ochs, who had the reputation of being a "non-Jewish Jew" who "will have nothing to do with any Jewish movement."²³ Ochs had rejected an invitation to join the board of the newly formed American Jewish Committee and had sworn that the *New York Times* would never become "a Jewish newspaper."²⁴ By the end of their meeting, all the zealous rabbi could elicit from Ochs was a promise to look into the matter. In fulfilling his promise, Ochs got a report from the Atlanta stringer for the *Times*, informing him that it would be a mistake to support Frank, not just for Ochs and the *Times* but for Frank himself, who would bear the brunt of the backlash. In fact, the stringer said, "that the worst thing for him that could happen would be for Jews to rally to him as Jews."²⁵ Ultimately, Ochs made the mistake of ignoring this advice, and as the stringer indicated Frank paid the ultimate price for that mistake.

Marx had an easier sell before him when he met with Louis Marshall, president of the American Jewish Committee. Unlike Ochs, Marshall was an openly Jewish advocate who had spent the past ten years fighting anti-Semitism. In 1911 he had persuaded the United States to abrogate a treaty with Russia which prevented "American Jews from freely conducting business in Russia."²⁶ That that business involved selling revolvers to Jewish revolutionaries went unmentioned by the AJC and the American press. Marshall agreed with Marx and felt that the Frank case met the criteria for AJC involvement, but he feared open advocacy of the case might backfire, especially in Georgia, and create more anti-Semitism, which would, in turn, make overturning the verdict impossible. According to Marshall, "any action that is taken must emanate from non-Jewish sources."²⁷ This meant creating front groups and giving the impression that the newspapers which orchestrated the campaign were reporting on a groundswell of popular opinion. Marshall proposed working behind the scenes to change Atlantans' thinking. "There is only one way of dealing with this matter," he wrote to another AJC board member, "and that is in a quiet unobtrusive manner to bring influence to bear on the Southern press [to create] a wholesome public opinion which will free this unfortunate young man from the terrible judgment which rests against him."²⁸

By the end of September, articles began appearing in papers like Cincinnati's *American Israelite*, claiming that "Frank's religion precluded a fair trial.... The

man was convicted at the dictates of a mob, the jury and judge fearing for their lives.”²⁹ This, of course, was precisely what Marshall did not want to happen, and it brought about precisely the reaction which Marshall feared. Stung by claims in the press, the jury responded by saying that it had not been influenced much less intimidated by the crowd which had gathered outside the court house. The jury felt compelled to repudiate false reports which had appeared in the press. The buggy salesman Henslee denied explicitly Samuel Aron’s claim that he told the Atlanta Elks Club: “I’m glad they indicted the God damned Jew.”³⁰ The claim was preposterous, Henslee claimed, because the Elks had many Jewish members. Monroe S. Woodward, an Atlanta hardware store salesman who had served on the jury testified that “I did not at any time, while a juror, hear any applause except such as occurred in open court, and which was heard by the judge and attorneys in the case.... There was never any applause or cheering inside or outside of the court within my knowledge while the case was being considered.”³¹ Accounts of mob intimidation in the press followed by the vehement denials by those who were actually there as participants confirmed the idea in the mind of Georgians that the Frank case was a contest between big northern interests controlled by Jews and the common man, who still had faith in the American legal system.

States Attorney Leo Dorsey articulated these sentiments when he argued in court against the new trial that the newspapers were proposing, claiming that another trial would be an attack on the people of Georgia. “If,” Dorsey argued, “the verdict of guilty against Leo Frank is set aside upon such trivial grounds as the convicted man’s lawyers recite in their motion, it will justify very largely the contempt in which people are beginning to hold their courts and the administration of their laws.”³²

Dorsey went on to claim that the Jews were willing to slander the entire state of Georgia in order to overturn Frank’s conviction. Dorsey maintained that race had nothing to do with Frank’s conviction: “The people were not aroused against Leo M. Frank because he is a Jew but because he is a criminal of the worst type. In the name of the Gentiles of Atlanta, I declare that when the counsel for the defense charges the jury with bias and charges Atlantans with intimidating the jury with a display of mob spirit, they are slandering the citizenship of the entire community.”³³ Moved by Dorsey’s argument, the judge denied the motion for a new trial.

On November 8, 1913, eight days after the motion for a new trial was denied, Jacob Schiff and the board of the American Jewish Committee met at Temple Emanu-El in New York to discuss their next move. Louis Marshall again warned that any expression of Jewish solidarity which gave the impression that the Jews were determined to get Frank off the hook no matter what would only create the very anti-Semitism their organization strove to avoid. Marshall’s caveat, however, was no match for Jacob Schiff, the most powerful Jew in America, who argued for the AJC’s open involvement in the Frank case. In the end a compromise of sorts was reached, and the AJC agreed to support Frank’s case by manipulating public

opinion from behind the scenes. The AJC voted to retain Albert Lasker, head of a Chicago public relations firm who had established famous brands such as Budweiser beer and Quaker Oats, to undermine the legitimacy of the Frank verdict and orchestrate public opinion to get it overturned.

None of the Jews involved in the compromise leading to the approval of this campaign seems to have considered the dangers it involved, especially for Leo Frank, whose life hung in the balance. Even the open publicity campaign which Marshall feared posed fewer dangers. A backlash against Jewish support for Frank had begun to manifest itself—and not just in Georgia. Even in New York, the capital of the Jewish publishing industry, there was no mystery to what was going on if the *New York Sun* could run headlines like, “Jews fight to save Leo Frank.”³⁴ If it could be shown that the Jews were working behind the scenes to orchestrate this sort of feeling, the reaction would be that much worse, and Marshall’s fears that the very anti-Semitism which they opposed would become a very ugly reality.

Ultimately all of the dire predictions of the Jews became self-fulfilling prophecies. In response to the attack on the state of Georgia, its citizens and its institutions, “Prejudice did finally develop against Frank and against the Jews. But Frank’s friends were responsible for this anti-Semitic spirit.... The supposed solidarity of the Jews for Frank, even if he was guilty, caused a Gentile solidarity against him.”³⁵

Cruse claims that the Frank case revealed that even if Jews experienced discrimination it had no economic consequences. And that fact called the significance of the Black-Jewish Alliance into question. In his view, “It was the crucial disparity between the economic status of blacks and Jews that qualified the meaning of any alleged social significance of the Black-Jewish Alliance.”³⁶ “Black marginality” and “Jewish marginality,” far from being “two sides of the coin of racial prejudice” were totally different phenomena because they had no economic common denominator. This double standard would go on to have far-reaching consequences, but its existence emerged for the first time in the Frank case.

By late fall of 1913, Albert B. Lasker had not only agreed to orchestrate the publicity campaign to exonerate Frank, he had contributed \$1000 of his own money to the cause and had raised equal amounts from his father and fellow Chicagoan Julius Rosenwald, the chairman of Sears Roebuck and Company. At around the same time Adolph Ochs had overcome his scruples about using his paper as a vehicle for Jewish advocacy and had committed the *New York Times* to Frank’s cause as well. From that moment until the time of Frank’s death, the *Times* devoted front-page coverage to every aspect of the story.

The conspiracy to exonerate Frank got into trouble almost immediately, which is not surprising considering the methods it had chosen to use. As one of his first acts, Lasker hired the famous detective William Burns, a celebrity of rock star stature in his day, who in turn set himself up in Atlanta’s most expensive hotel and announced that he was going to get to the bottom of the case and solve a mystery

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which the courts of Georgia had already resolved. "I am in the Frank case to the finish," Burns announced after his arrival in March 1914.³⁷ Instead of informing Burns that the jury had already rendered its verdict, the Hearst paper in Atlanta went along with this publicity stunt and announced in a front page headline: "Detective promises Decisive Probe."³⁸

In the meantime, Albert Lasker, the man who had paid Burns his \$4,500 retainer fee, had, seemingly independently, come up with the slogan which would do for Leo Frank what Lasker had done for Quaker Oats and Budweiser Beer. The phrase, "The Truth is on the March," began appearing in articles on Frank across the country and from the lips of Frank himself, who included the phrase in just about all of the interviews he granted from his jail cell.³⁹

"A rallying cry had been born"⁴⁰ and it looked as if it were making inroads in Atlanta itself, when one of the locally owned papers, *The Journal* reversed its previous position and came out for a new trial. Appearances in this instance were deceptive. The publicity campaign may have caused the defection of one paper, but it mobilized the opposition further by bringing another paper into the battle on the side of the Georgians. *The Jeffersonian* had nowhere near the circulation of the *Journal* when the Frank case began, but the *Journal* didn't have an editor like Tom Watson, who turned out to be a genius in articulating the resentment which the common man in Georgia felt over the Frank case and the heavy-handed interference of the Jews which provoked it. For 11 months, Watson had ignored the Frank trial in the pages of the *Jeffersonian*, which up until that time had distinguished itself by running a series attacking the Catholic Church, in which Editor Watson referred to the pope as "a fat dago."⁴¹ The defection of the *Journal* had brought Watson into the fight, and Watson was outraged at Yankee Jewish meddling in the Georgia legal system and determined to ask the questions which the other papers had pointedly ignored.

"Who is paying for all this?" Watson wondered when William Burns, the world's highest paid detective showed up in Atlanta. The spike in circulation that *The Jeffersonian* enjoyed in the wake of Watson's entry into the Frank case indicated that many other Georgians had similar questions on their minds. "Does a Jew expect extraordinary favors and immunities because of his race?"⁴² Again Watson seemed not only capable but willing to articulate the questions on everyone's mind.

"Is it wise," Watson continued, "for the Jews to risk the good name and the popularity of the whole race in the extraordinary, extra-judicial and utterly unprecedented methods that are being worked to save this decadent offshoot of a great people."⁴³

There no indication that the Jews who were bent on orchestrating Frank's pardon were aware of Tom Watson at this stage of the game, nor is there any indication that they would have heeded his warnings if they were. With the machinery of public relations firmly behind their cause and with hitherto hostile newspapers

now calling for a new trial, victory seemed within the grasp of the Frank camp. In the meantime, Lasker and his associates were counting the cost for final victory. On April 20, Lasker came up with another \$5,000 for the cause, and estimating that a total of \$20,000 would be needed for victory, Lasker wrote what Oney calls “the cordial equivalent of a shakedown letter”³⁴ to Louis Wiley, the business manager of the *New York Times*, informing him that “New York ought to give at least \$10,000, and much more.... Will you please get the ball in motion and raise the maximum amount you can?”³⁵ On April 22, Wiley complied with Lasker’s demand by writing a letter—on *New York Times* stationery—to Jacob Schiff asking for the rest of the money, prompting Oney to opine that “by the date Wiley wrote Schiff, the *Times* had clearly crossed the boundary between journalism and advocacy.”³⁶

Tom Watson had surmised as much from his vantage point in Georgia. The state of Georgia was now on the receiving end of undeserved “Nation-Wide Abuse,”³⁷ as he phrase it in one *Jeffersonian* headline, and the main culprit in this campaign was the *New York Times* under the leadership of Adolph Ochs, who serves as “a most useful servant of the Wall Street interests, runs a Tory paper in New York, whose chief end in life seems to be to uphold all the atrocities of Special Privilege and all the monstrous demands of Big Money.”³⁸

Favorable press coverage was, however, only the tip of the iceberg when it came to the conspiracy to exonerate Frank. Most of the money in that campaign was going to Detective Burns, who was using it to bribe witnesses to recant the testimony they had given under oath. The Jewish plot to exonerate Frank blew up in the faces of the wealthy Jews who were orchestrating it when accusations of bribery began appearing in the *Jeffersonian*. “How much longer,” Watson asked in the April 23 edition of *The Jeffersonian*, “will the people of Atlanta endure the lawless doings of William J. Burns? What right does this sham detective have to tamper with the witnesses that told the truth on Leo Frank, that foul degenerate who murdered little Mary Phagan?”³⁹ Watson concluded that “This man Burns richly deserves a coat of tar and feathers, plus a ride on a fence-rail. He has been engineering a campaign of systematic lies tending to blacken this state and tending to provoke an outbreak of popular indignation.”⁴⁰

Popular indignation did in fact break out in Marietta, Mary Phagan’s hometown, when Burns and his assistant Dan Lehon showed up, ostensibly to bribe other witnesses. Recognizing Burn’s face from newspaper photos, Robert E. Lee Howell attacked him on the street. A crowd quickly formed and soon cries of “Lynch Him!” filled the air, forcing “the great detective,” according to Watson’s account, to run “through several dark alleys as fast as his legs would carry him.”⁴¹ Even the normally hostile *New York Times* was forced to admit that “outside influence” had become the crucial issue in the Frank case. According to the report in the *Times*, “Bob Howell’s hand, which slapped Burns in the face, struck fire out of all Georgia. In a dramatic way, it focused attention on a growing opinion that money and ‘outside influence’ were being used to save a rich man from punishment for the murder of a working girl.”⁴²

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The issue of outside influence went from bad to worse when subsequent events showed that Tom Watson was also right when he leveled charges of bribery against Burns. Burns was using the money of Lasker and Schiff and other wealthy Jews to bribe witnesses to recant their testimony. On April 27, Rev. C. B. Ragsdale “retracted his statement that he had overheard Jim Conley confess to Mary Phagan’s murder, asserting that an unnamed Burns agent had paid him to make the claim.”⁵³ Watson felt vindicated by the revelation, but the full extent of Burns’ largesse with Jewish money was just beginning to emerge.

Eventually the state became involved in an inquiry into Burns’ activity since his arrival in Atlanta. After State Attorney Dorsey put Burns on the stand, the famous detective admitted that he had “spirited Annie Maude Carter out of Atlanta, making it impossible for state’s officers to question her.”⁵⁴ Burns also admitted that he had promised one witness a job as a Pullman porter. Burns coupled that promise with the threat “that if he did not renounce his assertion regarding the superintendent’s allegedly suspicious behavior on the day of the murder, ‘the Jews’ would get him.”⁵⁵ Dorsey then went to work on “the half-dozen retractions the defense had secured from factory girls who at the trial had sworn to Frank’s moral turpitude,”⁵⁶ discovering that one of Burns’ agents posed as an author and promised to share his commission with Carrie Smith if she were willing to sign an affidavit repudiating testimony damaging to Frank’s case.

Eventually Burns and his associates were convicted of suborning witnesses and Burns had to close his office when the Atlanta City Council revoked his license. Even though Dorsey was never able to trace Burns’ money to Lasker and Schiff, Burns’ testimony did “irretrievable damage” (Herbert Haas’s words to Lasker) to Frank’s cause.⁵⁷

Even though it came close to being named as a co-conspirator in the case, the *New York Times* did not back off. It continued to find fault with Georgia and its legal system, giving further credence, if that was needed, to Tom Watson’s charge of “outside interference.”⁵⁸ When Judge Hill denied the extraordinary motion for a new trial, the *Times* fulminated once again that “The trial of Leo M. Frank in Atlanta for the murder of Mary Phagan was from the beginning about everything that a murder trial ought not to be. Judge Hill of the superior court denied the extraordinary motion for a new trial, yet it is impossible to feel that the first trial was fair.”⁵⁹

The Burns debacle and the fact that Rabbi Marx had also been implicated in a bribery scheme caused a new eruption of discord among the councils of New York Jewry. “I have been disgusted at the farcical methods to which Burns has resorted,” the American Jewish Committee’s Louis Marshall wrote the *NYT*’s Louis Wiley. “Every one of his acts has been a burlesque upon modern detective ideas. It is deplorable that a case so meritorious as that of Frank should have been brought to this point of destruction by such ridiculous methods.”⁶⁰

"I am afraid," Samuel Untermyer, Marshall's law partner, concluded, contemplating the indictments that were sure to be handed down against Burns and Lehon, "the whole business has been terribly botched."⁶¹

All of these revelations, of course, meant vindication for Tom Watson, who could crow 'I told you so' and have the common man of Georgia nod in solemn agreement.

As troubling as the "outside influence" issue had been, it was not over when Burns had been exposed as the agent of as yet anonymous Jewish backers. The same forces that gave Burns the money he needed to bribe witnesses could now exert their influence on the governor of the state, a man who had always been involved in a flagrant conflict of interest. "There isn't a right-thinking man of us," Watson wrote, "who does not feel troubled because of Governor Slaton's connection with the lawyers of the defense."⁶²

On October 14, 1914, the Georgia Supreme Court upheld Judge Benjamin Hill's motion denying Frank a new trial. The world of subsidized journalistic fantasy could enflame public opinion, but it was gaining no purchase on the mind of the judiciary. The Supreme Court claimed "There was no abuse of discretion on the part of the trial judge in refusing to grant a new trial, nor was there any error in overruling the motion on any of the grounds set out therein."⁶³ Nor did it know of any

provision in the constitution of the United States or of this state . . . which gives an accused person the right to disregard the rules of procedure in a state and demand that he shall move in his own way and be granted absolute freedom because of an irregularity (if there is one) in receiving the verdict.⁶⁴

Undeterred by either the Georgia Supreme Court ruling or the failure of their agent to bribe the witnesses in the Frank case, the Jewish campaign to exonerate Frank turned to what had always been their strong suit, orchestrating favorable publicity. To accomplish this end, Lasker tapped Christopher Powell Connolly, an Irish-Catholic journalist from Butte, Montana, to write Frank's story. Connolly was given unlimited access to the prisoner and his legal defense team, and Frank considered him his Zola, whose book *J'accuse* had cleared Dreyfus's name. It was Connolly who first launched the famous "Kill the Jew or we'll kill you" quote, but he introduced it in a way that was unverifiable, absolving himself of any accountability while at the same time insinuating the idea into an already inflamed public mind. "On the last day I was in Atlanta," Connolly wrote, "I went to the office of one of Frank's lawyers to say good-by. The telephone rang. 'If they don't hang that Jew, we'll hang you,' came the message."⁶⁵ From Connolly's pen the famous phrase entered the public mind as if it had been shouted by the mob at an intimidated jury, long after the jury itself had denied that this ever happened. At Connolly's hand, the man whom the prosecution had portrayed as a pervert and child molester became a "shy nervous intellectual."⁶⁶ Unlike the Burns scheme, Lasker picked a winner in Connolly. The *Collier's* article had its desired effect by introducing the Frank case to the entire nation.

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"Outside the state of Georgia," Albert Lasker wrote, "the press of the United States, including the leading papers of every city in the South are editorially agitating public sentiment for the unfortunate Frank. Daily, hundreds of papers are editorially crying out that Frank's execution would amount to judicial murder."⁶⁷ The New York papers, most significantly, William Randolph Hearst's flagship, the *Journal* (following in the footsteps of his Atlanta property) took the lead in pleading the case for the condemned man. "If Frank's life is saved," wrote Arthur Brisbane, "Frank will owe [it] not least to any one of the lawyers you have paid so liberally but to W. R. Hearst, a man of real power and of a kindness of heart that is not appreciated."⁶⁸

The *Collier's* article coupled with sympathetic treatment in the Hearst papers and the *New York Times* had the desired effect: "Outside of Georgia, the perception that the state and its citizens were involved in an anti-Semitic persecution of an innocent man became universal."⁶⁹ Inside Georgia, however, the opposite was true. Largely as a result of the work of Tom Watson, Georgians came to see the Frank case as an attack on their state and their way of life that was being orchestrated by the rich Jews who owned the northern press and were using it as a weapon against the South. "Never before in the history of this country," Watson wrote on December 4, 1914,

has any convicted criminal been given the freedom of the daily papers that Frank has enjoyed..... Simultaneously, with the appearance of this stuff in the Georgia papers, it appears in the northern papers which are owned by rich Jews. *The Baltimore Sun*, owned by the Abells, the *New York World*, owned by the Pulitzers, the *Times* owned by Ochs seem to receive Frank's statement by telegraph at the same time that he hands out copy to the dailies in Georgia.

Watson was quick to point out the hypocrisy of the press accounts. Normally, the North criticized the South for its treatment of the Negro. However, groups like the NAACP and other racial watchdogs of the North were silent when Frank's defense team launched into racial tirades which described Jim Conley as a cocaine-sniffing nigger, whose testimony couldn't be trusted because the man giving it was black. Apparently this type of racial slur was acceptable if it was used to get an acquittal for a Jew. Watson was quick to point out other forms of hypocrisy as well:

In the Frank case, the great point emphasized by the Jewish papers is that the main witness against Frank was a Negro!.. It seems that Negroes are good enough to hold office, sleep in our beds, eat at our tables, marry our daughters, and mongrelize the Anglo-Saxon race, but are not good enough to bear testimony against a rich Jew!⁷⁰

Watson was not alone in feeling this way. The circulation figures of *The Jeffersonian* proved that he was adept in formulating the issues in ways that articulated the frustrations which the common man felt in this case. But it wasn't just the common man who was incensed at coverage of the Frank case in the northern press. Thomas Loyless, editor of the *Augusta Chronicle* accused the *Times* and Adolph

Ochs of slandering the people of Georgia by making it appear “that Frank’s race or religion had anything whatsoever to do with his conviction.”⁷¹ In mid-January, former Georgia Governor Joseph Brown wondered aloud on the pages of the *Augusta Chronicle*, “Are we to understand that anybody except a Jew can be punished for a crime?”⁷² Brown’s statement was a sign that the lines were hardening. It was now Georgia versus the World.

Georgians who thought that Frank deserved a new trial were seen as traitors. As the *Kansas City Star’s* McDonald had observed, “The managing editor, associate editor, city editor, assistant city editor and court reporter of an Atlanta newspaper said to me they knew Frank was entitled to a new trial... [but] “We dare not; we would be accused of being bought by Jew money,” they answered.⁷³ On the other hand, the American Jewish Committee was in no mood to back down because they “understood that Supreme Court justices read the *New York Times* and could be influenced by a national hue and cry. With the case headed back to the capital, Louis Marshall made the calculated decision that continuing coverage by crusading northern newspapers was of greater strategic value than not.”⁷⁴

However, even after the Connolly article appeared in *Collier’s* and caused a stir nationwide, enkindling new hope in Frank, the news on the judicial front continued to be bad. Frank’s last judicial hope now lay with the Supreme Court of the United States, and this is where Marshall and Frank’s legal team directed their attention. A delegation of AJC lawyers headed by Marshall first paid a call on Supreme Court Justice Joseph R. Lamar, who found the issue unworthy of review. Then on November 26, the AJC turned to Oliver Wendell Holmes, in whom they found a more sympathetic reception.

On February 25, 1914, Frank’s case was heard by the Supreme Court of the United States, with Louis Marshall leading off with his version the “Kill the Jew or we’ll kill you” story of jury intimidation. “The crowd,” Marshall told the court, “almost trespassed upon the jury box, hanging over the jury box, and their whispers were heard throughout the courtroom.”⁷⁵ Watson attacked Marshall’s testimony attacking “the outsiders who cannot or will not weigh the facts which prove Frank’s terrible crime.... If Frank’s rich connections keep on lying about this case, SOMETHING BAD WILL HAPPEN.”⁷⁶

In the end Marshall and the AJC got no farther with the United States Supreme Court than they had gotten with the legal system in Georgia. By a margin of seven to two, the Court upheld the denial of Frank’s petition for a new trial, and denied every point Frank’s lawyers made. In his dissent, Holmes claimed “Mob law does not become due process by securing the assent of a terrorized jury,”⁷⁷ but there was no basis in fact to the claim that the jury had been terrorized. It was becoming clear that anything that happened in the South which the northern press disliked could be characterized as mob law. But the seven-member majority on the court was not impressed with this sort of slur. “In our opinion,” the Court concluded, “he is not shown to have been deprived of any right guaranteed to him

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the Fourteenth Amendment or any other provision of the Constitution or laws of the United States.”⁷⁸

Frank took the verdict calmly, claiming that “I will never suffer the death penalty” because “Truth will ultimately prevail.”⁷⁹ In the end, even though, as the *New York Times* put it, “Justice to Frank Doubted by Holmes,”⁸⁰ the Supreme Court refused to overturn the decision of the Georgia Court. This meant that there was only one hope left, and that hope resided, as Tom Watson feared, with Governor Slaton, who was now approaching the end of his term as governor.

Having lost their case at the Supreme Court, Lasker, Connolly and Rosenwald focused their efforts on Governor Slaton, who was scheduled to leave office on June 22, 1915. From the time the Supreme Court handed down its decision in the Spring of 1915 until late June, Slaton was bombarded with letters and telegrams from “United States Senators representing Connecticut, Idaho, Illinois, Louisiana, Mississippi and Texas, as well as the governors of Arizona, Louisiana, Oregon, Michigan, Mississippi, Pennsylvania, Texas and Virginia.”⁸¹

In addition to the letters from prominent figures, Slaton received more than 100,000 letters from the nonprominent and petitions containing over two million signatures. Everyone seemed convinced that Frank was innocent, everyone that is, but the people of Georgia, and the man who articulated their position best, Tom Watson, urged Governor Slaton to stand firm in the face of a publicity campaign waged by the “millionaire Jews” and their press agents.⁸² On May 27, less than a month from Slaton’s last day in office, Watson once again brought up the conflict of interest issue, claiming that it was “embarrassing to the majority of Georgians that John M. Slaton is a member of the law firm to which Frank’s leading attorney belongs.”⁸³ Watson then went on to deliver a warning: The Governor of Georgia should consider

that if the Law is not allowed to take its course in the Frank case, we might as well abolish the law and save all future expense of similar mockeries of justice.

that if the Prison commission or the Governor undertake to undo—in whole or in part—what has been legally done by the courts that were established for that purpose, there will almost inevitably be the bloodiest riot ever known in the history of the South.⁸⁴

Both Watson and Slaton knew that Georgians were united in support of the death penalty for Frank. Georgians were offended by the meddling of outsiders. They were particularly upset about the machinations of rich Jews. Fred Morris, a lawyer and former University of Georgia football star, weighed in by claiming: “Mary Phagan was a poor factory girl. What show would she have against Jew money? When they found they couldn’t fool the people of Georgia, they got people from Massachusetts, New York and California to try and raise trouble. Well, we throw the advice of these outsiders back in their teeth. To hell with what they think.”⁸⁵

A delegation from Marietta, Mary Phagan’s hometown told the Prison Commission: “we believe the evidence shows Frank guilty. People outside of Georgia

who have read biased, I might say subsidized, accounts of this case have been urging you to commute. But if you commute this sentence, capital punishment might as well be abolished. If the extreme penalty should be enforced, it is in this case.”⁸⁶

Outside of the building where the commutation hearings were held on Frank’s fate, thousands of Georgians gathered to hear Fiddlin’ John Carson sing his latest composition, “The Ballad of Mary Phagan,” a performance which by the very fact that it took place underscored the widespread sentiment that Georgians had to hold the line against “outside influence” if they wanted to honor the memory of Mary Phagan and prevent the same thing from happening to their other daughters.

In the hearings themselves, Hugh Dorsey hammered away at the line of argument which had sustained Frank’s guilty verdict over the course of seven separate appeals. Addressing the issue of jury intimidation, specifically the cry “Hang Frank or we’ll hang you,” Dorsey declared that “the record shows that at no time from the beginning to the end of the trial did anybody cry out against Frank or offer to do him harm.”⁸⁷ Dorsey concluded his testimony with a warning: “I am fearful that if the verdict of juries in plain cases, as I conceive this to be, shall not be carried out against the influential as well as the friendless, it would be an incentive to lawlessness in our state, the consequences of which no man can calculate, and I am unwilling even passively to be a party to the encouragement of such a situation.”⁸⁸

On Monday morning, Georgians awoke to the news that Governor John Slaton had commuted Frank’s sentence, and although some agreed with Slaton’s decision, outrage quickly spread through the population and the city’s normal routine ground to a halt as people digested what had happened. Before long, the outrage which the majority of people felt at the commutation found expression when at 8:30 AM a mob shouting “Pay the governor a call” started marching toward Slaton’s mansion, six miles away.⁸⁹ As some indication of what they planned to do when they got to the governor’s mansion, the mob broke into hardware stores along the way in search of guns. Police Chief Beavers along with 50 mounted men confronted the mob halfway to Slaton’s mansion, turning back roughly half of the men. Which meant of course that 2,000 armed men were headed toward the governor’s mansion. What they planned to do had become apparent after another mob hanged the governor in effigy in the town square. Around the effigy’s neck hung a sign proclaiming, “John M. Slaton, King of the Jews and Traitor Governor of Georgia.”⁹⁰ In the end it was only the state militia and its machine guns and the fact that Slaton declared martial law which saved him from the rage of the mob and the noose they had prepared for him.

The reaction to the commutation followed along the lines that had already been established by the publicity campaign to save Frank. Slaton received “hosannas from the national press,” and the *New York Times* led the way, proclaiming that if Governor Slaton

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look beyond the boundaries of the State of Georgia, he can know and feel to how high a place he has raised himself in the esteem and admiration of the whole country....Governor Slaton has saved Georgia from herself. He has made his name illustrious.”⁹¹

Needless to say, the *New York Times* did not articulate the feelings of the majority of Georgians. As in the past, that job fell to Tom Watson, who, like Hugh Dorsey, claimed that the governor’s decision had undermined the rule of law. Watson once again brought up the issue of conflict of interest, claiming that “Either his firm should have withdrawn from the case, or he should have withdrawn from the firm.”⁹² But the big issue was the betrayal of the people of Georgia who had elected Slaton to office. Instead of representing the interests of the people who had elected him, Slaton ended up selling out to the rich Jews from New York. The real issue, as Watson framed it, was money. “Jew money has debased us, bought us and sold us—and laughs at us.”⁹³ In Watson’s eyes, Slaton’s commutation of Frank’s sentence abolished the rule of law in Georgia establishing in its place “One law for the rich and another for the poor.”⁹⁴ According to the new law those with “Unlimited Money and Invisible Power,” can prey on young Georgia girls with impunity because “they have established the precedent in Georgia that no Jew shall suffer capital punishment for a crime committed on a Gentile.”⁹⁵

Needless to say, Watson and his readers found this state of affairs intolerable, but when confronted with the question of “what are the people to do?” the only answer Watson could come up with was “Lynch law”: “Hereafter, let no man reproach the South with Lynch law: let him remember the unendurable provocation; and let him say whether Lynch law is better than no law at all.”⁹⁶

As some indication that Watson was articulating the feelings of a significant percentage of the population of Georgia, a mob of 200 men opened fire on the governor’s mansion at two o’clock in the morning of June 22, 1915, Slaton’s last day in office. This was just the beginning of what was going to be a long day for the outgoing governor. When Governor Slaton left the capitol after giving his farewell address, a mob descended on his car shouting “Lynch him!” At this point a man in the mob tried to assassinate the governor.

Eventually the governor was able to escape from the mob, but he did not return to his mansion. Instead, he and his wife escaped by train to New York City, where upon his arrival, he checked into the Waldorf Astoria hotel and held a press conference at which he was “accorded... the sort of welcome usually reserved for war heroes.”⁹⁷

In a move that seemed calculated to confirm the citizens of the state of Georgia in their suspicion that Slaton had sold out to New York money, Slaton and his wife then celebrated a night on the town with William Randolph Hearst after a dinner party at the publisher’s palatial apartment. After a summer-long vacation and cross-country train trip, the Slatons joined up with the Hearsts at San Simeon, Hearst’s version of Xanadu on the California coast. From there, the Slatons sailed to Hawaii. If this was political exile, the Slatons seemed to be enjoying it.

As the stories of Slaton being feted by the rich New Yorkers filtered back to Georgia, the outrage spiked upward once again. The Georgians who were outraged at the commutation on Frank's sentence were even more outraged at the welcome their traitorous governor received in New York, and at a certain point a group of them decided to take the law into their own hands. A group of 150 Mariettans joined together on the day the commutation was announced to form the Knights of Mary Phagan and vowed revenge on both Slaton and Frank. At around the same time a smaller much more influential group of men came to the same conclusion and hatched a plan that was nothing if not audacious. They planned to abduct Frank from the state prison farm in Milledgeville, transport him halfway across the state, and then hang him in Marietta, Mary Phagan's home town. Tom Watson was informed of the conspiracy to murder Frank and kept up the drum-beat of publicity throughout the summer of 1915. On August 12, 1915, in response to a blatantly pro-Frank documentary produced by Marcus Loew, Watson wrote: "Let the rich Jews beware!... THE NEXT JEW WHO DOES WHAT FRANK DID IS GOING TO GET EXACTLY THE SAME THING THAT WE GIVE TO NEGRO RAPISTS!"⁹⁸

Then on August 17, the cabal carried out its threat. Frank was abducted from the state prison farm in Milledgeville, transported to Marietta and hanged. The lynching of Leo Frank set off an orgy of vituperation in the press of the sort the nation had not seen since the hanging of John Brown. Newspaper after newspaper condemned the South, in the words of the *Chicago Tribune*, as "a region of illiteracy, blatant self-righteousness, cruelty and violence. Until it is improved by the infusion of better blood and better ideas it will remain a reproach and a danger to the American Republic."⁹⁹ "If Georgia approves lynching," opined the *New York Times*, "then honors bestowed upon the lynchers would attest to the shameless courage of the Georgia public and its willingness to defy public opinion in the other States of the Union."¹⁰⁰ And for good measure, the *Akron Beacon Journal* added, "Georgia is a good place for every decent man and woman to stay away from."¹⁰¹

The outrage continued to grow in New York. Twenty thousand Jews showed up for a protest meeting at the Cooper Union, a crowd which overflowed the hall onto the surrounding streets. At a meeting at Faneuil Hall in Boston, Jews heard speeches whose rhetoric was "equaled in radicalism only in the days before the Civil War" and resurrected memories of the abolitionists.¹⁰² Fired by this sort of rhetoric the crowds demanded retaliation, and suggestions ranged from boycotting peaches and coca-cola to promoting guerilla warfare. Groups of detectives were dispatched to Marietta but they uncovered nothing because, "Every stranger who comes into town is under observation the moment he arrives. The surveillance is not obtrusive, but it is unmistakable. [The town's] mood is one of determination to protect the man who, in its eyes, executed the law after it had been trampled on. It is resolved that not a hair on their heads shall be harmed."¹⁰³

The Jewish Revolutionary Spirit

Tom Watson remained defiant in his defense of the lynching: "In putting the sodomite murderer to death, the Vigilance committee has done what the Sheriff would have done, if Slaton had not been of the same mould as Benedict Arnold. Let Jew libertines take notice. Georgia is not for sale to rich criminals."¹⁰⁴ Watson's defiance coupled with the fact that no one was indicted for Frank's murder caused *The Boston Post* to wonder, "Is Georgia in America?"¹⁰⁵

Sobered by what had happened and now relieved of its duties as what amounted to Frank's propaganda ministry, *The New York Times* tried to make sense of Frank's killing and the role it had played in bringing it about. In an article entitled "Frank Lynching due to Suspicion and Prejudice," *Times* reporter Charles Thompson finally got to talk "honestly about the sentiment of Georgia,"¹⁰⁶ a verdict which implied that hitherto that had not been the case at the *Times*. Thompson gave three reasons for the lynching:

First—the [citizens of Georgia] believed that the Jews of the country, hitherto not the object of any hostility or dislike, had banded themselves together to save a criminal because he belonged to their race and religion and thus ranged themselves in opposition to men of other races and religions. Against this belief no argument was effective, no denial was listened to.

Second—The bitter resentment over what everybody in Georgia to whom this correspondent has talked calls "outside interference": and this does not mean only the "interference" of the New York newspapers by a long shot, though Tom Watson has done his level best to make it appear that the New York newspapers are attempting to govern the state of Georgia

Third—And this is the thing which turned the smoldering fire into a raging flame and maddened men who were merely angered—it is believed that from one end of the State to the other that Governor Slaton was Frank's lawyer and pardoned his client after every court had upheld that client's conviction. The ignorant believed that Slaton was bribed, or that at best he received as Frank's lawyer a share of the fee paid to his firm: the more intelligent believe that he was merely influenced in his judgment by the fact that Frank was his firm's client.¹⁰⁷

Thompson's article was a rebuke to Adolph Ochs, who was chagrined by what he read because it implied that Tom Watson was right and that ultimately it was the overreaction of influential Jews like Ochs which had led to Frank's hanging. Ochs had gone against his own better judgment in putting the *Times* at the service of Frank's cause and "The *Times*... had overstepped its bounds by persistently editorializing on his behalf."¹⁰⁸ Ochs had ignored repeated warnings, at first from his stringer in Atlanta and then from W. T. Anderson, editor of the *Macon Telegraph*, a newspaper which had consistently opposed lynching. Anderson had written to Ochs on behalf "of the decent people of Georgia," claiming that "It was the outside interference of the Jews, led by the *Times*, that had made it necessary to lynch Frank. The Jews in fact were responsible for what had happened to him.... The men responsible are the Strauses, the Ochses, the Pulitizers and other leading Jews of New York and the East generally. These men now hold the comfort, safety, peace and happiness of the Jews of Georgia in the hollow of their hands."¹⁰⁹

Ochs was shaken by the rebuke. Not only had he turned the *Times* into “a Jewish newspaper” by his naked advocacy of Frank’s case, he had brought about Frank’s death as well. Confronted with these arguments at an editorial meeting on the Frank case, Ochs appeared “wan and subdued.”¹¹⁰ As one of Ochs associates put it at this meeting, the “simple facts” of the case were inescapable:

Mr. Ochs was the prominent newspaper publisher in the country. He was a Jew. The *Times* had printed more stuff for Frank than any other newspaper and [had] a special correspondent in Georgia... a majority of the people in Georgia approved of the law having been taken into the hand of the mob because they believed that money had been used to thwart justice.¹¹¹

Unable to counter the charges leveled against him and the *Times*, Ochs decided that the *Times* was going to drop the Frank case. Ochs then spent the next few days at home “nursing his nerves.”¹¹²

In his own post-mortem, Tom Watson claimed that the Frank case was punishment for the sinful economic exploitation of children. “The National Pencil Factory, owned by Frank’s people, fought our Child Labor bill fiercely and helped to kill it—and in God’s mysterious way, it cost the Superintendent his life.”¹¹³ In closing ranks behind Frank, the nation’s wealthy Jews had “blown the breath of life into the Monster of Race Hatred; and this Frankenstein, whom you created at such enormous expense, WILL HUNT YOU DOWN!”¹¹⁴

As a result of the Frank case, the Jews declared war on the South. Louis Marshall of the AJC tried to get Watson tried for obscenity, but Watson remained defiant, informing the attorney general “you cannot remove me from the Southern district of Georgia. If I have to give up my life for having incurred the savage hatred of the rich Jews, it will be given up right here in the same region where my ancestors gave up theirs.”¹¹⁵ Marshall’s attempt not only failed, in failing it probably bolstered Watson’s political career, contributing to his eventual election to the United States Senate. It backfired in other ways as well.

On page one of the September 2 edition of *The Jeffersonian*, Watson called for the resurrection of the Ku Klux Klan. “The North can rail itself hoarse, if it chooses to do so, but if [it] doesn’t quit meddling with our business and getting commutations for assassins and rapists who have pull, another Ku Klux Klan may be organized to restore HOME RULE.”¹¹⁶ The Klan, which Nathan Bedford Forrest had disbanded in 1869, had experienced a surge of renewed interest when D. W. Griffith turned Thomas Dixon’s novel *The Clansman* into *The Birth of a Nation*, which premiered in January 1915, when the clamor over the Frank case had reached its peak. The NAACP had tried to block distribution of the film, but those efforts came to naught when Griffith persuaded his college classmate Woodrow Wilson to view the film in the White House.

Less than two weeks before *The Birth of a Nation* opened in Atlanta, William Joseph Simmons and 34 other men climbed to the top of Stone Mountain, Georgia and ignited giant cross which had been soaked in pitch and kerosene, announcing

the rebirth of the Klan. Simmons had already filed a petition with Georgia's secretary of state on October 16, signaling his intention to resurrect the Klan and become its imperial wizard. Leo Frank's role in all of this became apparent when it was revealed that several of the 34 men who climbed Stone Mountain that Thanksgiving evening in November 1915 were members of the Knights of Mary Phagan. The restored Klan reached the height of its power at the Democratic convention of 1924, but it too fell into decline as a result of a young woman's murder.

In 1926, David C. Stephenson, who had ousted William Simmons from the leadership of the Klan and was at that time Imperial Wizard, was convicted of second-degree murder in the death of Madge Oberholzer, whom with the help of other Klansmen, he had kidnapped, raped and abducted to Chicago from Irvington, Indiana. The case, which included some revolting perversions, created a widespread revulsion against the Ku Klux Klan. Throughout the 1930s, its influence weakened irreparably. In 1944, it was formally dissolved.¹¹⁷

The death of Mary Phagan led to the birth of other organizations as well. Leo Frank was president of the Atlanta chapter of B'nai B'rith. After his death, B'nai B'rith founded the Anti-Defamation League to combat anti-Semitism in the United States. The Anti-Defamation League would go on to work closely with the NAACP. Murray Friedman calls the Frank case "the defining moment in the partnership between blacks and Jews" even though he admits later on that the case "set Jews and blacks against each other."¹¹⁸ Friedman, who spent most of his adult life working for the American Jewish Committee, does his best to play down the frankly racist statements which Frank's attorneys made during the course of his trial. He also mentions the fact that the NAACP "expressed resentment at what they saw as an organized effort to implicate Conley simply because he was black."¹¹⁹ He also mentions that the AJC's Louis Marshall joined the board of the NAACP and served on its legal defense committee as a result of the Frank lynching. The aftermath of the Frank lynching brought Herbert Seligman on board the NAACP as well, as its "new Jewish director of publicity." Together with Joel Spingarn, these men "campaign[ed] relentlessly against lynching" and "helped to awaken the nation's conscience."¹²⁰

Friedman's book on the Black-Jewish Alliance was written, however, because another interpretation of events had arisen calling the very existence of that alliance into question. In their book *Plural but Equal*, black revisionists like Harold Cruse and David Levering Lewis called the traditional narrative of black-Jewish cooperation into question by accusing the Jews of promoting a hidden agenda, according to which organizations like the NAACP used front men like W. E. B. DuBois to destroy any black leader not acceptable to Jewish interests. Cruse accuses Louis Marshall in particular "of using the NAACP to 'salve the bitter defeat he had experienced in the Leo Frank case.'"¹²¹

If that were the case, then Marshall's move to the NAACP takes on a sinister hue. Suspicions of this sort first arose during the NAACP's attack on Booker T. Washington. They would deepen in the wake of the Frank case when the NAACP

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devoted even more of its energies to destroying Marcus Garvey. According to Cruse's reading of these events, there was no Black-Jewish Alliance. What went by that name was really covert Jewish revenge on the South for the role it played in the Frank lynching. The simplest way to visit revenge on the South was the plan first articulated by John Brown: bring the war to Africa by turning the nation's Negroes into revolutionaries. That meant destroying any black leader who wanted to steer his people in another direction. That meant destroying Booker T. Washington, because he wanted to turn the Negro into a skilled craftsman. And it meant destroying Marcus Garvey because he wanted to awaken in the American Negro a racial consciousness which was incompatible with the integration which Jewish organizations like the NAACP seemed determined to impose, as Cruse claimed, on everyone but themselves.

Tom Watson died in Washington of a cerebral hemorrhage on September 26, 1922. At his funeral in Georgia, the most impressive floral arrangement was an eight-foot-high cross of red roses sent by the Klan.

The Jewish Revolutionary Spirit

It is a common mistake to think that the Jewish revolutionary spirit was confined to the Diaspora. In fact, it was a spirit that permeated the Jewish people in all lands, and it was this spirit that made the Jewish revolution a reality. The Jewish revolution was not a mere political movement, but a spiritual one. It was a movement that sought to bring about a new world, a world of justice and peace, a world in which the Jewish people could live in freedom and dignity. The Jewish revolution was a movement that was rooted in the Jewish faith, and it was this faith that gave it its strength and its purpose. The Jewish revolution was a movement that was led by the Jewish people, and it was this leadership that made it a success. The Jewish revolution was a movement that was based on the Jewish principle of *tikkun olam*, the repair of the world. It was a movement that sought to bring about a new world, a world in which the Jewish people could live in freedom and dignity. The Jewish revolution was a movement that was rooted in the Jewish faith, and it was this faith that gave it its strength and its purpose. The Jewish revolution was a movement that was led by the Jewish people, and it was this leadership that made it a success. The Jewish revolution was a movement that was based on the Jewish principle of *tikkun olam*, the repair of the world.

Chapter Eighteen

The Spread of Bolshevism

When A. I. Shingarov, a member of the Russian parliamentary delegation which was sent to London at the beginning of 1916 to arrange for loans for the Czarist government, he was told by the French Baron Rothschild, "A great number of influential Jewish personalities now live in America and over there they don't like you." Jacob Schiff was one of those "influential Jewish personalities." Schiff's hatred of Russia had reached such proportions that he would lend money to England and France only on the condition that none of it would end up in Russian hands. "We are willing to lend money to England and France," Schiff told the French MP Bache, "if we can received some assurance that Russia is willing to do something to resolve the Jewish question. Otherwise you'll be taking in money for Russia, and we have no desire to give Russia anything."¹

The *Jewish Encyclopedia* claims that Schiff "exerted pressure on other banks, so that Russia didn't get any money." Schiff was not alone among the Jews in supporting revolutionary activity, nor were the recipients of that support invariably revolutionaries. According to an entry written in his diary in May of 1916, the French ambassador to Russia, Maurice Paleologue claimed that the Jews supported Rasputin as well. "A pack of Jewish financiers and dirty speculators, Rubinstein, Manuse and others," he wrote, "made a pact with him [Rasputin] and support him generously. According to their directions, he sends messages to the ministers, to the bank and to various influential persons." Rasputin became, as a result, "a friend and benefactor to the Jews and supported without contradiction my attempts to improve their situation."²

It was at this time that the rumors about collaboration between Jewish revolutionaries and the German government began to surface. "In 1915," Salon Baron wrote, "the most shameful anti-Jewish propaganda was started in the army; all Jews in Poland and Galicia were declared the spies and enemies of Russia. A disgusting program broke out in Molodechno. It has been established that this Jew-baiting originated at headquarters, and, of course, it could not but contribute to the disintegration of the army, in which there were about half a million Jews."³ Baron is adverting here to the fact that Jews were considered a fifth column both behind the lines and at the front. The English ambassador assumed that the wealthy Jewish Banker D. L. Rubinstein, who was later arrested for treason, was working for the German secret service.⁴ According to the report issued by Police chief K.D. Kafow on January 9, 1916

Jews engaged openly in revolutionary propaganda, but also in addition to crimi-

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nal agitation . . . engaged in the artificial inflation of the price of daily necessities, and the withdrawal of money out of circulation. [The Jews] tried to create insecurity about the stability of the Russian currency....⁶

On the western front the Jews were suspected of being German spies: "the word on the street was that Jewish soldiers were cowards and deserters and that the Jewish population was full of spies and traitors."⁷ When the army attacked, the Jews always dropped back. When the army retreated, the Jews were always in the forefront. The Jews often said that they hoped Germany would win the war.⁸ In evaluating the reports, Solzhenitsyn concludes that, in spite of the bravery of individual Jews, "It would be unrealistic to conclude that all of these accusations were nothing but fairy tales."⁹ Unable to ignore the rumors any longer, the Czar demanded a census of the Jews fighting on the western front, a move which alienated the Jews who had been loyal. He then ordered Jews removed from the front, which increased the alienation even further, driving the Jewish soldiers into the arms of the Zionists and revolutionaries.

The Germans did whatever they could to foster treason among the Jews of the east and tried to portray the war as a crusade against the last despotic and openly anti-Semitic regime in Europe. At long last Russia would be punished for the pogroms of Kishinyev and Gomel, the philosopher Samuel Hugo Bergmann, a Zionist, noted in his diary. He thanked the Lord that as an officer serving in the Austro-Hungarian army on the Russian front he would be able personally to avenge his people.¹⁰

Jewish enthusiasm for the cause of Germany during World War I knew no bounds. In 1915 Lissauer wrote a poem entitled "The Hymn of Hate against England" which was quickly put to music and became an immediate success. The "Hymn" made hatred of England a popular emotion in Germany. But Lissauer soon came to regret the song when he had to leave Germany for exile when the Nazis came to power. German Jews responded enthusiastically to the war, but Russian Jews had the exact opposite reaction, prompting many Russians to view all Jews as potential traitors. A German Jew by the name of Fritz Haber, a chemist and friend of Albert Einstein, responded to the Kaiser's call by inventing poison gas to be used against allied troops. He also developed Zyklon B, the deadly gas that was used on Jews during World War II.¹¹

Many Russian Jews defected and began working for the Germans. According to Elon, the "Russian-born Nahum Goldmann, a future president of the World Zionist Organization, joined the German War Ministry as a propagandist."¹² (Two years later, Goldmann had changed his mind and wrote in Martin Buber's pro-Zionist journal *Der Jude*, that Jews should have nothing to do with the war.) Max Bodenheimer became one of their most effective propagandists by repeating "his favorite argument to the effect that Jews had long been pioneers of German culture and commerce in the east. And while the mass of Russian Jews might well be primitive and lice-ridden, direct German rule would have a salutary effect on

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them.” Bodenheimer recommended that the Germans promote “Jewish national self-determination in the East,” lending credence to the Russians who claimed that Jews were a fifth column in league with the Germans. Not surprisingly, the Zionists living in the Pale of the Settlement “responded positively to this initiative drafting an appeal to Jews of the East to rise up in arms against their oppressors.”¹³ As a result when large parts of the Pale came under German rule, Russian Jews welcomed the Germans as “liberators.”¹⁴ The Russian authorities, in turn, responded by deporting half a million Jews to the interior.

When Fritz Haber’s poison gas failed to rout the Russians on the eastern front, the Germans turned to black operations involving their Jewish fifth column. The German Jew Schiff had supported the revolutionaries for some time, and at this point the Germans turned to Lenin, who was transported across Germany in a sealed train with the collaboration of German officialdom like a “bacillus,” to use Winston Churchill’s phrase. Most of the 160 passengers on the famous sealed train which arrived at the Finland station were Jews. Trotsky, who was not on the train, returned to Russia bearing an American passport and a large amount of money as just one of hundreds of Jews who streamed into Russia from the United States in the wake of the Bolshevik coup of October 1917. In London alone, 10,000 Jews expressed the desire to return to Russia.¹⁵

Once Trotsky and his Jewish friends unpacked their bags, they quickly found their way into influential positions in the new government. Jews were represented in the new government out of all proportion to their numbers in the population at large.¹⁶ Much has been made, pro and con, of the numbers of Jews among the Bolsheviks, but the percentage of Jews in the leadership of the Mensheviks and the Social Revolutionary Party and the Anarchists was higher than in the Bolsheviks. The most significant detail of all, however, invariably gets left out of the discussion, namely, the fact that when it became apparent that the Bolsheviks were the winners in Russia’s civil war, large numbers of Jews abandoned the other revolutionary parties and streamed into the Communist Party to take the positions that formed the administrative heart of the new regime. A glaring example of this, especially in light of the notorious relationship between Jews and agriculture in Russia could be seen in the example of the newly formed Executive committee of the Farmers; three of 30 committee members were farmers but seven were Jews.¹⁷

Before long Bolshevism began to be seen in Russian eyes as a Jewish phenomenon. In the now ubiquitous lines outside stores, “the word Jew was on everyone’s lips.” When Zinoviev and Kamenev were nominated for prominent government posts, voices were heard shouting, “Tell us their real names.”¹⁸ The revolution of February 1917 was Russian not Jewish, but once the Christian bulwark against revolution fell, Jews took over, just as the Jesuits at *Civiltà Cattolica* had predicted. Solzhenitsyn agreed with the Jesuits’ assessment when he claimed that the revolution succeeded because “the Orthodox faith was too weak in us.”

When the Bolsheviks finally succeeded in taking power in October 1917, Jacob Schiff, “the most well known leader of the anti-Russian forces in North Amer-

ica,” expressed his approval, saying “I always been a foe of Russian Autocracy, which had persecuted my co-religionists mercilessly. Allow me at this moment to congratulate the Russian people for the noble deed which they have brought to completion.”¹⁹

Schiff, who had actively financed the revolutionaries for years, was not the only Jew who rejoiced. A Methodist Pastor by the name of Simon who happened to be living in St. Petersburg at the time of the revolution testified before the American Senate that “Soon after the February revolution of 1917 groups of Jews were everywhere to be seen in Petrograd, on benches, soap boxes and other stands giving speeches....The Jews had limited right to live in Petrograd, but after the Revolution they came in hordes, and the majority of the agitators were Jews.”²⁰

Once the communist hold on power was secure, Jews streamed into the new administration. *The Jewish Encyclopedia* said that “for the first time in Russian history Jews occupied high posts in the central and local administrations.”²¹ When the fledgling Bolshevik regime was threatened with a dire financial crisis, it was the Jews who raised the money which rescued Soviet communism at that crucial juncture. In April 1918, 22 million rubles were raised in the Moscow synagogue, Schiff and Rothschild contributing a million rubles each. Jewish ethnicity trumped class when it came to preserving the revolution against the hated Czar.

Some Jews claim that Bolshevism wasn't Jewish because the Bolsheviks weren't religious. According to Nora Levin,

Having abandoned their own origins and identity, yet not finding, or sharing, or being fully admitted to Russian life (except in the world of the party), the Jewish Bolsheviks found their ideological home in revolutionary universalism. They dreamt of a classless and stateless society supported by Marxist faith and doctrine that transcended the particularities and burdens of Jewish existence. Such Jews exhibited vehement hostility toward other Jews such as Bundists, Zionists, and observant Jews who proudly proclaimed or expressed their Jewishness, and became extremely zealous officials in the new regime.²²

Trotsky, according to this reading of Jewishness, which vacillates conveniently between religion and ethnicity, depending on the circumstances, wasn't a Jew:

Leon Trotsky, born Lev Davidovich Brönstein, a central figure in the early years of the Bolshevik Revolution, was typical of the Russified, Bolshevik Jew. In his autobiography, he speaks about “sailing away” from his petit bourgeois environment with its “instinct of acquisition,” and his brief, meaningless contact with Hebrew, the Bible, and religious tradition. He was aware of national inequalities, the restrictions on Jews and other minorities, and the violent anti-Semitism of the Black Hundreds, but these “were lost among all the other phases of social injustice” and “intense hatred of the existing order, of injustice, of tyranny.” “The national question [he wrote] so important in the life of Russia, had practically no personal significance for me. Even in my early youth, the national bias and national prejudices had only bewildered my sense of reason, in some cases stirring in me nothing but disdain and even a moral nausea.” In a debate with Vladimir

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Medem a Bundist leader, in 1903, when Medem asked him, "You consider yourself either a Russian or a Jew?" Trotsky answered, "No, you are wrong. I am a Social Democrat and only that."²³

By rejecting their Jewish heritage, Bolsheviks like Trotsky felt that they had become models for the Jew of the future. They felt that their fellow Jews should emulate them by becoming "Jews by family origin only" and as a result should feel "no special ties to other Jews or any interest in specific Jewish problems." According to this view, anti-Semitism was "a disease of capitalism which would disappear with the destruction of capitalism."

Solzhenitsyn, however, claims that Trotsky became an idol to the American Jews "not for no reason but precisely because he was a Jew."²⁴ Trotsky was "the Prometheus of October" not because he belonged "as such" but because "he was a child of this promethean people, who could have done much more for humanity if he hadn't been chained to the rock of stupid evil." Trotsky's Jewishness brings up the issue of collective responsibility. If Jews can disclaim responsibility for communism by claiming that Trotsky wasn't a "real Jew," can't the Germans do the same thing, by disowning Hitler? Hitler, after all, had been born in Austria, not Germany. Couldn't the Germans just as easily say, "these weren't real Germans, they were just the scum."²⁵

Salomon Baron acknowledges Jewish participation in the Communist Party but plays down its significance, claiming that it was only "anti-Semites in and outside Russia [who] glibly equated communism with the alleged Jewish world conspiracy."²⁶ Baron's explanation for Jewish predominance in the party is 1) oppression and 2) higher education levels: "Many Jewish intellectuals were attracted to its professed international ideals, as well as to its socialist radicalism which promised to put an end to the tsarist oppression."²⁷ If so, the oppression had consequences. Even in invoking Jewish suffering, Baron adverts to the dark side of Jewish participation in the new communist regime:

Perhaps in subconscious retaliation for the many years of suffering at the hands of the Russian police, a disproportionate number of Jews joined the new Bolshevik secret service. The impression these facts made upon the ordinary Russian is rightly stressed by Leonard Shapiro: "For the most prominent and colorful figure after Lenin was Trotsky, in Petrograd the dominant and hated figure was Zinoviev, while anyone who had the misfortune to fall into the hands of the Cheka stood a very good chance of finding himself confronted with, and possibly shot by, a Jewish investigator."²⁸

Solzhenitsyn claims that the Cheka, whose nominal head was the Pole Felix Dzerzhinsky, was run by Jews and foreigners like Latvians because Russians were reluctant to torture other Russians. After a visit to the Kremlin, one Russian exclaimed, "Everywhere I looked I saw, Latvians, Latvians, and Jews, Jews, Jews. I was never an anti-Semite, but here their number was so obvious."²⁹ Jews were heavily involved in food supply, and under the leadership of Lazar Kaganovich, in

his campaign to starve the Ukrainian farmers into submission, "the Jews got to satisfy their sexual desires while stealing grain."³⁰

Jews were also overrepresented in the party that killed the Czar and his family. After the English denied political asylum to the Czar his fate was sealed. The Bolsheviks saw him as a symbol of the possibility of counterrevolution among the Russians, who still venerated him as their ruler. Significant in this regard is not only the Jew Sverdlov's avidity to do the killing but Trotsky's off-handed remarks after the fact. Trotsky did know about the murder of the Czar and his family, but after hearing about it, he wrote that "I checked the business off in my mind and didn't ask anymore questions.... The execution of the Czar's family was not only necessary to terrorize the enemy and to take away all hope but it was also necessary to shake up our own ranks as well to show them that there was no turning back now, that we were going to have either total victory or absolute defeat."³¹

The Jews would suffer for their deeds, first at the hand of Stalin in the purges of 1937 and then at the hands of Hitler, but both events were only an indication of how eagerly the Communists had initially welcomed Jews into their ranks. "The Bolshevik ruling class had an urgent need for executive assistance, which would remain loyal without question. And the Bolsheviks found many of those people among the young, secular Jews, in concert with Slavic and international comrades."³²

During the 1930s, it became taboo to mention Jewish participation in the Bolshevik regime, but during the 1920s, the fact was too obvious to be denied and a source of pride to the world's Jews. "If the participation of the Jews in the revolution is tabooed," the poet Naum Korshavin wrote, "it will become impossible to talk about the revolution at all. There were times when one was proud of this participation.... The Jews took part in the Revolution in numbers far out of proportion to its numbers in the population at large." The simple fact of the matter is that "Thousands of Jews joined the Bolsheviks, because they saw in them the most determined defenders of the Revolution and the most reliable internationalists." In "the lower segments of the party there was an overwhelming majority of Jews." D. S. Pamink emphasized that "The birth of Bolshevism was the result of peculiarities of Russian history, . . . but the organization of Bolshevism arose in part from the activity of Jewish commissars."³³ The Socialist S. Zinulnikow wrote, "At the beginning of the revolution the Jews...served as the basis for the new regime."³⁴ The best authority on the issue was Lenin himself, who according to the testimony of Semyon Diamantstein, thanked Jews for their efforts in saving the Communist regime:

The Jews, who made up the mid-intelligentsi in Russian cities came to the ser-

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vice of the revolution. They broke the general strike which confronted us right after the October revolution and which was very dangerous for us. The Jewish element... sabotaged this sabotage and rescued the revolution, when it was in danger.³⁵

Lenin, according to Diamantstein, “didn’t think it was prudent to mention this in the press, but he did emphasize the fact that it was thanks to this reserve of well educated and more or less sober and intelligent new civil servants that he succeeded in taking over the state apparatus and in restructuring it.”³⁶

Lenin, who was instrumental in making anti-Semitism illegal in the Soviet Union, recorded a speech attacking anti-Semitism, but the speech was never printed because the revolution now depended on Jews, especially in middle management, and Lenin didn’t want the speech published because it would have substantiated the claims of the enemies of the revolution. It was proof that the Whites were correct in claiming that Jews and Bolsheviks were identical.³⁷ Many Jewish writers deny this, claiming that only Jewish “renegades” played a leading role in Bolshevism, but by now it should be obvious that the revolutionary spirit more than religious observance occupied the mainstream of Jewish consciousness throughout the ages. The most significant connection between Judaism and Bolshevism is Messianic politics, promoting the idea of social justice leading to heaven on earth.

The subsequent revolutions in Bavaria and Hungary only reinforced the connection between Jews and Bolshevism which had been established in Russia. “In Hungary Jews made up 95 percent of the leadership in the Bolshevik movement” even though “the legal situation of the Jews in Hungary was free of the limitations in Russia. The Jews already had positions in Hungarian cultural and economic life that could lead one to talk about Jewish hegemony.”³⁸ Ethnicity trumped class even though it contradicted ideology. Accused of treason, Dmitry Rubenstein, the wealthy Jewish banker, moved to Stockholm, where he became the financial agent for the Bolsheviks.³⁹ Revolution spread westward in the wake of war, and as in the east Jews were, rightly or not, universally perceived as the agents of revolution. It was clear as one observer put it, “not all Jews are Bolsheviks and not all Bolsheviks are Jews, but it doesn’t take long to figure out how eagerly the Jews took part in the abuse of Russia at the hands of the Bolsheviks.”⁴⁰ In the end, the four years of misery and bloodshed that characterized World War I led not to peace but to decades of revolution and even bloodier counterrevolution.

As the Empires of the East collapsed during the final year of the Great War, revolution spread west. On November 5, 1918 the German navy mutinied in Kiel, refusing to fire on the British fleet. Five days later, the Kaiser fled to Holland, where he announced his abdication. As in France and Russia, the revolution was welcomed initially with optimism as the German version of the Glorious Revolution. Elon mentions German revolutionaries who “wished the uprising to emulate the English revolution, the ‘model’ of all true upheavals, which had abolished old idols without brutally smashing them and had respected individual rights. A mature and sensible people should now do likewise.”⁴¹

As in France and Russia, an orderly revolution on the English model proved elusive. Anarchy spread in the wake of a lost war; the new regime panicked and lashed out at revolutionaries, invariably Jews from the east. Demobbed soldiers murdered Rosa Luxembourg because “she embodied the mythical threat of what was called ‘Jewish Bolshevism.’”⁴² The disproportionate participation of Jews in the German Soviets or workers’ councils that sprang up after the war

provided grist for the mills of conservatives and anti-Semites. The visibility of Jews on the soldiers’ councils gave rise not only to the legend that the revolution was part of a worldwide Jewish conspiracy but also to the assertion that Germany had lost the war only because the Jews had “stabbed it in the back.”⁴³

Elon says German soviets “featured a disproportionate number of Jews” but contends “the reason was simple: there were relatively few Jewish army officers and, among the lower ranks, Jews were generally better educated than others. They naturally attracted attention as public speakers.”⁴⁴

As in Russia, Jews filled the vacuum after the collapse of the Reich, reaching “the highest positions of authority” in the Weimar Republic.⁴⁵ Proclaimed on November 9, 1918, the Weimar Republic quickly gained a reputation as the “*Juden-republik*.” Twenty-four Jews were elected to the Reichstag, but more importantly, Jews became even more prominent in German culture. This would not have been a problem if the Jews had, as Mendelssohn recommended, continued the cult of Goethe, but Jewish dominance during the Weimar Republic often meant in practice redefining German culture as something most Germans found repugnant. Freud’s subversion of psychology was one example; Schoenberg’s subversion of tonality was another. Redefinitions of the canons of artistic expression went hand in hand with redefinitions of sexual morality. “Berlin,” says Elon, “was the epicenter of Weimar culture ... vibrant with sex and intellect.”⁴⁶ Magnus Hirschfeld was one of the Weimar Republic’s most famous sexual revolutionaries, as was Wilhelm Reich. Elon does not mention the resentment Jewish cultural subversives like Hirschfeld and Reich created; nor does he mention the fact that Hitler was able to put this resentment to political use. Hitler used Hirschfeld as the example of the Jew bent on subverting the morals of the German nation. If the homosexual Englishman Christopher Isherwood, who went to Berlin in the ‘30s to have sex

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with German boys, felt Hirschfeld's *Institut fuer Sexualwissenschaft* was a "scientific" front for a homosexual bordello, it's not difficult to imagine that the average German thought that it was an example of what the National Socialists decried as "*Kulturbolschewismus*."

In 1918, most Germans were more concerned with ordinary Bolshevism. On November 9, three weeks after his release from jail for organizing a strike at a machinegun factory, Kurt Eisner, a Jew from Berlin, got 50,000 workers to walk off their jobs in Munich, the capital of Catholic Bavaria. By evening, the king of Bavaria had fled, and those workers controlled the Wittelsbach palace, most army barracks, and all government buildings. Eisner then declared Bavaria a Soviet republic and became its prime minister. By then, the average Russian knew that the Bolsheviks were collaborating closely with the German government. Eisner's critics soon referred to Bavaria as the "Jewish republic," a sign its days were numbered. Munich's wealthier Jews, fearing reprisals, distanced themselves from Eisner, who could not go abroad without a bodyguard. When he realized his government was destined to fall, Eisner decided to resign, but on his way to the Bavarian assembly on February 21, 1919, he was assassinated. The assailant "was a young ultranationalist aristocrat by the name of Anton Arco-Valley who had recently been thrown out of a proto-Nazi organization for having concealed the fact that his mother was Jewish."⁷

In the ensuing weeks, panic was followed by anarchy as soldiers, still armed with weapons from the lost war, roamed Munich terrorizing the local population with random shootings and systematic looting. "Nowhere," Elon writes, "were Jewish revolutionaries so visible and prominent as they were in Bavaria.... Conservatives saw them as so many Dantons and Robespierres. Anti-Semites reviled them as 'Jew pigs' and Russian agents."⁸

On April 14, another Jew came to power. Eugene Levine, the new prime minister, was Russian born, even more alien to Bavaria than the Berlin-bred Eisner. Imitating the Bolsheviks, Levine rounded up counter-revolutionaries for execution. Between Eisner's assassination and May, when the White Guards supported by troops sent by the government in Berlin began the bloody counter-revolution, Munich was gripped by lawlessness. The anarchy was blamed largely on Jewish revolutionaries who were seen as puppets of the Bolshevik regime in Russia. Levine was eventually executed, but the reign of terror he established as the hallmark of the "Jewish republic" had lasting effects. "The existential panic it left behind corrupted ethical standards, eroded manners, convulsed culture and polarized society."⁹

In April 1919, when Levine came to power, all diplomats left Munich, except the papal nuncio, Eugenio Pacelli, who then became the target of revolutionary activity. The nunciature was attacked in a drive-by shooting that pockmarked it with 55 bullet holes. Soon, revolutionaries broke into the nuncio's residence. Pacelli was at home this time and confronted the intruders, who leveled a gun at his

head and demanded money and food. "I have neither money nor food," Pacelli replied, exhibiting remarkable *sang froid*, "For as you know, I have given all to the poor of the city."⁵⁰ After Pacelli reminded the revolutionaries it was never a good idea to murder a diplomat, they withdrew, but not before throwing a gun at him, denting his pectoral cross. Rychlak says many of the revolutionaries, impressed by Pacelli's courage, returned days later to apologize. They also returned the automobile they had stolen.

Shortly thereafter, Pacelli visited the Wittelsbach palace, headquarters of the Levine government. In a report to Cardinal Gasparri, the Vatican Secretary of State, Pacelli said he came across a group of women there, led by "Levine's lover, a young Russian, a Jew, and divorced."⁵¹ The wretched excesses of the Soviet Republic in Munich, he continued, "outraged the people and caused a dramatic increase in anti-Semitism." As in Russia, all Jews were blamed for the excesses of the revolutionary few.

In a critique confected from materials gleaned from Cornwell's *Hitler's Pope*, Daniel Jonah Goldhagen claimed Pacelli, the future Pope Pius XII, was guilty of anti-Semitism because he mentioned the leaders of the revolution in Bavaria were Russian Jews. As Goldhagen puts it, "the evidence of Pius XII's anti-Semitism comes from an unimpeachable source: Pius XII himself." Cornwell quotes Pacelli's letter describing a scene of "'absolute hell' from the Communist insurrection in Munich of April 1919."⁵² Goldhagen then quotes Cornwell's translation of Pacelli's letter, referring to "a gang of young women of dubious appearance, Jews like all the rest of them, hanging around in all the offices with lecherous demeanor and suggestive smiles."⁵³

Goldhagen considers this damning evidence, but perhaps not damning enough, because he embellished Cornwell's translation by adding the word "all" to the phrase "Jews like all the rest of them," which in Cornwell's book was simply "Jews like the rest of them." This would seem trivial except Goldhagen repeats the word "all" in quotes throughout his work, emphasizing that Pacelli generalized from the Russian revolutionaries to "all" Jews. We know that was not Pacelli's intent because he never used the word "all." In fact, he never said, as Cornwell asserts, "Jews like the rest of them."

Cornwell's translation is itself false. In the original Italian, Pacelli described, "*una schiera di giovani donne, dall'aspetto poco rassicurante, ebreo come i primi, che stanno in tutti gli uffici, con arie provocanti e con sorrisi equivoci.*" The key phrase is not "Jews like the rest of them" as Cornwell claims, and certainly not "Jews like all the rest of them" according to Goldhagen's ideologically motivated embellishment, but rather "Jews like the first group," "*ebreo come i primi.*" The only time the word "all" (*tutti*) appears, it refers to offices, "*tutti gli uffici,*" not Jews. Goldhagen says Pacelli referred to "Jews like all the rest of them" when what Pacelli really said was "Jews like the first group," referring to people he had already mentioned. Goldhagen amplifies his statement later, claiming Pacelli avers "the

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Communist revolutionaries ... were 'all' Jews." That's not what Pacelli said. Goldhagen uses the word "all" in quotes to back up his case, but he made it up.

After deliberately amplifying what was already a falsification of Pacelli's words, Goldhagen says "this passage," upon which virtually the entire weight of his proof rests, "is Pius XII's only relatively extensive utterance about Jews that has come to light."⁵⁴ Instead of considering Pacelli's voluminous writings, none of which remotely point to anti-Semitism and much of which indicate his efforts to save Jews, Goldhagen bases his argument on one mistranslated letter which he deliberately embellished, saying "it bears the stamp of authenticity, an expression of the then-future pope's true views of Jews." Goldhagen sanctimoniously assures us "it was not a fleeting opinion, a whimsical lapse into rank anti-Semitism, but an abiding sentiment that may be reflected in other similar statements, oral or written, the evidence of which would have expired with his interlocutors or would be secured in the locked archives of the Vatican."⁵⁵ In other words, the most damning evidence Goldhagen can muster is that there is no evidence. Failing to produce any evidence, Goldhagen assures the bewildered reader that "the evidence" is "secured in the locked archives of the Vatican."

The only evidence Goldhagen musters is a statement of fact—the Bavarian Soviet Republic was run by Russian Jews—which he altered to make it sound incriminating. Pacelli, according to Goldhagen's reading of this one letter, was the author of "vicious anti-Semitic stereotypes" virtually indistinguishable from "the kind that Julius Streicher would soon offer the German public in every issue of his notorious Nazi newspaper *Der Stürmer*."⁵⁶ Frustrated by his inability to make his case, Goldhagen thus makes up in invective and innuendo what he lacks in documentation. But in doing this, he unwittingly leads the reader to truth. "Implicit in Pacelli's letter," Goldhagen continues, "is the notion of Judeo-Bolshevism—the virtually axiomatic conviction among Nazis, modern anti-Semites in general and within the Church itself that Jews were the principle bearers and even the authors of Bolshevism."⁵⁷

Behind the equivalence between Nazism and Catholicism which Goldhagen tries to prove, another equivalence suddenly emerges, namely, the relationship between Jews and Bolshevism. In the heat of his passion to convict Pius XII, Goldhagen inadvertently introduces the issue that contextualizes Pacelli's letter in precisely the way Goldhagen does not want to contextualize it. As more than one commentator has noted, the main reason people were concerned about Jews during the 1920s is because they saw them, rightly or wrongly, as the forefront of the communist menace threatening Europe. Writing in *Outlook*, Mordecai Briemberg notes "numerous historians ... have been struck by the fact that hatred of Jews is almost always coupled with hatred of communism."⁵⁸ Hitler realized early on that attacks on Jews alone reaped him no political benefits. The Jews had to be linked to Bolshevism precisely because German Jews had been so successful in assimilating. The perception that they were assimilated Germans meant they would only

be perceived as a threat if they were linked with a menacing foreign ideology and a menacing foreign power, something like Russian Communism.

By mentioning Bolshevism Goldhagen undermines his argument. Anti-Semitism during the 1920s in Europe was not directed against the existence of the Jews but rather against the behavior of Jews, who were widely seen as the force behind Bolshevism. Ignoring this, Goldhagen turns his guns on the Catholic Church, claiming, "For centuries the Catholic Church ... harbored anti-Semitism at its core, as an integral part of its doctrine, its theology and its liturgy."⁵⁹ In other words, responsibility for the Holocaust is to be laid ultimately, not at the feet of the Bolsheviks and not even at the feet of the Nazis, but at the feet of the Catholic Church that supposedly made the Nazis possible.

Goldhagen made similar claims in *Hitler's Willing Executioners*, which he later contradicted in *A Moral Reckoning*.⁶⁰ Both subtly exculpate the Nazis as the perpetrators of Jewish genocide and propose other candidates for that role—in the first instance, "ordinary Germans," in the second, "ordinary Catholics," but Pius XII in particular. Were the Jews murdered by "ordinary Germans" because they were German or by "ordinary Catholics" because they were Catholic? He can't have it both ways. Goldhagen is trapped by the extreme nature of his thesis in *Hitler's Willing Executioners* and put into a bind whereby he must repudiate the thesis of his first book in order to propose the thesis of his second book.

There are other problems. If Germans *qua* Germans were responsible for the Holocaust, Goldhagen has no way to explain why so many non-Germans in eastern Europe joined avidly in the killing of Jews once the Germans occupied their territory. Ruth Birn mentions the Araj commandos in Latvia as one example of a local, non-German ethnic group that was more avid to kill Jews than the Nazis who ostensibly commanded them. If ordinary Catholics *qua* Catholics were responsible for the Holocaust, Goldhagen has no way to explain why Hitler persecuted Catholics, in particular Catholic clergy, from the moment he took power. The concentration camp at Dachau was full of German Catholic clergy, so much so that it evolved its own liturgical life, which, since bishops were interned there, included the ordination to the priesthood of Karl Leisner.

Goldhagen also states, "during the Weimar and Nazi period, anti-Communist diatribes and caricatures conflated Jews and Bolsheviks,"⁶¹ without indicating that this conflation was not limited to Nazi propaganda. Most people were concerned about Communism following World War I, and many felt Jews played a crucial role in spreading it. People resented Jews in the '20s primarily because of their behavior, their perceived connection with Bolshevism, and the perception that Jews as Bolsheviks promoted revolutionary activity throughout Europe. Even Hitler couldn't make his anti-Jewish diatribes stick without associating Jews with Bolshevism. By first mentioning "Judeo-Bolshevism" and then prohibiting further inquiry into the historical record, Goldhagen undermines his argument and simultaneously attempts to save it by declaring off limits the most significant

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locus of Jewish behavior. Instead he asserts apodictically, as Finkelstein points out, that

anti-Jewish animus [is] “divorced from actual Jews,” “fundamentally not a response to any objective evaluation of Jewish action,” “independent of the Jews’ nature and actions,” etc. Indeed, according to Goldhagen, anti-Semitism is strictly a Gentile mental pathology: its “host domain” is “the mind.”⁶²

As a result “there can be no question of Jewish guilt or innocence.” But then Goldhagen says “there was nothing that Pius XII dreaded more than Bolshevism.” He then wonders whether it would “be unreasonable to believe that his stance toward the Germans’ persecution of the Jews was colored in some measure by his apparent identification of Communism with Jews.”

Goldhagen first indicates anti-Semitism has nothing to do with Jewish behavior. Then he says Pius XII was an anti-Semite because he drew a connection between Jews and Bolshevism, which is to say he was upset by the connection between Jewish behavior and Communist behavior. But Goldhagen never says whether Jews were, in fact, involved in Bolshevism, much less whether they played “a disproportionate role” in its history.

We thus arrive at the heart of the political role the Holocaust plays in contemporary discourse. The Holocaust was a unique historical event—so unique, according to Goldhagen’s *Hitler’s Willing Executioners*, that it was “a radical break with everything known in human history ... completely at odds with the intellectual foundations of modern western civilization ... as well as the ... ethical and behavioral norms that had governed modern western societies.”⁶³ Since the Holocaust had no prior history, the behavior of Jews could have no connection to the way Jews were perceived in Europe during the ‘20s or at any other time. So, nothing Jews do or don’t do can cause people to either like or dislike them. Their behavior has no effect on other people’s behavior because the fundamental fact of life is irrational anti-Semitism based on “a millennium old urge that powerfully infected and shaped European history,” to give Charles Krauthammer’s formulation.⁶⁴ So, Palestinian animus toward Jews has nothing to do with how the Israelis have treated them for five decades. And the pogroms in Russia in the 1880s following the assassination of the czar had nothing to do with the perception that Jews were in the forefront of revolutionary terrorism there. And the specter of Bolshevism that haunted Europe during the ‘20 had nothing to do with Hitler’s rise to power, because nothing causes anti-Semitism. It just is.

The historical record tells a different story. The feeling that Bolshevism was a Jewish phenomenon was hardly confined to German anti-Semites. Bolshevism was a major concern in Europe, and Jews were seen, rightly or wrongly, as the driving force behind it. In the February 8, 1920 *Illustrated Sunday Herald*, Winston Churchill wrote:

There is no need to exaggerate the part played in the creation of Bolshevism and in the actual bringing about of the Russian Revolution by these international and

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for the most part atheistical Jews. It is certainly a very great one and it probably outweighs all others. With the notable exception of Lenin, the majority of the leading figures are Jews. Moreover, the principal inspiration and driving power comes from the Jewish leaders. Thus Tchitcherin, a pure Russian, is eclipsed by his nominal subordinate Litvinoff, and the influence of Russians like Bukharin or Lunacharski cannot be compared with the power of Trotsky, or of Zinovieff, the Dictator of the Red Citadel (Petrograd), or of Krassin or Radek—all Jews. In the Soviet institutions the predominance of Jews is even more astonishing. And the prominent, if not indeed the principal, part in the system of terrorism applied by the Extraordinary Commissions for Combating Counter-Revolution has been taken by Jews, and in some notable cases by Jewesses.⁶⁵

In a letter to former Prime Minister Arthur Balfour in 1918, the Dutch diplomat Oudendyke wrote:

Bolshevism is the greatest issue now before the world, not even excluding the war which is still raging, and unless, as above stated, Bolshevism is nipped in the bud immediately, it is bound to spread in one form or another over Europe and the whole world, as it is organized and worked by Jews, who have no nationality and whose one object is to destroy for their own ends the existing order of things.

The US ambassador in Moscow, David R. Francis, reported to Washington: "the Bolshevik leaders here, most of whom are Jews and 90 percent of whom are returned exiles, care little for Russia or any other country but are internationalists, and they are trying to start a worldwide social revolution."⁶⁶

Even after he claimed that only "anti-Semites in and outside Russia glibly equated communism with the alleged Jewish world conspiracy,"⁶⁷ Salo Baron then substantiated the role Jews played in the Communist government, claiming that :

They could easily point out that the first president of the Central Committee of the Party was Jacob Sverdlov, a Lithuanian Jew, that this Committee included four other Jews in its total membership of twenty-one, and that the long-time president of the Third International was Grigorii Evseevich Zinoviev (Apfelbaum). Among the leading diplomats of the period was A. A. Yoffe, Russia's chief delegate at the Brest-Litovsk Peace Conference and subsequently ambassador in Berlin. Yoffe unabashedly used his diplomatic immunity to spread communist propaganda in Germany, then in a desperate mood because of its defeat in the First World War. Later Maxim Litvinov (Wallach) helped in various capacities to reassert the position of the Soviet Union as one of the great world powers. A Galician Jew, Karl Radek (Sobelsohn), helped reorganize the Russian press and laid the foundations for communism's highly effective world-wide propaganda. From the scholarly point of view it was N. Riazanov (David Borisovich Goldenchbach) who, as head of the new Marx-Engels Institute in Moscow, became the outstanding historian of the Marxist movement.⁶⁸

And, realizing ethnic Russian communists often felt solidarity with other Russians, Lenin appointed Jews and Poles as commissars and to run the VE-CHEKA or Cheka, the secret police responsible for revolutionary terror. Even Baron notes "a disproportionate number of Jews joined the new Bolshevik secret service."⁶⁹ This, of course, was evident to the ordinary Russian.⁷⁰

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The short-lived Hungarian Soviet Republic was even more brutal than the one that seized power in Bavaria. Richard Pipes notes, "In Hungary, they [the Jews] furnished 95 percent of the leading figures in Bela Kun's dictatorship [and were] disproportionately represented among the Communists in Germany and Austria and in the apparatus of the Communist International."⁷¹ Tibor Szamuely, one of Kun's Jewish henchmen, traveled through Hungary in a special train that

rumbled through the Hungarian night and where it stopped, men hung from trees, and blood flowed in the streets. Along the railway line one often found naked and mutilated corpses. Szamuely passed sentence of death in the train and those forced to enter it never related what they had seen. Szamuely lived in it constantly; thirty Chinese terrorists watched over his safety; special executioners accompanied him. The train was composed of two saloon cars, two first class cars reserved for the terrorists and two third class cars reserved for the victims. In the latter the executions took place. The floors were stained with blood. The corpses were thrown from the windows while Szamuely sat at his dainty little writing table, in the saloon car upholstered in pink silk and ornamented with mirrors. A single gesture of his hand dealt out life or death.⁷²

Szamuely, like Bela Kun, was known as a Jew and a Bolshevik. His behavior was bound to create animus against other Jews, whether Bolsheviks or not. This is the real tragedy of the period leading up to World War II. The Jewish Bolsheviks' behavior created animus against all Jews. Indeed, since religious Jews were more visible because of their clothing and the lives they led, they were more likely to bear the brunt of the anti-Semitism the Bolsheviks created; secularized Jews were often invisible as Jews because of their secularity. Like Jews in Hollywood later, the Jewish Bolsheviks tended to change their names to disguise their Jewishness, making themselves less visible and less likely to be the victims of attack when the inevitable reaction to their bloody excesses finally came.

The description of Szamuely's brutality was published in Paris in 1919, the same year Pacelli wrote to Gasparri about the Russian Jews at the Wittelsbach Palace in Munich. The communist revolution was then a very real threat, given more urgency because the Jews who promoted it were not just in Russia. The possibility of a Soviet invasion of Europe seemed remote, but the overwhelming sympathy of Jews to the revolution created suspicion across Europe, where they were perceived as a potential fifth column.

The Frankfurt School, which would wreak havoc in America after World War II, was an offspring of the German and Hungarian revolutions. The Institute of Social Research, as it was originally called, was endowed by a Jewish grain merchant, Herman Weil, who returned to Frankfurt, the city of his birth, after making a fortune in Argentina. Rogalla von Bieberstein calls Weil a "salon bolshevik" who inherited his fortune.⁷³ The *Institut fuer Sozialforschung* was to politics what Hirschfeld's *Institut fuer Sexualwissenschaft* was to sex. Both were shut down when Hitler came to power; both were transposed to the United States. Hirschfeld's materials ended up at the Kinsey Institute in Bloomington, Indiana. The Frankfurt School ended up as the New School in New York. Gershom Scholem called the

Frankfurt School one of Germany's most influential "Jewish sects," but its influence went far beyond 1920s Germany. Theodore Adorno would play a leading role in introducing 12-tone music to post-World War II Germany, proving that whatever was derided as *Kulturbolschewismus* in the '30s was promoted in Germany in the '50s. Adorno also played a leading role in the American Jewish Committee's attack on Catholic ethnics in America through its "authoritarian personality" project. The Frankfurt School had its biggest effect during the cultural revolution of the '60s when Erich Fromm's books on psychology and Herbert Marcuse's books on politics became required reading on college campuses.

The Frankfurt School's impact on eastern Europe was almost as significant, largely because of Georg Lukacz. Lukacz, "the greatest Marxist intellectual of the 20th century."⁷⁴ Lukacz was born into the Lowinge family of Jewish bankers in Budapest, who, like Bela Kun (ne Kon or Kohn), later magyarized their name. After receiving his doctorate at the University of Heidelberg, Lukacz joined Bela Kun and became the Minister of Culture for the short-lived Hungarian Soviet Republic in 1918. His ruthlessness earned him the sobriquet "the Robespierre of Budapest."⁷⁵ He was condemned to death in absentia after the republic collapsed. In 1924, Lukacz was made director of the *Institut fuer Sozialforschung* in Frankfurt. For the next five years, until Lukacz was called to Moscow, where he remained until 1945, the Frankfurt School became a clearinghouse for the ideas of Jewish revolutionaries, from which "the St. Augustine of Communism" could promote "Messianic politics."⁷⁶ Ernst Bloch, who became famous for *Das Prinzip Hoffnung* and the slogan "*Ubi Lenin, Ibi Jerusalem*," argued for the "destruction of the Austro-Hungarian Empire" with its "Christ-less Catholicism."⁷⁷ He also argued that "messianic longing for a redeemed humanity" dominated Jewish thinking. Lukacz returned to Hungary when communists took power after World War II and played the role of the reform communist there during the 1956 uprising.

The bloody excesses of Bela Kun in Hungary, of Kurt Eisner and Eugene Levine in Germany, and the Bolsheviks in Russia were bound to cause a reaction. The tragedy is that Jews were blamed *en masse* for the excesses of the Jewish Bolsheviks. "What may appear to Mr. [Chaim] Weizmann," one British diplomat wrote, "to be outrages against Jews, may be—in the eyes of the Russians—retaliation against the horrors committed by the Bolsheviks who are organized and directed by the Jews."⁷⁸ Nora Levin notes that when Jews acted as "passionately committed Bolsheviks in whatever they did, they reinforced existing anti-Jewish feeling, especially among adherents of Russian Orthodoxy."⁷⁹

The same was true of Latvians, Ukrainians, and virtually every other ethnic group in Eastern Europe. When the Nazis arrived in the early '40s, they found many non-German "willing executioners" because of the outrages the Bolsheviks had committed after the revolutionary takeover of Russia in 1917. As we noted earlier, Ruth Birn mentions the Arajs Komando in Latvia, followers of Viktor Arajs, all of whom were Latvians active throughout the German occupation. The Arajs

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Komando “did nothing but kill Jews,” and were so enthusiastic that they sickened the SS assigned to command them. Birn notes “camps in the occupied Soviet Union were run with a minimum of German personnel.” Some “functioned without German personnel at all and with only minimal supervision.” She notes that Goldhagen ignores these facts because they undermine his thesis that Germans were “the central and only perpetrators of the Holocaust.”⁸⁰ But he also ignores the excesses of Bolshevism that, more than any other single factor, fueled the animus of eastern Europeans against Jews.

Not all Bolsheviks were Jews, not all Jews were Bolsheviks. Ernest van den Haag later came up with a rule of thumb: one out of every ten Jews was a revolutionary, but five out of every ten revolutionaries were Jews. Many Jews tended to view the revolution in Russia favorably, especially when compared to other groups, like Catholics. Glazer and Moynihan compare reactions in *Beyond the Melting Pot*. In June 1919 the *Catholic World* declared: “The excesses of the Bolshevik revolution are ... not the exaggeration of otherwise worldly tendencies. They are the absolute subversion of all moral principles, the destruction of religion and the overthrow of civilization.” In September 1920, the *American Hebrew* declared: “The Bolshevik Revolution eliminated the most brutal dictatorship in history. This great achievement, destined to figure in history as one of the overshadowing results of the World War, was largely the product of Jewish thinking, Jewish discontent, Jewish effort to reconstruct.”⁸¹

If the beleaguered peoples of eastern Europe tended to conflate Jews and Bolshevism, so did the Jews, who tended to see the Russian revolution as a Jewish event, or at least an event with great significance for Jews. In October 1929, the *Jewish World* wrote

there is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolsheviks, in the fact that the ideals of Bolshevism at many points are consonant with the finest teachings of Judaism, some of which went to form the basis of the last teachings of the founder of Christianity—these are things which the thoughtful Jew will examine carefully.⁸²

Ten years earlier in 1919, Rabbi J. L. Magnes claimed in a speech in New York City that in Germany the Jew

becomes a Marx and a Lassalle, a Haas and an Edward Bernstein; in Austria Victor Adler, Frederick Adler; in Russia, Trotsky. Compare for an instant the present situation in Germany and Russia: The revolution there has liberated creative forces and admires the quantity of Jews who were ready for active and immediate service. Revolutionaries, Socialists, Mensheviks, Bolsheviks, Majority or Minority Socialists, whatever name one assigns to them all are Jews, and one finds them as the chiefs or the workers in all revolutionary parties.⁸³

M. Cohen wrote in the *Communist* of Kharkov of April 1919

One can say without exaggeration that the great Russian social revolution has been made by the hand of the Jews. Would the somber, oppressed masses of

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Russian workmen and peasants have been capable by themselves of throwing off the yoke of the bourgeoisie. No, it was especially the Jews who have led the Russian proletariat to the Dawn of the International and who have not only guided but still guide today the cause of the Soviets which they have preserved in their hands.⁸⁴

Nora Levin notes the general sympathy of Jews for the revolution, saying Jews

greeted the March revolution with great joy and hope. Jews spoke of it as "the deliverance of a people," "a great tidal wave of democracy," and "a miracle ... that will be recorded as one of the greatest events in the history of Israel." A magazine for Jewish children compared it to the Passover liberation of Jews from Egypt.⁸⁵

Levin notes "Jewish religious beliefs and practices were at variance with Bolshevism" and

the impetus for political action came chiefly from secular movements in Jewish life—Zionism and the Jewish labor and socialist movement. Both were movements of reaction against religious orthodoxy and against the intensified oppression and powerlessness of Jews in tsarist Russia, which had reached an intolerable pitch after the pogroms of 1881-82 and 1903-6. But they had worked out irreconcilably different philosophies and programs as they analyzed the Jewish predicament.⁸⁶

The large intellectual and psychic space that the evaporation of religious belief left behind was filled with a fiery secular messianism:

These Jews were not only burdened by the exaction and strains of an illegal political life but also by the complex psychological adjustments needed to take on a new identity and dissolve out the old....Trotsky's reactions were similar to those of other Jewish Bolsheviks: Zinoviev, Sverdlov, Kamenev, Radek, Litvinov, Kaganovich, and others—all russified, cosmopolitan, hostile to the point of vindictiveness in their attitudes toward Jewish national culture, Zionism, and religious tradition. Lenin seems to have fully and wholeheartedly accepted these non-Jewish Jews for what they felt themselves to be international socialists. However, they were always identified as Jews by anti-Bolsheviks everywhere, by the masses of people in the Soviet Union, and by the Communist parties inside and outside of the Soviet Union.⁸⁷

They have sometimes been described as "marginal men," "doubly alienated," and "self-hating," creating their own world of revolutionary agitation and formulas for a socialist utopia. These Jews had no Jewish support or following in any segment of organized Jewish life in Russia. Nor did Jews as a whole support Bolshevik ideas or the Revolution when it came. However, individual Jews loomed prominently in the Sixth Bolshevik Congress (July 26-August 3, 1917), in the Central Committee elected by the Congress, and in the top and secondary leadership of the party in the early years of the Soviet regime. It was they who stamped Bolshevism as "Jewish" in the prevailing view both of supporters and opponents of Bolshevism.⁸⁸

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What was true of the Bolsheviks was *a fortiori* true of their revolutionary predecessors. The Jewish areas of Russia were hotbeds of revolutionary activity in the second half of the nineteenth century. While not all revolutionaries were Jews, many were. The revolutionary movement could not have survived without their technical and practical skills as smugglers, printers, explosives experts, and masters of living the “underground” life. Haberer says “Jews constituted an important, if not crucial, national element in turning the region into a hotbed of terrorist violence.”⁸⁹

It would be naive, or as Haberer says, “shortsighted” to claim Jews just happened to be revolutionaries just as Abe Foxman later would claim Jews just happened to be involved in pornography. Both are forms of revolutionary activity, and Jews were drawn to them precisely because of the hold Messianic Socialism acquired over them once they abandoned traditional religious practice. Irving Kristol, in youth a follower of Trotsky and now a neoconservative, expresses the Messianic, universalist vision that neoconservatism and Trotskyism share. Jewish revolutionaries, says Kristol:

did not forsake their Jewish heritage to replace it with another form of cultural identity or ethnic belonging. What they sought can best be described as an abstract and futuristic idealism of assimilation *qua* emancipation in a denationalized and secularized democratic society, ideally of universal scope. Leaving the world of their childhood did not necessarily imply its total abandonment in one act of irreversible forgetfulness. For many this departure under the sacred halo of socialism was the next best solution to their own existential problems—a solution that was enormously attractive since it also held out the utopian promise of the “genuine emancipation” of all Jews in a socialist republic of universal brotherhood devoid of national, religious, and social discrimination or even distinctions.⁹⁰

After the war and the failure of the Bavarian Soviet Republic, Weimar Germany could not free itself from the downward pull of political violence. In June 1922 Walter Rathenau, Jewish heir to the AEG fortune, was assassinated four months after agreeing to become Germany’s foreign minister. If there were ever a German Jew in the mold Mendelssohn had created, it was Rathenau. Yet as a completely assimilated German Jew, he had an impossible dual role, which he articulated, telling the Zionist Kurt Blumenfeld, “At night I am a Bolshevik; by day I seek an ethically regulated society.” Blumenfeld and Albert Einstein urged Rathenau to resign, claiming, “a Jew should not run the foreign affairs of another people.”⁹¹ The Nazis claimed Rathenau as a Jew had sabotaged the war effort. “German Jews were caught in a vicious circle: the more they embraced the republic, the more it was discredited as a *Judenrepublik*.”⁹² Elon claims, “every unresolved problem and all the world’s evils from the crucifixion of Christ to capitalism, Communism, syphilis and the lost war were projected onto a tiny minority representing 0.9 percent of the population.”⁹³ To play up the irrationality of anti-Semitism, Elon ignores evi-

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dence of Jewish leadership in the revolutionary movement. Golo Mann wrote that his classmates cheered news of Rathenau's assassination. Anti-Semitism became an issue in Bavaria precisely because of the role Jews played in the revolutionary movement there.

That resentment, coupled with the devastating economic consequences of the Versailles treaty, found political expression when Hitler and Ludendorff orchestrated the Beer Hall Putsch on November 8, 1923. The authorities had no desire to revisit the anarchic days of the Bavarian Soviet Republic, so when Hitler and his supporters marched on city hall, the police opened fire. Sixteen National Socialists died, and Hitler was sentenced to a year in prison at Landsberg, where he wrote *Mein Kampf*, which proclaimed his racial theories and the idea that Jews had a genetic penchant for revolution.

Hitler rose to power by convincing a significant portion of the German people that Jews and Bolsheviks were one and the same thing. National Socialism was a reaction to communism. Goldhagen's statement that anti-Semitism has nothing to do with Jewish behavior renders an entire era incomprehensible. More comprehensible is Saul Friedlander's claim that "hatred for communism played a greater role in the rise of Hitler than anti-Jewish attitudes."⁹⁴ Hitler was stymied by Jewish assimilation and German acceptance of it; he could not have turned people against the Jews without the threat of Bolshevism and the experience of the Bavarian Soviet Republic, which he referred to as "temporary Jewish rule."⁹⁵ In *Mein Kampf*, Hitler wrote "in 1918 it was still not possible to talk about programmatic anti-Semitism. I can still remember the difficulties one encountered as soon as the word Jew was mentioned. You were either looked at as if you were crazy or you encountered the stiffest resistance."⁹⁶ In 1933 Hitler told Max Planck, "I have nothing against the Jews *qua* Jews. But the Jews are all communists, and these are my enemies, and it is against them that I am fighting."⁹⁷ As evidence that anti-Communism trumped racism, von Bieberstein quotes Hitler's saying "*Lieber sind mir 100 Neger im Saal, als ein Jude.*" "Better a hundred Negroes in the room than one Jew."⁹⁸ In a diary entry for February 10, 1937, Hans Frank wrote, "I confess my belief in Germany ... which is in truth God's tool for the extermination of evil. We are fighting in God's name against the Jews and their Bolshevism. God protect us."⁹⁹ Hitler always maintained the Jew was his enemy primarily because the Jew spread revolution. In a table talk entry dated June 7, 1944, he still maintained "without Jews there would be no revolution."¹⁰⁰ Nazi theoretician Alfred Rosenberg said: "Bolshevism is in its essence the form of Jewish world revolution.... There is no such thing as Bolshevism without Jews."¹⁰¹

A reaction was inevitable. "The greater the successes of the communist movement," Jonathan Frankel wrote in 1988, "the greater the anti-Communist hostility to the Jews became."¹⁰² Hilaire Belloc claimed, "the revolution in Russia was the historical starting point of a renewal of the animosity against the Jews in western Europe."

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High on Hitler's list of subversive Jews responsible for the decline of Germany was Kurt Tucholsky, who "drove conservatives and Nazis downright berserk with his biting satires of every patriotic piety."¹⁰³ Franz Werfel, a Jewish writer from Prague who escaped to Hollywood where he wrote *The Song of Bernadette*, claimed Tucholsky and other Jews were responsible for the rise of the Nazis because they so savagely attacked German cultural icons. Werfel did not exclude himself from his indictment. "Applauded by the laughter of a few philistines, we stoked the inferno in which humanity is now roasting."¹⁰⁴ Elon disagrees with Werfel. "Had there been no Tucholsky, no Werfel, no Wolff," he writes, "Hitler would have moved to seize power anyway."¹⁰⁵ As before, Elon passes over the effect the revolutionary Jew had on the public, and Hitler's ability to manipulate those fears politically. Is Elon seriously suggesting Hitler would have come to power had there been no Kurt Eisner? No Eugene Levine? No Bela Kun? No Trotsky? Or no cultural bolshevists like Magnus Hirschfeld, Sigmund Freud, and Wilhelm Reich? If so, he argues against the logic of his own book.

Werfel was not alone in seeing a connection between Jewish behavior and Hitler's rise to power. Ruth Fischer claimed that Munich would never have become the birthplace of Nazism without the help of Jewish revolutionaries like Eisner and Levine.

The same was true of Austria. In *The Truth about Austria*, Guido Zernattos claimed "the most important basis for modern Austrian anti-Semitism was the part which the Jewish intellectuals played in the leadership of the social democratic party."¹⁰⁶ In *Juedischer Bolschewismus*, Johannes Rogalla von Bieberstein shows convincingly 1) that Bolshevism was primarily a Jewish phenomenon and 2) that it created a wave of anti-Semitism, the reaction to which swept Hitler into power in Germany.

The same was true in America: Nazism was seen as the reaction to Communism, which was seen as essentially if not predominantly Jewish. According to von Bieberstein, Father Charles Coughlin, the radio priest from Royal Oak, Michigan, criticized Nazism, but saw it nonetheless as "a defense mechanism against communism."¹⁰⁷ In this, he differed little from Henry Ford, who feared Jews primarily because he felt they were the leading force in spreading revolution throughout the world. Jewish writers like Philip Roth turn fear of Bolshevism into something suspicious, as if linking the two were itself proof of anti-Semitism:

As an anti-Communist rather than a pro-Nazi organization, the Bund was as anti-Semitic as before, openly equating Bolshevism with Judaism in propaganda handouts ... holding fast to the purposes enunciated in their official declaration on first organizing in 1936: "to combat the Moscow-directed madness of the red world menace and its Jewish bacillus carriers" Gone were the wall banners proclaiming "Wake up America—Smash Jewish Communists!"¹⁰⁸

By stating his case this way, Roth gives the impression anyone who linked Jews and Communism was a raving Nazi anti-Semite, but this was not the case.

In May 1919, Woodrow Wilson proclaimed the Bolshevik movement was “led by Jews.”¹⁰⁹ In 1919, Arnold Zweig, who was a Zionist and a Communist, wrote “Jewish blood” gave birth to socialism “from Moses to Lindauer.”¹¹⁰ Elie Wiesel wrote, “We have to make revolution, because God told us to. God wants us to become communists.”¹¹¹ In 1848, Adolf Jellinek wrote, “reactionaries denounce Jews as the *perpetuum mobile* of the revolution.”¹¹² In *Der grosse Basar*, Daniel Cohn-Bendit, a leader of the ‘68 Revolution, referred to Trotsky as “embodying the essence of the Talmudic Jew.”¹¹³ In 1934, in *Katholizismus und Judentum*, the Hungarian Jesuit Bela Bangha wrote, “revolutionary Marxism” corresponded “in its essence to a particular form of the Jewish soul and his intellectual posture.”¹¹⁴ In December 1918, the *American Literary Digest* asked “Are Bolsheviki mainly Jewish?”¹¹⁵ In June 1920, under the title “The Jewish Peril,” the *Christian Science Monitor* referred to an alleged world-wide Jewish conspiracy as demonstrated by the newly discovered and widely believed Protocols of the Elders of Zion. On the same day, the *Chicago Tribune* referred to Bolshevism as “an instrument for Jewish control of the world.”¹¹⁶

Jews were no less inclined to speak this way than the *goyim*. In 1921 A. Sachs wrote, “Jewish Bolshevism has demonstrated to the entire world that the Jewish race is not suffering from degeneracy.”¹¹⁷ In 1990 in *Stalin's War against the Jews*, Louis Rapoport wrote “men of Jewish heritage” laid “the foundation for Communism and Socialism.”¹¹⁸ Franz Werfel, who wrote *The Song of Bernadette* and who participated in the 1919 communist insurrection in Vienna, wrote an article entitled “Israel's Gift to Mankind,” in which he said “Moses Hess, Karl Marx and Ferdinand Lassalle” were the “church fathers of Socialism.”¹¹⁹ Jacob Toury claimed socialism grew out of traditional Judaism among the uprooted as substitute religion. An article entitled “The Jewish Revolutionary” in *Neue Juedischen Monatsheften* in 1919 stated “no matter how the issue is exaggerated by the anti-Semitic side and no matter how anxiously it is denied by the Jewish bourgeoisie, the huge Jewish participation in the contemporary revolutionary movement is a simple fact.”¹²⁰ One year later, Franz Kafka, the famous German-speaking Jew from Prague, wrote, “You don't forgive the Jewish socialist and communists. You drown them in the soup and slice them up when you're roasting them.”¹²¹

Polish Nobel laureate Isaac B. Singer, who spoke Polish with difficulty and won the Nobel Prize in literature for writings in Yiddish, claimed “the communists in Warsaw were almost exclusively Jews, and that they brought fire and sword to all parties. They also claimed [after the October revolution] that social justice could only be found in Russia.”¹²² Bundespresident Friedrich Ebert claimed Jews were responsible for the revolution in Germany and that “practically every Jew was a crypto-Bolshevik.”¹²³ In 1904, the German Zionist Franz Oppenheimer remarked, “nothing is more certain than that the contemporary Jew in eastern Europe is a born revolutionary.”¹²⁴ What followed from this all but universal recognition of Jewish participation in Bolshevism was an unprecedented wave of anti-Semitism.

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What made a racist organization like the Thule Society a dangerous threat was the widespread consensus “there was no such thing as Bolshevism without Jews.”¹²⁵

As Erich Haberer makes clear, Jews were the backbone of the revolutionary movement in Russia. The social dislocation that followed defeat after World War I allowed the revolutionary movement to achieve its greatest successes. The Jews could avenge themselves on the traditional Christian monarchies that had persecuted them. The Jews, according to Lerner “were enthusiastic representatives of the collapse of traditional communities because those communities discriminated against Jews.”¹²⁶ Stanley Rothman and S. Robert Lichter maintain “the goal of the Jewish radicals was to alienate the Christians from their society just as the Jews had been alienated from those same cultures.”¹²⁷ In 1849, in *Israel's Herold*, Karl Ludwig Bernays explained “The Jews took revenge on a hostile world in a completely new way ... by liberating mankind from every religion and any kind of patriotic sentiment.”¹²⁸ In the November 30, 1917 issue of *The Jewish Chronicle*, Trotsky was described “as the Avenger for Jewish suffering and humiliation” under the Czars.¹²⁹

Von Bieberstein's survey of contemporary literature on the revolutionary movement in the period around World War I indicates Jewish involvement was bound up with the Jewish attraction to Messianic politics. Houston Stewart Chamberlain, the English racial theorist who married into the Wagner family and supported Hitler, reproached “Jewish atheists” for “planning an impossible socialistic and economic messianic kingdom without any regard for the fact that in process of doing this they would bring about the destruction of the civilization and culture which we have so laboriously erected.”¹³⁰ Ernst Bloch, who described himself in 1918 as a “race conscious Jew,” described the promethean project of the revolutionary Marxists as a “second incarnation.”¹³¹ Similarly, Eugen Hoeflich, the literary critic from Vienna who later changed his name to Mose Y. Ben-Gavriel, wrote “the Bolshevik Jew wants to set Europe in flames, not to fill his pockets but because he is driven by the purest idea, an idea which manifests an error which will lead to tragic consequences, which came about from a mass psychosis born of the war.”

The Russian Revolution had nowhere near the psychological effect on public opinion that its daughter revolutions in Bavaria and Hungary had on the populations of eastern Europe. Bela Kun and Georg Lukacz did for the Jews in Hungary what Kurt Eisner and Eugene Levine did for the Jews of Germany; they created a huge wave of anti-Semitism. “Jew” became synonymous with “revolutionary,” and soon labels like “*Umsturzjuden*,” “*Revolutionsjuden*,” as well as “*RevoluZion*” made the rounds. Led by Bela Kun, the Hungarian Soviet Republic spread fear and loathing among the native Hungarian population, which denounced it as the “*Judenrepublik*.” According to Lichter and Rothman's *Roots of Radicalism*, 30 of the 48 commissars in the Hungarian Soviet Republic were Jews. Of 202 top officials, 161 were Jews.¹³² The *London Times* described the Kun Regime as the “Jew-

ish Mafia" in 1919. "Bolshevism in Hungary," according to Nathaniel Katzburg, was "largely a Jewish enterprise."³³ Hence, the soviet republic in Budapest was denounced as "rule of the Jews" and "*Judenrepublik*." Unsurprisingly, a wave of pogroms swept Hungary when the soviet republic fell.

The same was true of Austria, where the dramatist Arthur Schnitzler in his diary described the revolutionaries as "a mixture of literary Jewboys, plundering rabble, and idiots."³⁴ The revolution in Hungary made headlines around the world. The net result was a rise in anti-Semitism, and not just in Hungary. In his book on the holocaust in Hungary, Rudolph Braham claimed the "chiliastic passions"³⁵ that promoted world revolution led inexorably to counter-revolution, and that the short but brutal communist regime left behind a bitter legacy which had devastating consequences for Hungarian Jews.

The Catholic Church, in particular the Jesuits, was the main opponent of the revolutionary movement. Catholics were prominent in pointing out the large Jewish participation in the revolutionary movement. An article in the October 21, 1922 *Civiltà Cattolica* entitled "*La rivoluzione mondiale e gli ebrei*" (World Revolution and the Jews), described Communism as "the perversion of a Semitic fantasy" emanating "from the Jewish race."³⁶ In his 1926 book *Judentum und Christentum*, Father Erich Przywara, SJ, used quotes from Martin Buber and other Jewish thinkers to trace socialism to its roots in Jewish messianism, forcing him to the melancholy conclusion that the Jew "is driven to become the tireless revolutionary of the Christian world by an inner necessity." The Jew is "driven to his tireless activism by his deepest religious convictions. He is truly the restless Ahasver."³⁷

In similar fashion, the Polish bishops traced the Bolshevik fury that had been unleashed on eastern Europe in the wake of World War I back to the "traditional hatred" which Jews had always felt for Christendom. During Poland's war with the nascent Soviet Union in 1920, the Polish bishops released a pastoral letter in which they announced that "the true goal of Bolshevism is world conquest. The race which has the leadership of Bolshevism in its hands . . . is bent on the subjugation of the nations...especially, because those who are the leaders of Bolshevism have the traditional hatred toward Christendom in their blood. Bolshevism is in reality the embodiment and incarnation of the Antichrist on earth." Like the Communist Parties in Germany and Hungary, the Communist Party in Poland was overwhelmingly Jewish. Sixty-five percent of the Communists in Warsaw were Jews. In the 1920s, the percentage was even higher, which again fueled anti-Semitism.

One of the classic instances which we are given of "modern" anti-Semitism is the pastoral letter on morals which was issued by Cardinal Hlond, the primate of Poland, on February 29, 1936. The part beginning "It is true that Jews...have a corruptive influence on morals, and that their publishing houses are spreading pornography . . ." is invariably quoted as proof of Hlond's anti-Semitism, but no mention is made of what follows. Far from being an anti-Semitic diatribe, Hlond's pastoral letter, as we saw in the introduction, is a classic instance of the two part

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teaching on the Jews that goes by the name of "*Sicut Iudeis non*," something which becomes apparent when the above-cited passage is quoted in its proper context:

So long as Jews remain Jews, a Jewish problem exists and will continue to exist. This question varies in intensity and degree from country to country. It is especially difficult in our country, and ought to be the object of serious consideration. I shall touch briefly here on its moral aspects in connection with the situation today.

It is a fact that Jews are waging war against the Catholic Church, that they are steeped in free-thinking and constitute the vanguard of atheism, the Bolshevik movement, and revolutionary activity. It is a fact that Jews have a corruptive influence on morals, and that their publishing houses are spreading pornography. It is true that Jews are perpetrating fraud, practicing usury, and dealing in prostitution. It is true that, from a religious and ethical point of view, Jewish youth are having a negative influence on the Catholic youth in our schools. But let us be fair. Not all Jews are this way. There are very many Jews who are believers, honest, just, kind, and philanthropic. There is a healthy, edifying sense of family in very many Jewish homes. We know Jews who are ethically outstanding, noble, and upright.

After reciting the dangers that Jews pose to a Christian society like Poland, Cardinal Hlond goes on to warn the Poles 1) that racism imported from Germany poses a danger to Polish culture and 2) that no one has the right to harm the Jews. In doing this he is simply restating *Sicut Iudeis non* in its entirety:

I warn against that moral stance, imported from abroad [he is clearly thinking of Germany] that is basically and ruthlessly anti-Jewish. It is contrary to Catholic ethics. One may love one's own nation more, but one may not hate anyone. Not even Jews. It is good to prefer your own kind when shopping, to avoid Jewish stores and Jewish stalls in the marketplace, but it is forbidden to demolish a Jewish store, damage their merchandise, break windows, or throw things at their homes. One should stay away from the harmful moral influence of Jews, keep away from their anti-Christian culture, and especially boycott the Jewish press and demoralizing Jewish publications. But it is forbidden to assault, beat up, maim, or slander Jews. One should honor Jews as human beings and neighbors, even though we do not honor the indescribable tragedy of that nation, which was the guardian of the idea of the Messiah and from which was born the Savior. When divine mercy enlightens a Jew to sincerely accept his and our Messiah, let us greet him into our Christian ranks with joy.

Beware of those who are inciting anti-Jewish violence. They are serving a bad cause. Do you know who is giving the orders? Do you know who is intent on these riots? No good comes from these rash actions. And it is Polish blood that is sometimes being shed at them.¹³⁹

Cardinal Hlond was not expressing racial hatred here; he was warning his Polish flock about the dangers of Bolshevism, which, as all of Europe had learned during the 1920s, was a largely Jewish movement. Cardinal Hlond was opposing Jewish revolutionary activity on the one hand, but he was also opposing the vi-

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cious reaction to Jewish revolutionary activity that was known as Nazism and had taken over Germany at that time. The Church was consistent in its opposition to revolution on the one hand, and in defending the Jews against physical harm on the other. Both parts of this teaching are necessary. If either one is ignored, trouble follows.

Since the German bishops shared the views of their Polish confreres, they got caught up in the same apocalyptic mood. The most famous episcopal opponent of Nazism, Clemens Graf von Galen, bishop of Muenster, wrote a pastoral letter defending Hitler's incursion into the Soviet Union because it would rid the world of the "plague of Bolshevism."¹⁴⁰

The Jewish inclination toward Messianic politics explains the overrepresentation of Jews in revolutionary movements throughout the 20th century. Once Poland achieved statehood in the wake of the Versailles Treaty, the Jewish population in the Soviet Union dropped to around two percent, which in turn dramatized the overrepresentation of Jews in the revolutionary parties in Russia. The Bolsheviks, with 11 percent Jews, were the least Jewish of all the revolutionary parties, even though Jewish overrepresentation was five times as high as the Jewish population in Russia. The Social Revolutionary Party by comparison was 14 percent Jewish, and the Menshevik Party was 23 percent Jewish.

If we turn to the leadership of the revolutionary movement, the overrepresentation of Jews is even more striking. Of the 21 members of the Central Committee of the Communist Party in Russia in August 1917, six, or 28.6 percent, were Jews. The percentage was even higher among the Mensheviks, where eight of the 17 members of the Central Committee were Jews. Of the list of the seven leading members of the Bolshevik leadership compiled by Culture Commissar Anatoli Lunatcharsky, four were Jews. When the Austrian foreign minister, Ottokar Graf Czernin wrote about the peace negotiations at Brest-Litovsk in early 1918, he reported the Soviets were "practically without exception Jews with crazy ideas."¹⁴¹ Jews achieved this overrepresentation in the Soviet regime because Russians tended to be "patriotic" and therefore not ruthless enough in attacking fellow Russians, but also because the Jews, again unlike the Russian "peasants and workers," were highly literate. By way of illustration, the author of *Rossija I Evrei, Russia and the Jews*, told the following joke: "If six commissars are sitting at a table, what's under the table? The answer, the twelve knees of Israel."¹⁴²

The percentage of Jews on the staff of the hated Cheka was even higher. As late as July 1934, eight years after Stalin's takeover, 34 percent of Cheka leadership was Jewish, a figure 17 times higher than the Jewish population of the Soviet Union. By 1939, after the purge of Jews, the percentage sank to 4 percent.

On April 20, 1920, Allen Dulles, later head of the CIA, wrote, "as a result of the leading role which Bavarian Jews played in communist groups, the tolerance of the pre-war era has changed and a new strongly anti-Semitic movement has come into being."¹⁴³ Von Bieberstein writes, "a minority of radical Jews, fight-

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ing for the dictatorship of the Proletariat, set loose an avalanche of aggressive anti-Semitism.”¹⁴⁴ Fearing precisely this reaction, the Frankfurt lodge of the B’nai B’rith instructed Bavarian Jews to distance themselves from Kurt Eisner and his Bavarian Soviet Republic. In an article on anti-Semitism in Britain in the *Jewish Journal of Sociology* in 1989, Geoffrey Alderman wrote, “anti-Semitism flourished in the ‘20s as a result of the fear of Bolshevism.”¹⁴⁵ In his 1996 book *Jews and the Russian Revolution*, Harvard historian Richard Pipes claimed one of the “most disastrous consequences” of the Russian Revolution was “the identification of Jews with Communism.”¹⁴⁶ Reinhard Maurach, a legal observer at the Nuremberg War Crimes Trials, emphasized what he called a “combination theory,” according to which “the Jewish problem merged with the Bolshevik problem” to form the basic outline of Nazi doctrine.¹⁴⁷

Solzeznitsyn says that beginning in the 1930s, any mention of the role or number of Jews in the Russian revolutionary movement was avoided and people reacted with sensitivity when it was brought up: “This intentional suppression of the historical truth,” he continues, “is both immoral and dangerous, because it prepares the ground for later exaggerations of the opposite sort.”¹⁴⁸

Jewish historians like to bring up the fact that Communists under Stalin eventually turned on the remaining Jewish Bolsheviks in the ‘30s. Even before that, Communists, both Jewish and Russian, tried to eradicate traditional Jewish life or bring it under party control during the ‘20s. Eventually Stalin purged most of the original Jewish Bolsheviks, with notable exceptions. Stalin retained Lazar Kaganovich to starve the Ukrainians into submission and to run the system of concentration camps now known as the Gulag Archipelago. In *Hitler’s Willing Executioners*, Goldhagen claims the concentration camp was a uniquely German invention. But even Hitler noted that the British invented such camps during the Boer War and that the Soviet Union put them into practice before Hitler did. Goldhagen does not mention that Jews ran them for Stalin. It’s worth asking whether Pius XII, whom certain people call “Hitler’s pope,” served Nazism the way Kaganovich served Stalin and Communism. Or whether we, unlike people who lived during the ‘30s and ‘40s, would make such a comparison solely because we have been swayed by the current campaign to defame Pius XII, Pius XI, and members of the German hierarchy like Bishop Graf von Galen of Muenster, who warned German Catholics that Hitler’s racial ideology was incompatible with Catholicism. The following anecdote makes the point as effectively as extensive documentation:

Karl Radek and Grigory Zinoviev ... had come to Germany in 1918 to stoke the fires of revolution. Like many other leading Bolsheviks (Sverdlov, Kamenev and Trotsky, for example), both Radek and Zinoviev were Jews, as was the foremost figure of the German Revolution—Rosa Luxembourg and the head of the new revolutionary government in Hungary, Bela Kun. And, of course, the inspirer of all their revolutionary exertions, Karl Marx himself, had come from a long line of famous rabbis in Trier.

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Radek was addressing the crowd. "We have had the Revolution in Russia and the Revolution in Hungary, and now the Revolution is erupting in Germany," he roared, "and after that we will have the Revolution in France and the Revolution in England and the Revolution in America." As Radek worked up his passion, Zinoviev tapped him on the shoulder and whispered, "Karl, Karl, there won't be enough Jews to go around."¹⁴⁹

It's also worth asking whether the preceding two paragraphs are anti-Semitic. Suppose this anecdote had been found in Pacelli's handwriting "in the locked archives of the Vatican"? Would it be evidence Pius XII was an anti-Semite? "The notion of Judeo-Bolshevism—the virtually axiomatic conviction among Nazis, modern anti-Semites in general and within the Church itself that Jews were the principle bearers and even the authors of Bolshevism"—Goldhagen's criterion of anti-Semitism—is not implicit in this statement, (as Goldhagen claims it is in Pacelli's letter); it is explicit. Does that make its author an anti-Semite? If so, then David Horowitz is an anti-Semite because he not only tells the anecdote in *The Politics of Bad Faith*, he goes on to say that although it is "apocryphal" the truth it points to is "telling," because "for nearly two hundred years, Jews have played a disproportionate role as leaders of the modern revolutionary movements in Europe and the West."¹⁵⁰

No Jew of any stature ever issued a similar warning against Communism. Jewish commentators instead saw the revolution in Russia as akin to Moses leading the Israelites out of bondage. Similarly, while many Jews, most prominently Goldhagen, accuse Catholicism of complicity in the Nazi Holocaust, no Jew of any stature apologized for Jewish participation in the Communist Holocaust, which took many more lives. David Horowitz, though, comes close:

In our time, 100 million people have been slaughtered in the revolutions of the left with no positive result, while millions more have been buried alive. Beyond the iron curtains of the socialist empires, whole cultures were desecrated, civilizations destroyed and generations deprived of the barest essentials of a tolerable life. Yet the epithet "counterrevolutionary" still strikes progressives, who supported these empires, as a term of opprobrium and moral disgrace. What this record shows, on the contrary, is that "counterrevolution" is a name for moral sanity and human decency, a term for resistance to the epic depredations of dreamers like them.¹⁵¹

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Marcus Garvey

On March 23, 1916, a stocky Jamaican by the name of Marcus Garvey arrived in New York City. Garvey was the precocious son of a hard-headed, litigious mason, who had been inspired by reading Booker T. Washington's autobiography, *Up from Slavery*. Washington's book set Garvey's "brain... afire" with plans for redeeming the Negro race which included "uniting all the Negro peoples of the world into one great body to establish a country and Government absolutely of their own."¹ "Where is the black man's government?... Where is his King and his kingdom?" Garvey asked.² When Garvey realized that he "could not find them," he came to understand that "there was a world of thought to conquer"³ and that he could conquer that world by applying the tenets of nationalism then reaching a fever pitch in Europe to the Black people of the world and propose Africa as the Negro equivalent of what Theodore Herzl had hoped to set up in Palestine.

Garvey's plan was Black Zionism, and he was the Black Moses who was going to set up a Negro state in Africa. Lying on his back at midnight in England during the summer of 1914, Garvey decided "that I should name the organization the Universal Negro Improvement Association and African Communities (Imperial) League. Such a name I thought would embrace the purpose of all black humanity."⁴ On July 20, 1914, Garvey established his organization in Kingston, Jamaica. By 1915, Garvey concluded that he could not bring his plan to fulfillment unless he included America's former slaves in it. Garvey "unhesitatingly and unreservedly" praised people of color in the United States as the "most progressive and the foremost unit in the expansive chain of scattered Ethiopia."⁵ What American Negroes had going for them, Garvey decided was white racism—what he saw as the "honest prejudices of the [white] South"⁶ which forced black people to build their own segregated institutions and develop a race consciousness that could in time gain respect from their oppressors. This was to be a fundamental construct of what became Garveyism—the postulate that racial liberation and empowerment were inherent in racial opposition and alienation.

Garvey's plans to meet with Booker T. Washington were thwarted, however, by the death of the Wizard of Tuskegee. America now had no universally recognized spokesman for the Negro people. Given his vision in England in 1914, it's difficult to imagine Garvey not entertaining the thought that he was ordained to fill that vacuum.

Deprived of the opportunity to meet with Booker T. Washington, Garvey decided to meet with W. E. B. DuBois, head of the NAACP instead. On April 25, 1916 Marcus Garvey arrived at NAACP offices at 70 Fifth Ave. at what was the beginning of a speaking tour that would carry him to 38 states.

Neither Du Bois nor anyone else at the NAACP paid the visitor from Jamaica much attention. Du Bois was out of the office when Garvey arrived, and Garvey hoping for another meeting left his card.

Years later Garvey would claim that when he left Du Bois's office, he was "unable to tell whether he was in a white office or that of the NAACP." When relations between the two men deteriorated, Garvey would later criticize Du Bois as "a white man's nigger."⁸ The claim was partially based on the fact that Du Bois was a mulatto, but it was also based on the fact that many of the NAACP's Negroes were quadroons and octoroons, men like Walter White, who looked so white that the NAACP used them as spies in the South.

Garvey was ever the race man, but his racism blinded him to the fact that white in this instance meant Jewish. The NAACP was a creation of wealthy New York Jews, whose desire to do something about lynching in the South took on new urgency in light of the death of Leo Frank. In 1915 Louis Marshall, head of the American Jewish Committee and the author of the failed motion to win him a new trial, joined the board of the NAACP. Seven years after Frank's death, Marshall was still smarting from the insult he had to bear when the Supreme Court rejected his plea for a new trial.

"There has been perhaps no crime committed in our day that can compare in lawlessness with the lynching of Leo Frank, whom I represented before the Supreme Court of the United States," Marshall wrote in 1922 during the debate on the Dyer Anti-Lynching Bill.⁹

Marshall was appalled by the lynching of Leo Frank, saying that it moved him "to form the resolution to do whatever it lay in my power to do to assist in putting an end to so monstrous an iniquity as lynching."¹⁰ The NAACP was against lynching, so it seemed only natural that he would join the board of that organization. But that decision was to have fateful consequences for both the nation's Jews and the nation's blacks, as well as the nation as a whole. Instead of using the AJC to fight lynching, Marshall chose the NAACP as his vehicle and in doing so became involved in using the nation's Negroes as proxies in the Jews' war against anti-Semitism. Marshall, in other words, joined the board of the NAACP to get revenge on the South by turning the Negro into the nation's revolutionary *avant garde*. Harold Cruse, perhaps because he was a communist and as a result more aware of how that group of Jews tried to use the nation's Negroes as their *avant garde*, eschews revolutionary terminology in describing the NAACP's philosophy, but the accusation of duplicity is there nonetheless. Louis Marshall according to Cruse,

was inspired to complement the program of the NAACP by virtue of the legal ax he had to grind with the Supreme Court over constitutional principles when the Court turned down his appeal arguments in favor of Leo Frank....Black civil rights and the NAACP represented the legal instrumentalities by which Marshall could salve the bitter gall of defeat he had experienced in the Leo Frank case, *Frank v. Mangum*.¹¹

Cruse claims that Marshall, as head of the AJC, would never have accepted the constraints which Jews placed over black aspirations at the NAACP. But Marshall's role at the NAACP only compounded the conflict of interest that began to grate on Negro nerves. "At no time or place, on no issue or circumstance, in the duration of this alliance, were Jews of any parochial persuasion ever called upon to sacrifice Jewish interests on behalf of civil rights,"¹² but the Negroes in this alliance had to forego any form of economic ethnic solidarity (the very thing that made the Jews powerful) if they wanted continued Jewish support.

It was precisely economic ethnic solidarity which Marcus Garvey began proposing to Harlem shortly after his arrival there in 1916. And it was precisely W. E. B. Du Bois, acting as the agent of the NAACP, which opposed Garvey's vision of Black Zionism once he began to attract significant crowds. Murray Friedman claims that black and Jewish interests were identical during the '20s and the '30s, but the behavior of the NAACP belies this. The first manifestation of the so-called Black-Jewish Alliance was Du Bois's attempt to destroy Booker T. Washington. The second manifestation was Du Bois's attempt to destroy Marcus Garvey. The conclusion seems inescapable. Du Bois's job was to promote integration and destroy any black leadership in competition with the NAACP. According to Cruse, that meant an attack on anyone who proposed economics as the foundation of black ethnic solidarity. Cruse sees irony in the fact that this was precisely the basis of the ethnic solidarity which Marshall as the head of the AJC was proposing for Jews at the same time he was thwarting it for Negroes.

According to Friedman, Jews and Negroes were united in the scientific attack on racism, but as evidence for this alliance Friedman again cites Du Bois, the NAACP, and the school of anthropology which the German Jew Franz Boas founded at Columbia University. Du Bois got hired as the editor of the NAACP magazine because his book *The Philadelphia Negro*, published in 1899, linked him to Boas's school of environment based sociology. The scientific attack against racism, according to Friedman, "proved enormously significant within the academy at a time when it was still widely accepted by white Americans that blacks were genetically inferior and therefore undeserving of full citizenship rights."¹³ Friedman claims that "DuBois's book broke new ground. In its emphasis on environmental factors rather than genetics as the primary cause of black poverty and crime."¹⁴ According to Murray Friedman, "The two US leaders of this [the environmental sociological] movement early in the century were Du Bois, the black intellectual, and Franz Boas, a German-Jewish anthropologist. Du Bois attributed his own early interest in Africa to a lecture delivered by Boas at Atlanta University."¹⁵

The Boasian school would produce some of the most famous names in American sociology during the course of the 20th century, including Edward Sapir, Melville Herskovitz, Ruth Benedict, and Margaret Mead, whose fanatasy about adolescent free love in the South Pacific, *Coming of Age in Samoa*, was done under Boas's direction. The Boasian school also had as one of its disciples at the Univer-

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sity of Chicago, Louis Wirth, who would go on to be extremely influential the area of social engineering in housing. Wirth would also go on to write at least eight chapters of Gunnar Myrdal's book *The American Dilemma*, which would serve as the theoretical justification of *Brown v. School Board*, the 1954 Supreme Court decision mandating school integration.

Boas saw environmental sociology as part of the revolutionary tradition which began with the French Revolution, which later found expression in the German Revolution of 1848. Boas, according to Friedman, "was born in Minden, Westphalia, and grew up in a home where notions of liberty and equality—the ideals of the 1848 revolution in Germany—were still a living force."¹⁶ Like Ottilie Assing, Boas found American soil more congenial to revolutionary ideas than his native Germany. After landing a teaching position at Columbia University, Boas, with the backing of influential German Jews in New York, was able to launch the scientific attack on racism. In 1911 he wrote *The Mind of Primitive Man*, one of the books which helped establish the new field of anthropology, in which he wrote that

the variations in cultural development can as well be explained by a consideration of the general course of historical events without recourse to the theory of material differences of mental faculty in different races...a similar error underlies the common assumption that the white race represents physically the highest type of man...anatomical and physiological considerations do not support these views.¹⁷

Boas was pure, left-wing Hegelianism, which ran parallel to Marx's version of left-wing Hegelianism, and it became the inspiration for the NAACP policies every bit as much as Marx's theories became the inspiration for the Communist Party.

Writing at around the time when Madison Grant's book on race was a best-seller, Boas felt that the concept of race was inherently ambiguous. "In an article entitled "What is Race?" published in *The Nation* in 1925, Boas rejected the idea that race consciousness and racial hatred reflected instinctual drives in human nature. Each race contained so many variations, he argued, that it was impossible to generalize about them."

One year after its founding, in 1910, Boas became active in the NAACP, writing one of its pamphlets, "The Real Race Problem from the Point of View of Anthropology." In the fall of 1933, Boas summoned a group of intellectuals to "devise ways and means for effectively counterattacking Nazi propaganda in the United States, and particularly Nazi racial theories."¹⁸ A few years later, Boas would try to dissuade W. E. B. Du Bois from traveling to Nazi Germany on a research grant. Eventually, Gunnar Myrdal would take Boas's ideas and incorporate them into his book *An American Dilemma*. Friedman claims that Myrdal "was neither Jewish nor American," but, even after indicating that Myrdal did not in fact write *Dilemma*,¹⁹ he fails to tell us that Louis Wirth, who wrote large sections of *Dilemma*, was both, and that Myrdal had been brought in to give credibility to what was largely a

Jewish project, because, as Friedman himself points out, "the scholarly critique of society that evolved into sociology had, like psychoanalysis, earned the reputation of being a Jewish science."²⁰

Garvey arrived in Harlem before Boas's influence began to be felt; he arrived at the high tide of racial consciousness in America, on the brink of America's involvement in the Great War, and at the beginning of the greatest internal migration in American history, the movement of the former black slaves out of the agricultural regions of the south into the big cities of the North. The conditions for the emergence of racial consciousness among American Negroes were never more propitious.

The migration out of the South would last for another 40 to 50 years and would redefine the race issue in America. Like the migration during and following World War II, two factors would play a role. Negroes wanted to escape the Jim Crow system of enforced penury, otherwise known as sharecropping, which accompanied the South's redemption, and secondly, the industrial North needed cheap labor to replace the millions of soldiers who had gone to Europe to fight in the great war. Railroads and the wage differential did the rest. Between 1916 and 1918 somewhere in the neighborhood of 500,000 southern Negroes headed north. Between 1910 and 1920, the number of Negroes living in Gary, Indiana increased by more than 1,200 percent. Chicago's Negro population increased from 44,103 to 109,594. During the same decade, the Negro population rose nearly 150 percent at a time when the white population increased by only 21 percent.²¹

This was the era before the imposition of immigration restriction, which began in 1924, and so many of the new black immigrants came, as Marcus Garvey did, from the Caribbean. They came to cities like Philadelphia, Chicago, Detroit and Boston, but New York (and Harlem in particular), was unique both in what it offered its black immigrants and the Negro culture it produced.

It was in Harlem that the Negro also met revolution in its modern form. Many Negroes—Claude McKay, Langston Hughes, Richard Wright—were attracted to Communism, and it was primarily through exposure to New York's Jews that the Negro made contact with the various forms of revolutionary activity that were being promoted there. With Max Eastman, who was not Jewish, as his mentor, the Jamaican immigrant Claude McKay began working for *The Masses* where he ended up in conflict (including a fist fight on the sidewalk outside *Masses* offices) with Mike Gold, author of *Jews without Money*. Unlike the other cities we have mentioned, New York's Harlem, which began turning black around 1905 and by 1930 had 328,000 blacks living there, had a sizeable West Indian population, and this became the backbone of Garvey's UNIA movement.

Eventually, McKay was feted by Lenin in Russia in 1922 during the deliberations of the Third International as the symbol of Negro revolution in America, a role which he received because he was black and because he was there but which he abandoned shortly thereafter in favor of a literary career and ultimately conversion to Catholicism under the guidance of Bishop Sheil of Chicago.

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More often than not, Jews were the Negroes' mentors in the school of revolutionary thought. A. Philip Randolph was introduced to the writings of Karl Marx by Morris R. Cohen, a young professor of philosophy at City College of New York, an institution which would become a hotbed of revolutionary thought in the 1930s. Irving Kristol, father of neoconservatism, would listen in on heated political discussions at Alcove B, the Trotskyite lunch table at CCNY, along with Daniel Bell and other Jewish thinkers, mainly sociologists, who would go on to fame in the 1950s. In 1925 when Randolph went on to organize the sleeping car porters into the nation's first black union, he got help from Jewish union leaders, as well as from Jewish politicians like Emmanuel Celler, as well as financial help from uptown Jews like Herbert Lehman, and spiritual advice from activists like Rabbi Stephen Wise.²² Randolph's organization would go on to become one of the main pillars of the civil rights movement of the 1950s and 1960s, when Bayard Rustin took it over. Friedman refers to Randolph and Rustin as "as keystones of the black-Jewish labor alliance."²³

The third form of revolutionary activity being proposed to Harlem's black diaspora was the liberalism of the NAACP, represented by W. E. B. Du Bois, the Harvard educated mulatto from Barrington, Massachusetts who was the editor of *The Crisis*.

Unlike all of the other destinations chosen by the Negro migrants, Harlem was unique because of the opportunities it offered. It was in Harlem as well, more than any other northern city, that the Negro met the Jew. During the 1920s, General Colin Powell's family migrated from Jamaica to Harlem, where he went to work for a Jewish shopkeeper and learned enough Yiddish to address Israel's prime minister in that language years later. Irving Louis Horowitz, who grew up in Harlem, would later say that he spoke English like a black sharecropper. He also said growing up in Harlem led him to his love of Jazz.

There was imitation on the other side of the ethnic equation as well, as Negroes started imitating Jews. During the period from 1915 to 1931, "at least eight congregations of black Jews were organized in Philadelphia, New York, Washington and other eastern cities."²⁴ One of those black Jews, a man by the name of Ford, went to Detroit, where he changed his name to Fard or Farrad and founded the Nation of Islam. But the main religion promoted by the Jews, and the one the Negroes found most attractive, was modernity. No one place epitomized the new era of the northern Negro better than Harlem. Harlem was where the sharecropper met the modern world, which as Yuri Slezkine has pointed out was largely a Jewish creation.²⁵

Because of Jewish influence in the theater and the press, the Jews could promote their own vision of the Negro and ascribe to him a meaning that would undermine and eventually countermand the image which the South had been promoting in novels like Dixon's *Clansman*.

The so-called Harlem Renaissance was one of the better known offspring of the meeting between Jews and Negroes which took place in Harlem. If the Ne-

gro emerged as a cultural icon during the 1920s, it was largely because the Jews promoted him as such, and many thinkers—from Henry Ford to Harold Cruse—felt that the Jews never lost sight of their own ethnic self interest when they created the “New Negro Vogue.”²⁶ Henry Ford felt that the Jews promoted Jazz to destroy America’s native born musical culture. He felt the same way about the Jewish dominated New York theater. Harold Cruse, writing at the other end of the political spectrum, felt that Jews “sought to make themselves the interpreter of the Negro to American society.”²⁷ This took the form of patronizing Negro art forms like Jazz and then colonizing them. Cruse, who spent most of the 1950s in a vain attempt to get one of his musicals produced on Broadway, felt that the Jewish take on Negro art was unmistakably clear:

The original Negro jazz was “puerile,” “shapeless and chaotic.” It was left to Jewish musicians and composers to polish up this pristine black music and render it sophisticated enough for presentation to the general public.²⁸

Oswald Garrison Villard, who could hardly be classified as occupying the same place in the political spectrum as Henry Ford, came remarkably close to Ford’s conclusions when he as editor of *The Nation* published an article on “The Jew in the American Theater.” Recently forced out of his position as chairman of the NAACP, by Joel Spingarn in collaboration with Du Bois, Villard published an article which contemplated the fact that “by 1923 American Jews had achieved domination of the theater as a corporate institution” with mixed feelings. The rise of Jewish influence meant “comparative neglect on the part of the Jew of the artistic in favor of the commercial factors of the theater.”²⁹

Murray Friedman viewed Jewish patronage of Black artists and writers in a positive light, but the examples he cites—Amy (wife of Joel) Spingarn’s support of Langston Hughes, Joel Spingarn publishing Du Bois at his newly created Harcourt, Brace, and World publishing house—all indicate that support in the arts was achieved at a price, a price which both Cruse and David L. Lewis felt was too steep, because

The blacks contributed the raw aesthetic ingredients of the cultural vogue in music, dance, theater and entertainment, but ended upon the short end of the material rewards, having no economic and corporate control over the vogue, which exercised an autonomously creative function that was less than negligible.³⁰

To Cruse and Lewis, the Jewish patronage of Black artists that characterized the Harlem Renaissance appears ambiguous at best. Instead of being a celebration of black culture, it was “a diversionary track intended to keep blacks away from Garveyism in favor of the milder legalism of the NAACP.”³¹

The end of World War I created a revolutionary situation throughout Europe and the United States. Convinced that the success of the revolution in Russia was a prelude to its spread throughout the world, Lenin promoted successful revolutions in Hungary and Bavaria. It was only his defeat at the hands of Pilsudski and the Poles that prevented him from marching into Berlin for a triumphant union with the revolutionaries waiting for him there.

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That same revolutionary fervor soon spread to the United States. With Woodrow Wilson bedridden as a result of a stroke, dealing with the wave of unrest generated by the revolutions in Europe fell into the hands of Attorney General A. Mitchell Palmer, whose raids exacerbated an already tense situation. As always in America, revolution and social unrest became compounded and confounded by that country's racial situation. The sight of Negroes in uniform sparked lynchings in Mississippi and elsewhere in the South. Once again the South was haunted by fears of a Negro uprising, and the NAACP did its best to fan those fears, bringing about the lynching of a number of blacks.

From the time they began in June 26, 1919 until they sputtered out in the fall, the race riots of the Red Summer of 1919 would claim the lives of 76 Negro men and women. These riots were not limited to the South. The worst race riot began in Chicago on July 27, 1919, when a black boy strayed into the all white section of the beach at Lake Michigan and was drowned. Blacks roamed the city looking for revenge, and the whites retaliated with force of their own. In *The Crisis*, Du Bois fanned the flames of unrest by urging Negroes to prepare for white attack by arming themselves.

During the entire summer 1919, in fact, *The Crisis* under Du Bois's editorial leadership, stoked the fires of Negro rage. Before long the old vicious circle began to reassert itself in the South. Fear of uprising among the Negroes led to lynchings, which were then publicized by the NAACP, leading in turn to more fear of Negro uprisings in the South. The NAACP did nothing to break this cycle. Their inflammatory reporting if anything exacerbated the situation. "In Georgia," we are told, "a man was lynched because he was supposed to have said that the Negroes of Georgia were going to do what Negroes had done in Chicago."³²

Lewis claims that "Du Bois and the NAACP were civil rights militants, not social revolutionaries—defenders of the Constitution, not exponents of class war—and like the association he sometimes unpredictably represented, the editor occasionally could appear exceedingly sensitive, if not squeamish, about charges of espousing political subversion and social unrest."³³ Lewis bases his claim on statements which appeared after the government cracked down: "The editor," he tells us, referring to Du Bois, "made it clear, repeatedly, that the Bolshevik Revolution was not in his eyes what it was in Asa Philip Randolph's—'the greatest achievement of the 20th century.'"³⁴

Du Bois would insist in a June 1921 editorial, "The Class Struggle," that "we do not believe in revolution. We expect revolutionary changes to come mainly through reason, human sympathy and the education of children, not by murder."³⁵ "Curbing revolution," Du Bois continued, was being used as an excuse to deny Negroes "freedom to think."³⁶ The chief villain in this regard was J. Edgar Hoover, author of *Radicalism and Sedition among Negroes as Reflected in their Publications*. High on Hoover's list of subversive publications was Du Bois's *The Crisis*, especially the issues which had come out before Du Bois's turn to the right in the wake of the Palmer raids.

In fact, "Du Bois's *Crisis* provided Palmer's Department of Justice with abundant and unambiguous evidence of sedition and conspiracy...."³⁷ Du Bois wasn't alone in doing this at the NAACP. Joel Spingarn was, if anything, more committed to fanning the fears of Southerners and taking the war to Africa than Du Bois. His statements urging the Negroes to arm themselves led not only to "the new fighting spirit among Negroes," but efforts to shut down the NAACP as well.³⁸

In August 1919, the attorney general of the state of Texas subpoenaed the books, papers and correspondence of the Austin branch of the NAACP on the grounds that the NAACP was not chartered to do business in the state of Texas. In order to avert a precedent which could shut down the NAACP throughout the South, John Shillady of the national office wired Governor Hobby to ask for a meeting. Hobby referred Shillady to the attorney general, but by the time he arrived in Austin all Shillady could manage was a meeting with the state's acting attorney general during which he "tried to explain that the NAACP was not engaged in organizing Negro uprisings against whites."³⁹

On the morning following the meeting, Shillady was attacked and beaten by a group of six to eight men, including a judge and a constable who freely admitted their part in the attack. Both men claimed that Shillady had come to Texas to incite insurrection among Texas's Negroes. When the NAACP demanded that Shillady's assailants be brought to trial, Governor Hobby sided with his assailants, writing that Shillady deserved the beating he had "received by red-blooded white men" who did not want "Negro-loving white men" in Texas.⁴⁰ After administering the beating, Shillady's assailants informed him: "We attend to our own affairs down here, and suggest that you do the same up there."⁴¹

One year later, Shillady, who never really recovered from his beating, resigned from his duties as the NAACP's executive officer. James Weldon Johnson later discovered that "a prominent Negro clergyman of Austin had brought about the attack on Shillady by informing a Texas Ranger that the NAACP was banding together to excite sedition and race riots."⁴² This gives some indication that the NAACP's reputation as a revolutionary organization determined to foment uprisings among the Negroes of the South was not just limited to the white population. It was almost universal in the South and shared by many Southerners who were not white.

The trouble had begun in 1918 when the Justice Department warned the NAACP about the "tone" of its journal. Ignoring the Justice Department's warning, Du Bois had written an article urging Negro soldiers "to marshal every ounce of brain and brawn to fight a sterner, longer, more unbending battle" against racism than they had fought against the Hun when they returned to the United States after the war was over.⁴³ This was precisely what the South and large segments of the North feared, and this fear led the Post Office to impound the May 1919 issue of *The Crisis*. Even if they gave no reason for the action, it was clear to the NAACP board that they were following up on the threat from the Justice Department.

The spectre of returning Negro soldiers, now trained in the use of modern weaponry, was scary enough for both the North and the South. When that group was incited further by Du Bois's prophecy that "we are doomed eventually to fight for our rights,"³⁴ the situation became intolerable for moderates on the board like Oswald Villard, who "severely criticized" Du Bois in *The Nation*, calling his opinion "dangerous and mistaken, a counsel of madness that would lead 'nowhere but to bloodshed without result.'"³⁵

Villard wasn't the only one who was "horrified at the violent tone of the editorial."³⁶ Representative James F. Byrnes of South Carolina held *The Crisis* and other Negro publications responsible for the race riots which had occurred during the summer of 1919 and demanded that the Justice Department look further into the matter to see if they had violated the espionage act by inciting Negroes to riot and take part in mob violence. By the end of the summer, even the Negro press had joined in accusing the NAACP of promoting "Bolshevism."³⁷ The purpose of the NAACP, according to Joseph C. Manning, a man who had led the fight against disenfranchisement in the South, was to convert the Negro to Socialism. The situation for the NAACP worsened considerably when Dean L. B. Moore of the Negro Howard University, claimed that "a colored woman representing the national association had advised colored men to go after what they wanted with a shotgun."³⁸

The NAACP tried to finesse the issue by claiming in their 1919 convention in Cleveland that Bolshevism would become more and more attractive to American Negroes if the white establishment failed to implement the reforms which the NAACP was proposing. Villard sprang to the defense of the NAACP in *The Crisis*, claiming, "What the Negro now asked was merely good Americanism, not the doctrines of Bolsheviks or anarchists, but that of the founders of the American Republic,"³⁹ but the damage had already been done.

The NAACP had become fixed in the minds of the establishment as a revolutionary organization. Attorney General Palmer claimed that "there was a well-concerted movement" among certain Negroes to become "a determined and persistent source of radical opposition to the Government, and to established rule of law and order."⁴⁰ Palmer then made a thinly veiled reference to Du Bois, as "holding degrees conferred by Harvard University" and editor of a journal which was "always antagonistic to the white race and openly defiantly assertive of its own equality and superiority."⁴¹ In April 1920, a *Crisis* agent was beaten and sentenced to six months in jail after the state of Mississippi banned the sale of any magazine "tending to disturb relations between the races." The situation in the North wasn't much better. The Lusk Committee of New York State denounced *The Crisis* as dangerous and trying to involve the Negro in revolutionary radicalism.

During this time of revolutionary ferment, Marcus Garvey continued to attract larger and larger crowds. Marcus Garvey, like virtually every other Negro leader in Harlem after World War I had good things to say about revolution, especially if the revolutionaries were black:

Marcus Garvey

Garvey proudly recalled for his followers, though not always with complete accuracy, the stirring heroism of such leaders of American slave rebellions as Denmark Vesey, Gabriel Prosser, and Nat Turner...and the intrepid exploits of Toussaint L'Overture against the French in Haiti were not neglected in the effort to make Negroes conscious and proud of their racial heritage.⁵²

Then in the summer of 1919 Garvey seized on an idea that would give symbolic but concrete form to the racial unity of the world's 400,000,000 Negroes when he incorporated the Black Star Line on July 27, 1919. When a battered Canadian ship known as the *Yarmouth* but soon to be rechristened as the *SS Frederick Douglass* docked at the 135th St. pier on September 14, 5,000 cheering Negroes greeted its arrival as "one of the greatest events in the modern history of the Negro race."⁵³

Fellow Jamaican Claude McKay had hoped to bring Garvey's growing black following to Communism, but Garvey had a better grasp of political reality in America after the Palmer raids and disappointed McKay by expelling revolutionaries like W. A. Domingo from his organization. According to Lewis, "the watchword for Garveyites was now 'race first'" because "the growing number of followers certainly understood Garvey's appeal to ethnic pride better than they would have the economics of Marx and Lenin."⁵⁴

On August 1, 1920 Garvey followed up on the triumph which the Black Star Line created among American Negroes by convoking the first International Convention of the Negro Peoples of the World. It was an expression of black nationalism, the likes of which the world had never seen. On August 3, 1920, 25,000 Negroes packed into the old Madison Square Garden after watching a parade through Harlem that afternoon that featured Garvey himself decked out to look like Toussaint L'Overture, preceded by thousands of men in uniform and thousands of women in their Black Star nurses uniforms. An entourage of 500 automobiles brought up the rear. Writing some 80 years after the fact, Lewis called the first UNIA convention "the greatest demonstration of colored solidarity in American history, before or since."⁵⁵

Standing before this throng in Madison Square Garden, Garvey announced dramatically that he had two telegrams in his hand, one which he had received from a Jew and another which he intended to send to an Irishman:

Reading the message from Louis Michel, a California Zionist—"there is no justice and no peace in this world until the Jew and the Negro both control side by side Palestine and Africa"—he waited for applause to die down before reading the second message, his own, to President Eamon de Valera: "We believe Ireland should be free even as Africa shall be free for the Negroes of the world. Keep up the fight for a free Ireland."⁵⁶

If nationalism and national self-determination were good enough for Jews and Irishmen, Garvey seemed to be saying, then it was good enough for the world's 400,000,000 Negroes. "If Europe is for the Europeans," Garvey continued, "then Africa shall be for the black peoples of the world. We say it; we mean

it...The other races have countries of their own, and it is time for the 400,000,000 Negroes to claim Africa for themselves....we mean to retake every square inch of the 12,000,000 square miles of African territory belonging to us by right Divine.... We are out to get what has belonged to us politically, socially, economically and in every way. And what 15,000,000 of us cannot get, we will call in 400,000,000 to help us get."⁵⁷

Lewis goes on to add that "there is even a slight possibility that Du Bois may have been in the audience that night."⁵⁸ If so, he did not like what he heard. Confronted by a stupendous political fact like the first UNIA rally, the NAACP could no longer ignore Garvey. Less than a month after the convention ended, the September 1920 issue of *The Crisis* acknowledged Garvey's existence for the first time, in a piece entitled "The Rise of the West Indian." *The Crisis* hailed Garvey as a "new ally in the fight for black democracy,"⁵⁹ but privately Du Bois was saying other things. When contacted by a white man's business association in August 1920, Du Bois claimed that Garvey's followers "were allies of Bolsheviks and of the post-Easter Rebellion Sinn Feiners."⁶⁰ Du Bois was offended by what he called Garvey's "Pigmentocracy,"⁶¹ by which he meant Garvey's suspicion of mulattos, quadroons, and octoroons. Du Bois also attacked Garvey for his anti-Americanism, accusing him of ingratitude for the generosity which his adopted country had shown him.

But the real issue was integration. In the wake of the Red Scare of 1919, Garvey abandoned revolution and became a race man instead. In doing so, he found a formula which would appeal to Negroes in a way that the pale abstractions of the Leftists did not. From 1918 until 1920, the numbers of new Negro migrants which came out to hear Garvey speak at Liberty Hall in Harlem increased dramatically in size. Black racism leading to black ethnic separatism was consistent with the American political system in a way that black revolution was not. It conformed not only to the conventional understanding of *Plessy v. Ferguson*, the Supreme Court decision mandating "separate but equal" educational facilities. It conformed to the ethnic separatism which was the unwritten law of the neighborhood in big cities throughout the North. It complemented as well the white racism of the newly resurgent Ku Klux Klan and resurgent nationalism in Europe in countries like Italy and Germany. Beyond that, it was completely comprehensible to the new Negro migrants of the cities of the North, who saw ethnic neighborhoods everywhere they turned and saw no reason why they shouldn't espouse the same principles in their communities.

Garvey would later say that he had no problem dealing with the Klan "and other honest white people."⁶² But before long it became clear that Garvey had a major problem with the NAACP because that organization had decided that it was not interested in the ethnic pluralism which characterized the neighborhoods of cities like New York any more than it had been interested in promoting the eco-

nomic gradualism of Booker T. Washington. The NAACP was interested in "integration," especially in the South, because they understood that integration would mean the end of the South as an independent culture. The same was true of all of the other "white" ethnic groups in the North. As Harold Cruse later pointed out, the Jews were interested in the integration of every ethnic group but their own, and in the Negro, people like Louis Marshall, now on the board of the NAACP and still smarting from his defeat at the hands of Southerners like Tom Watson, had found the vehicle for that subversion.

Heimreich says Garvey, who first articulated the cause of black nationalism and separatism, brought down the Black-Jewish Alliance, but the opposite was the case. The Black-Jewish Alliance brought down Marcus Garvey. Friedman accuses Garvey of "a robust antisemitism"⁶³ and goes on to claim that "the emergence of Marcus Garvey was a decidedly ominous development for black-Jewish relations,"⁶⁴ but that was largely because of the way the Jews had defined the terms of the alliance, which was based on an irrevocable commitment to "integration," no matter what the ultimate consequences for the Negro were. Garvey incurred the wrath of the Jewish-controlled NAACP because he had the temerity to propose the same program for blacks which Jews were proposing for Jews. Friedman notes the similarities between the Zionism of Herzl and the Black Zionism of Garvey, but fails to note the irony implicit in the fact that Jews ended up persecuting Garvey because he was too "Jewish."⁶⁵ According to Friedman,

Garvey seemed preoccupied with Jews and Judaism. His call for an African exodus bore a striking similarity to the ideas of Jewish thinkers like Pinsker and Herzl.... In 1920, Garvey told a UNIA meeting: "A new spirit, a new courage has come to us simultaneously as it has come to other peoples of the world. It came to us at the same time as it came to the Jew. When the Jew said, 'We shall have Palestine!' the same sentiment came to us when we said, 'We shall have Africa.'"⁶⁶

Friedman gets closer to the truth when he writes that Garvey "quarreled frequently with the NAACP, and more often than not, his grievances concerned the leadership roles of Jews in what he believed should have been an all-black organization."⁶⁷ The issue was not only the "leadership roles of Jews" at the NAACP, the issue was "integration," which Garvey saw as debilitating for any group which saw that as its highest aspiration. White racism was the best thing that could happen to America's blacks, according to Garvey, because it created racial solidarity, which was the foundation of economic solidarity, which was the basis of political power. Garvey could see that the Jews understood this fact, which is why he urged Negroes to imitate Jews. What he could not tolerate was the double standard implicit in organizations like the NAACP, which promoted integration for every group but the one which controlled the organization. Before long the feelings were mutual and the battle was joined as the NAACP, using Du Bois as its agent, set out to destroy Garvey and his movement.

From the mid-1880s until the end of open immigration in the 1920s, roughly two million Jews emigrated to the United States. No other group of immigrants would have a comparable impact on American culture. When the Jews began to arrive, America was Protestant. By the end of the twentieth century, it had become Jewish by adopting the tropes of modernity. Heinze claims the period of Jewish migration corresponded to "the rise of modern psychology as a force in American society." Slezkine argues "the Modern age is the Jewish Age, and the twentieth century, in particular, is the Jewish Century," and "Modernization ... is about everyone becoming Jewish." Nowhere was this truer than in America, a country founded by Christians who aspired to be Jews. Slezkine refers to the Puritans as "Max Weber's Protestants," a group of judaizers who had "discovered a humorless dignified way to be Jewish." Puritans could "remain virtuous" in their own eyes "while engaging in 'usury' and deriving prestige from wealth."⁴

Given the judaizing propensities of the nation's founders and their glorification of revolution and demeaning of tradition, the Jews flourished "by becoming the model 'moderns.'" Once everyone became "modern," Jews became the nation's role models and teachers, because becoming modern meant becoming Jewish.

This is not to say that the Judaization of American culture proceeded without conflict. By the 1920s, Protestants realized the Jews had brought along with them the bad habits that caused conflict in Russia. As in Russia, Jewish involvement in alcohol production was an issue. Henry Ford articulated nativist Protestant concerns in *The International Jew*, blaming Jews as the makers of "nigger gin," cheap and often toxic liquor whose "labels bore lascivious suggestions and were decorated with highly indecent portraiture of white women," which "spurred certain Negroes on to ... nameless crime."⁶ "Nigger Gin," Ford wrote, was "sold by a number of companies all bearing Jewish names," and its consumption led to "Negro outbursts and subsequent lynchings."⁷ The gin was never sold "in any saloon which bars the Negro," and the localities where it was served were "those where the disorders prevailed."⁸

Ford also faulted the Jews for the corruption of morals in the nascent motion picture industry. The Jews had stolen his friend Thomas Edison's invention of the movie projector and turned it to immoral purposes. The real issue was pornography, and there was precedent for claiming Jews had been major players in the obscenity trade since they arrived in America, and before that, in Poland and in the Pale of the Settlement in Russia. In *Bookleggers and Smuthounds: The Trade in Erotica, 1920-1940*, University of Pennsylvania professor Jay Gertzmann recounts coming home from school and watching on television as his uncle was arrested for trafficking in obscene material. The battle over obscenity in the 1920s was largely a Catholic-Jewish battle as Catholic prosecutors strove to keep Jews from using the mails to distribute obscenity. Gertzmann doesn't dispute this. Indeed, he substantiates "the ethnic flavor of prewar erotica distribution."⁹ However, he concludes that only an anti-Semite would bring it up:

Marcus Garvey

The ethnic flavor of erotica distribution still exists, although, except for extreme right-wing hate groups, critics of sexual explicitness do not exploit it. Many distributors of erotica are Jewish¹⁰

Von Bieberstein claims the first signs of anti-Semitic reaction in “puritanical America”¹¹ were a protest against the nascent Hollywood film industry, created and controlled by Jews. In *The International Jew*, Henry Ford complained about the Jewish takeover of Broadway theater. But the Jews, he continued, never had “to drive the Gentiles out of” the film industry, “because the Gentiles never had a chance to get in it.”¹² Ford claimed “The motion picture influence of the United States, of the whole world, is exclusively under the control, moral and financial, of the Jewish manipulation of the public mind.”¹³ The Jews were able to subvert the morals of Americans because

the stage and the cinema represent the principal cultural element of 90 percent of the people. What the average young person absorbs as to good form, proper deportment, refinement as contested with coarseness, correctness of speech or choice of words, customs and feelings of other nations, fashion of clothes, ideas of religion and law, are derived from what is seen at the cinema and theater. The masses’ sole idea of home and life of the rich is derived from the stage and the movies.¹⁴

Any business, Ford continued, that “frankly brutalizes taste and demoralizes morals should not be permitted to be a law unto itself.”¹⁵ Echoing Ford’s concerns, many legislatures in the ‘20s threatened to implement government censorship of movies. The threat of a boycott in 1934 prompted Harry Warner to warn MGM executive Harry Rapf, “I don’t want to talk to no goddamn Communist. Don’t forget you’re a Jew. Jewish Communists are going to bring down the wrath of the world on the rest of the Jews.”¹⁶

In 1929, Hollywood went deep into debt to finance its transition to talking pictures. After the stock market crash, the studios were pressured to cut costs and simultaneously increase their box office when ticket sales were dropping and normal sources of money had dried up as a result. They turned increasingly to sex and obscenity as an inexpensive way to get people into the theaters, producing films like *Diamond Lil*, featuring the suggestive Mae West, but in doing this they incurred the ire of the Catholic Church, which was to assume the role of censor that Protestant denominations no longer wanted. In August 1933, Joseph I. Breen, a public relations executive who had established contacts with American bishops during the Eucharistic Congress of 1924, invited A. H. Giannini, the Catholic banker who headed Bank of America, Hollywood’s most significant source of credit, to a meeting with motion picture producers. During that meeting, Giannini informed Hollywood producers he would no longer fund films “prostituting the youth of America.” One year later, Dennis Cardinal Dougherty of Philadelphia announced a Catholic boycott of that city’s movie theaters, most of which were owned by Warner Brothers.

The Jewish Revolutionary Spirit

Warner Brothers was losing \$175,000 a week at the height of the depression. At a meeting of Hollywood moguls to discuss the Philadelphia boycott, the normally pugnacious Harry Warner was "standing up at the top of the table, shedding tears the size of horse turds, and pleading for someone to get him off the hook. And well he should, for you could fire a cannon down the center aisle of any theater in Philadelphia, without danger of hitting anyone! And there was Barney Balaban (of Paramount Theaters), watching him in terror wondering if he was going to be next in Chicago."¹⁷

The man who thus described Harry Warner's plight ran the Production Code office for the next 20 years. Joe Breen was a Catholic with no illusions about the Hollywood elite:

They are simply a rotten bunch of vile people with no respect for anything beyond the making of money.... Here [in Hollywood] we have Paganism rampant and in its most virulent form. Drunkenness and debauchery are commonplace. Sexual perversion is rampant, ... any number of our directors and stars are perverts.... These Jews seem to think of nothing but moneymaking and sexual indulgence. The vilest kind of sin is a common indulgence hereabouts and the men and women who engage in this sort of business are the men and women who decide what the film fare of the nation is to be. They and they alone make the decision. Ninety-five percent of these folks are Jews of an Eastern European lineage. They are, probably, the scum of the earth.¹⁸

Most historians of Breen's tenure condemn him as an anti-Semite. Virtually all only use the word "moral" in quotation marks, indicating they have internalized the standards of the victors in this cultural conflict. But Breen's work with "these folks" proves, to Mark Viera, at least, Breen was not an anti-Semite:

Joe Breen, who had railed against the immorality of the Hollywood Jews, had learned from them, and they from him. They would not have asked him to run RKO Pictures if he had been truly anti-Semitic. They would not have flown him here and there. They would not have invited him into their homes. And they certainly would not have given him an Academy Award. He had convictions. He was a fighter, but he didn't hate.¹⁹

The outcry against Hollywood's subversion of morals was so great that federal, state and local legislation was proposed as an antidote. To head off legislation, Hollywood's Jews in 1934 entered into a voluntary agreement, the Production Code, with the Legion of Decency, a Catholic operation. The Catholics had forced the issue by organizing boycotts when the film industry was reeling.

Henry Ford admired Catholic resistance to Jewish Hollywood, even before imposition of the Code. Unlike Protestant clergymen who were regularly ridiculed in Hollywood films, "The Catholic clergy very soon made themselves felt in opposition to this abuse of their priestly dignity, and as a result of their vigorous resentment the Jew climbed down. You now never see a priest made light of on the screen. But the Protestant clergyman is still the elongated, sniveling, bilious hypocrite of anti-Christian caricatures."²⁰

Ford felt the movies were the rehearsal for revolution in America. The Jews were using the screen in their "traditional campaign of subversion."²¹ The movie screen also served "as a rehearsal stage for scenes of anti-social menace.... Successful revolution must have a rehearsal. It can be done better in the motion pictures than anywhere else: this is the 'visual education' such as even the lowest brow can understand."²²

The Jews brought revolution with them to America. With a Jewish population half the size of that in Russia, America had a communist party with 50 percent of its members from Jewish families. Many changed their names in America, where they continued their revolutionary activity. Some Jewish revolutionaries born in America traveled back to Russia. Israel Amter was born in the United States in 1881. In 1923 he traveled to Russia. He then changed his name to John Ford and returned to New York, where he led the communist party. In 1921, Josef Pogany, former commissar under Bela Kun in the Hungarian Soviet Republic, joined the Komintern, which in 1922 shipped him to America, where he took the name John Pepper²³ and became *de facto* head of the Communist Party in America. A Ukrainian Jew, Jacob Golos, under the cover name Timmy,²⁴ created a spy network that included the Vassar-educated Elizabeth Bentley, who testified before the McCarrthy committee in the '50s.

In an interview published in 1934 in *Class Struggle*, Trotsky claimed "Jewish workers of foreign extraction will play a decisive role in bringing about the American proletarian revolution."²⁵ Is it any wonder Henry Ford was upset? *Anti-Bolshevist* magazine wrote that the reaction against Russian Bolshevism was so great it was causing "a new wave of anti-Semitism," even in America.²⁶ Even in America, the term "Jewish Communism"²⁷ was making the rounds.

In the meantime, the federal government had also turned against Garvey. The NAACP may have urged the overthrow of state governments in the South, but it was docile to federal power, as evidenced by its pro-war stance. Both Spingarn and DuBois coveted commissions as officers. Two of the 25,000 Negroes listening to Garvey's speech on August 3, 1920 were FBI agents. That agency had been alerted to Garvey as a threat after the general counsel of the United Fruit Company had written to the secretary of state warning him that Garvey's activities "might repeat the French experience in Haiti."²⁸ Fearing the same thing, Britain's foreign office had already banned distribution of copies of Garvey's newspaper the *Negro World* throughout British Africa after the opening of UNIA branches in Cape Town and Johannesburg. Garvey wrote to Secretary of State Charles Evans Hughes disavowing any subversive intent, but the white power structure remained suspicious.

In November 1920, Du Bois who had been working behind the scenes to undermine Garvey's movement, made a significant tactical blunder when he advocated interracial marriage and race mixing as the solution to America's racial unrest. Howls of protest emanated from representatives of the entire political spectrum, and Garvey's howls were among the loudest. As a result, Du Bois and his colored

aristocracy, otherwise known as the “talented tenth” begin to sense that they were losing their influence over the mind of the Negro masses. When President Warren Harding gave a speech in Birmingham, Alabama and announced “racial amalgamation there cannot be,” he was greeted with cheers, and some of the loudest cheers came from Marcus Garvey, who attacked Du Bois as guilty of having committed “racial treason.”⁶⁹

As some indication that Du Bois’s espousal of race mixing was more than just an isolated gaffe, Lewis cites a conversation years later between Walter White and Joel Spingarn, in which White admitted to Spingarn that “unmixed” Negroes, like Garvey and the people drawn to his cause, “were inferior—infinately inferior now,” Spingarn quoted him as saying, “whatever they might possibly become in the future.”⁷⁰ Garvey had been exiled to England by the time this exchange took place in 1934. But, not surprisingly, Spingarn claimed “this is very confidential,” because it lent credence to Garvey’s claim that he was the victim of a quadroon/octoroon conspiracy.⁷¹

By the end of 1921, Garvey had successfully established himself as a viable alternative to Randolph’s black socialism, McKay’s black communism, and the integrationism promoted by the NAACP, whose talented tenth seemed to have slipped into irrelevance once the black masses showed themselves willing to mobilize under Garvey’s banner of black nationalism. It was then that Garvey’s troubles began in earnest.

After the 1920 rally, Garvey had reached the peak of his power. Things went downhill after that largely because of problems with the Black Star Line. The shipping venture had turned into a money-gobbling disaster, largely because Garvey had bought broken down ships at exorbitant prices. In late October 1919, after a rousing send-off given by 6,000 members of the UNIA who had assembled at Harlem’s 135th Street pier, a battered hulk now rechristened as the SS Frederick Douglass set sail for Cuba with \$4.8 million dollars of whiskey on board to avoid confiscation when the Volstead Act went into effect on January 20, 1920. The battered Douglass made it as far as 23rd St. in Midtown Manhattan when it had to turn back because it lacked the proper insurance.

Setting sail once again the Douglass was plagued by mechanical problems associated with its antiquated boilers. Because it had not been loaded properly and was listing dangerously, the Douglass had to throw much of the cargo overboard off the coast of New Jersey, where it was picked up by smugglers in boats, lending credence to the belief that the crew was involved in what was the theft of the cargo.

By the time the Douglass limped into Havana Harbor on March 3, most of the whiskey was gone, having been either stolen or drunk by the crew, exposing Garvey, who had signed a full-liability shipping contract to an enormous loss.

After three equally disastrous voyages, the rusty Frederick Douglass, which had cost the Black Star Line a total of \$194,803.08 in two years of operation was

sold for \$2,320.90 to settle a judgement of \$1,625. The financial record of the other Black Star Line ships was equally disastrous. The Shadyside, an excursion boat that the BSL hoped to use to ferry Harlemites up the Hudson during the oppressive months of the New York summer, swallowed another \$31,000 of Black Star money before it ran aground and was abandoned. In less than a year and a half, the Kanawha took in \$1,207.63 income after swallowing another \$134,681.11 of Black Star money.

By the end of 1920, Du Bois knew enough about the Black Star Line's financial woes to publicize them in *The Crisis* and eventually use them to bring about Garvey's downfall. In December 1920 Du Bois published an attack on the Black Star Line in *The Crisis* that asked why the Black Star Line had been accepting deposits on tickets to Africa on a ship which they did not own. Desperate to get a ship that could reach Africa, the Black Star Line had fallen in with a dubious broker by the name of Anthony Rudolph Silverston (aka, Silverstone) who promptly appropriated \$10,000 of Black Star money intended to be a deposit on the ship. "Silverston," according to Lewis, "later sought to claim this \$10,000 as his personal property...despite the fact that the Black Star Line was repeatedly dunned for payment of the wily broker's promissory note. . . Was there any wonder that Garvey belatedly began to suspect treachery in the Black Star camp?"⁷²

By bringing up the issue of the deposit on the tickets, Du Bois broached the issue of fraud in public for the first time. Garvey had fallen in with Silverstone because he needed the ship now rechristened as the Phyllis Wheatley for his plan to relocate blacks to Liberia. There is no indication that he did not intend to use the Phyllis Wheatley for this purpose, which would mean as well that his intent was not to defraud. Garvey's failure to carry out his scheme for resettlement could be laid sooner and more logically at the feet of his own business ineptitude or the machinations of Silverstone, or Du Bois's machinations with the President of Liberia.

Before long the government and the NAACP began acting in concert. During April of 1921, Du Bois was working behind the scenes to thwart Garvey's Liberian construction and resettlement scheme, communicating frequently with Liberia's President King during this period. President King, at Du Bois's urging, made his antipathy to Garvey and his schemes clear in his communications with the state department in Washington. In its June 1921 issue, *The Crisis* published a statement by President King, announcing that "under no circumstances will [Liberia] allow her territory to be made a center of aggression or conspiracy against other sovereign states."⁷³

In August 1921, William J. Burns, the director of the FBI, wrote to the New York shipping board and asked them not to sell the Black Star Line the ship which Silverstone, who had already taken \$22,500 for the sale, had promised. The shipping board, which claimed that Garvey's UNIA was "the communist party which is affiliated with the Russian Government" and that Garvey himself was "a rati-

cal [sic] agitator" who "advocates and teaches the overthrow of the United States Government by force and violence,"⁷⁴ then took six months to issue its sale contract and when it did demanded a performance bond that amounted to twice the purchase price of the ship. The delay in the purchase of the ship lent credence to Du Bois's claims that the BSL was collecting deposits for tickets on a ship it did not own, but the fact that the BSL was unable to obtain ownership was due largely to the machinations of Silverstone and the shipping board. There was no fraudulent intent on the part of the Black Star Line.

As if Garvey didn't have enough troubles, competing Negro organizations like the dubious "Friends of Negro Freedom," began organizing "Marcus Garvey Must Go" protests, claiming among other things that Garvey was a "monkey chaser," an American Negro term of opprobrium used to refer to blacks from the Caribbean and Africa and that UNIA stood for "Ugliest Negroes in America."⁷⁵ Playing his own version of the race card, Du Bois denounced Garvey as a "West Indian Agitator,"⁷⁶ in a letter to the State Department in Washington which also solicited damaging information which Du Bois could publish in *The Crisis*. Garvey didn't help his case any by aligning himself with white racists like Senator Theodore Bilbo of Mississippi and praising groups like the Ku Klux Klan: "Between the Ku Klux Klan and the Moorfield Storey National Association for the Advancement of 'Certain' People, give me the Klan for their honesty of purpose toward the Negro."⁷⁷ Garvey made statements like this, according to Lewis, because "he was fed up with integrationist hypocrisy,"⁷⁸ especially the sort promoted by the NAACP.

When Marcus Garvey was arrested for mail fraud in January 1922 he was generous in assigning the blame for his troubles to a long list of persecutors. Before the indictments, Garvey had used the pages of *The Negro World* to claim that "Bolshevist agents"⁷⁹ had been paid to attack the Black Star Line. Equally guilty was the "white shipping industry," which had devoted a million dollar campaign to "boycott and pull [the Black Star Line] out of existence."⁸⁰ By January 1922, he was claiming that certain "Negro Advancement Associations" had "paid men to dismantle our machinery and otherwise damage it so as to bring about the downfall of the movement."⁸¹

When a year passed without a trial, a group of Negroes wrote an open letter on January 12, 1923 to U. S. Attorney General Harry M. Daugherty, demanding that Garvey be brought to justice. The letter demanded "that the Attorney General use his full influence completely to disband and extirpate this vicious movement, and that he vigorously and speedily push the government's case against Marcus Garvey for using the mails to defraud."⁸² The fact that a number of the Negroes had ties to the NAACP only deepened Garvey's suspicions.

Once Garvey cited the NAACP as one of the conspirators determined to bring him down, it was only a matter of time before he would bring the Jews into the same picture. Garvey's suspicion that he was the victim of an NAACP/Jewish inspired conspiracy was strengthened when he learned that the presiding judge at

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his trial was Julian Mack, in Friedman's words, "a member of the German-Jewish aristocracy who also served on the board of the NAACP."⁸³ When Garvey's motion to have Judge Mack dismissed for conflict of interest was denied, he became even more convinced that he was the victim of an "international frame-up," declaring: "I am being punished for the crime of the Jew Silverstone [an agent for the line]. I was prosecuted by Maxwell Mattuck, another Jew, and I am to be sentenced by Judge Julian Mack, the eminent Jewish jurist. Truly I may say 'I was going to Jericho and fell among thieves.'"⁸⁴

Garvey's trial finally began on May 18, 1923. Having failed to unseat Judge Mack, in spite of the fact that he "admitted having contributed to the NAACP,"⁸⁵ Garvey proceeded to fire his own lawyer and went on to represent himself, proving right the old adage about the man representing himself having a fool for a client. Garvey proved his inexperience in the law and courtroom procedure by automatically objecting to every motion of the prosecution, an action which dragged out the trial and antagonized the jury, which returned a guilty verdict four weeks after the trial began. Any doubts which Garvey might have entertained about Mack's bias in the case must have disappeared at the sentencing. Garvey was sentenced to five years in federal prison, the maximum sentence, even though

There was nothing to indicate that the BSL had been formed for anything other than what it purported to be, a Negro improvement venture....Clearly the collapse of the corporation could be attributed chiefly to poor judgment in the purchase and maintenance of the decrepit Black Star fleet, and here the real criminals were white culprits who had unloaded rusty hulks on unsuspecting and inexperienced Negroes.⁸⁶

Lewis calls Judge Mack, "a model of judicial patience and wise impartiality," but the fact that Mack, also in Lewis's words, was "second only to Louis Brandeis in the American Zionist movement" and "widely reputed to be both a cofounder and active member of the NAACP," causes no suspicion of bias to rise in his mind, even though Lewis finds that "The verdict was somewhat strange in that the other three Black Star defendants were acquitted of any complicity in the crime."⁸⁷ This is, indeed, a strange outcome for a conspiracy trial.

In spite of the fact that "the feeling began to grow among Negroes that Marcus Garvey was the hapless victim of white justice and this tended to enhance his prestige both in the US and abroad,"⁸⁸ and in spite of the Jewish/NAACP connection, which the judge himself did not deny, Lewis claims that "Garvey's conviction was a self-inflicted tragedy" and goes on to accuse Garvey of anti-Semitism because

Behind Mack's NAACP membership and presidency of the American Jewish Congress Garvey divined sinister, clandestine forces bent upon destroying black people's best hope of advancement. From this curious moment onward into the late 20th century, black Zionism would carry a distinct malodor of ideological anti-Semitism.⁸⁹

The Jewish Revolutionary Spirit

In spite of his conviction and the concerted attack against him, Marcus Garvey's movement was stronger than ever when he spoke in Madison Square Garden on the night of March 16, 1924. The 1924 UNIA convention had if anything even more pomp and pageantry than the 1920 convention, something which caused W. E. B. Du Bois more than a little annoyance since it seemed that Garvey was on "the verge of successes that would confound his detractors."⁹⁰ Du Bois attacked the conference publicly by calling Garvey "the most dangerous enemy of the Negro race in America and in the world."⁹¹ He was "either a lunatic or a traitor."⁹² The fact that Garvey unveiled his Liberian resettlement plan at the 1924 convention allowed Du Bois to continue to work behind the scenes with the U.S. State Department as well. Cronon portrays Garvey's claim that the machinations of W. E. B. Du Bois led to the collapse of the Liberian project as paranoid fantasy:

He blamed his old enemy Dr. W. E. B. Du Bois, who was visiting Liberia at the time as the American representative to the presidential inauguration, for the collapse of the venture, charging that Du Bois had sabotaged the work of the Garvey association in order to further his won Pan African movement. Later Garvey's almost pathological hatred of DuBois, whom he called "purely and simply a white man's nigger."⁹³

But Du Bois was in fact conspiring to destroy Garvey's plan. On July 10, 1924, Consul General Ernest Lyons wrote from Baltimore to inform Du Bois that "no person or persons leaving the United States under the auspices of the Garvey Movement in the United States will be allowed to land in the Republic of Liberia."⁹⁴ Two weeks after the date of Lyons' letter, a UNIA advance party arrived in Monrovia and was immediately placed under arrest and deported on a German ship. When *The Daily Worker* printed Robert Minor's suspicions about Du Bois's collusion with Liberia against Garvey, Du Bois lied about his involvement, calling the story in the *Daily Worker* "an unmitigated lie."

The government continued its harassment as well. In a move that seemed designed to thwart the 1924 UNIA meeting, a grand jury indicted Garvey for perjury and income tax evasion shortly after the convention began.

As some sign that Garvey's racial appeals were having success among Negroes, a group which called itself the Negro Sanhedrin made up of three hundred black delegates from 63 organizations met in Chicago in 1924.

The Negro Sanhedrin was based on the Paris Sanhedrin of 1807, which Napoleon convoked to get the Jews on his side so that he could invade Russia. The Negro Sanhedrin was inspired by Garvey and its proceedings—as set down in "The Negro Speaks for Himself," edited by Alain Locke—were a clear rebuke of the Jewish paternalism promoted by the NAACP. In spite of the clearly Jewish inspiration for this meeting, the Jews ignored it, admitting tacitly, according to Cruse, that the "fight for the civil rights of blacks was ultimately a long-range civil rights defense of the status of Jews in American society."⁹⁵ The Jews remained adamant in their refusal to support the Negro whenever he proposed a program that

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was too close to the program of ethnic and economic solidarity promoted by the American Jewish Committee and other like-minded organizations.

On February 2, 1925, the US Circuit Court of Appeals rejected Garvey's appeal of his mail fraud conviction, and six days later Garvey arrived at the federal penitentiary in Atlanta to begin serving his sentence. Reacting to the growing sense that Garvey had been railroaded, President Calvin Coolidge granted Garvey a pardon in late 1927, but since Garvey was not an American citizen and had been convicted of a felony, he was immediately deported as an undesirable alien. After a triumphal progress through the Caribbean, which not even State Department harassment could deter, Garvey made his way back to Jamaica and eventually to England where he died all but forgotten in 1940.

Once he was safely out of the way, *The Crisis*, in an editorial which appeared in 1928, declared "We have today, no enmity against Marcus Garvey."⁶ However, their enmity against Garvey's "fundamental issue of life"—namely, "the appeal of race to race, the appeal of clan to clan, the appeal of tribe to tribe"⁷—would continue unabated in organizations like the NAACP, even though Zionism would continue to make the same appeal to Jews.

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The Scottsboro Boys

On March 25, 1931, Victoria Price and her companion Ruby Bates hopped on a freight train in Chattanooga, Tennessee bound for Huntsville, Alabama. Both women were white; both were dressed in men's clothing, but Price was considerably older than Bates, who was still a minor at the time. Price and Bates were not alone on the train, nor was it unusual to find that freight trains, in the heart of the Depression, had become the poor man's passenger rail. Two hundred thousand people could be found riding the rails at any one time during the '30s, and hobo jungles had sprung up at freight yards across the country to accommodate the nation's poor and dispossessed on their way to look for work or to no place in particular.

Accommodations on freight trains in the South were not segregated, a fact which led to what might be called segregation from the ground up. When a gang of white youths met a gang of Negroes on the freight train which was traveling from Chattanooga to Huntsville, a fight ensued, and over the course of the fight, as the train was slowly picking up speed, the Negro youths who eventually triumphed threw the white boys off the train one by one, until finally there was only one left and the train was now moving at 35 mph. Rather than throw him off the train to what would have been severe injury and possibly death, the black youths let the last white boy stay on the train, and then they turned their attention to the other two youths, who, it turned out were women in men's clothing.

What happened at this point has been a matter of conjecture for the past seventy some years. When the train pulled into the small town of Paint Rock, Alabama, a posse was there to meet it. Angered by their treatment at the hands of the black youths who had thrown them off the train, the white boys had informed the station master, who telephoned the police, and when the train stopped in Paint Rock, the posse surrounded the train and apprehended nine young black men. It was then that the posse discovered the two women dressed like men. Victoria Price, the older of the two, immediately charged the Negroes with rape. The two women were taken to a local doctor to be examined; the Negroes were taken to jail, and the stage was set for what would eventually become the most famous trial of the 1930s in America, the trial of a group of Negro youths who came to be known as the Scottsboro Boys.

The Scottsboro Boys trial was a golden opportunity for the NAACP because of the very fact that it was a trial and the NAACP specialized in litigation. The NAACP had experienced one of its greatest victories in January 1923 when the U.S. Supreme Court declared that 12 sharecroppers accused of murder and insurrection in Elaine, Arkansas, had been denied a fair trial. This decision provided vindication for Louis Marshall, whose motion to overturn the conviction of Leo Frank had been denied eight years earlier. By April of 1925 all of the original de-

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fendants had been released, prompting W. E. B. Du Bois to claim that the release of the Elaine 12 was "a complete victory for the NAACP."

By 1931, when the nine Negro boys were apprehended in Paint Rock, Alabama, legal victories rang hollow in a world where unemployment, hunger, and the spectre of starvation—in short, economics—had become the real issues. The NAACP itself had narrowly avoided economic extinction when contributions plummeted in the wake of the stock market crash of 1929. By 1930 their situation had become desperate, prompting William Rosenwald to offer to donate \$1000 per year for the next three years if four other donors agreed to do the same. Eventually, Herbert Lehman, Mary Fels, Felix Warburg, and Harold Guinzberg, publisher of the Viking Press, came forward and matched Rosenwald's grant, and the \$16,350 which the Rosenwald plan brought in allowed the NAACP to weather the financial crisis of the '30s. Murray Friedman points out that Edsel Ford was the only non-Jew to respond to Walter White's SOS, a fact which prompted Du Bois to admit that "only the strength of communal Jewish resources permitted such a degree of financial support."

Not even the fact that New York Jews had to band together and save the NAACP during the Depression could move that organization away from its resolute avoidance of dealing with economic issues. The fact that the Negro in the '30s was affected by the financial crisis more than white Americans had no effect on the NAACP's philosophy of judicial activism. As a result, in the aftermath of the stock market crash of 1929, the Communist Party gained the upper hand over the NAACP because they were willing to talk about the economic dimensions of racial discrimination in a way that the NAACP was not. Thirty years later, Harold Cruse would claim that the Depression revealed the bankruptcy of the NAACP approach.

The economic disaster of 1929 had revealed clearly that the guiding white philosophy of noneconomic liberalism was an insidiously debilitating leadership ideal to have been imposed on a nonwhite minority group seeking racial parity under American capitalism. Worse than that, noneconomic liberalism was a seductive entrapment into a fixed psychology of dependence, underdevelopment of social intelligence, and intellectual subservience. At best the free market of capitalist economic activity was free for whites only, and even then it was free only for those whites who controlled the ascending ladder of command posts in the class hierarchies of entrepreneurial advantage....At least a helot, or slave, or serf merits the right to be fed, but a freed serf without a master becomes the worst victim of the economics of scarcity. The Great Depression was an era of artificial scarcity in which the prize of civil rights was the Freedom to Starve to death without regard to race, creed color or national origin.³

In spite of the fact that litigation was its strong suit, the NAACP was reluctant to get involved in the Scottsboro Boys case, largely because that organization was reluctant to defend a group of Negroes who had been accused of raping two white women. Interracial sex was the third rail of political and social life in the South,

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and the NAACP knew that better than most organizations. Walter White, executive secretary of the NAACP, followed the Scottsboro Boys case in the newspapers. If anything, those reports convinced him that "The last thing they wanted was to identify the Association with a gang of mass rapists."⁴

The Communist Party, however, saw their opportunity and seized it. Charles Dirba, the assistant secretary of the International Labor Defense and a member of the Communist Party's Central Committee, recognized the political value of the trial immediately and sent a telegram to the Central Committee urging them to get involved in the case. As a result the Communist Party through its legal arm, the International Labor Defense, took over the case.

The Communist Party rightly saw the Scottsboro Boys trial as an opportunity to recruit members from the Black Belt. The Party had been trying to turn Negroes into revolutionaries, ever since Claude McKay had showed up in Moscow in 1922 and the Fourth Comintern Congress, meeting in Moscow discussed America's race problem for the first time. Party leaders, for the most part totally unfamiliar with the situation in the American South, had no idea how to create a program that could capitalize on the unrest there. Since Claude McKay was from Jamaica he knew only a little more about the situation in the South than Radek or Zinoviev did. But he was certainly black—blacker than W. E. B. Du Bois, who would take another 40 years before he decided to join the Communist Party, and it was as a black man that McKay made a hit in Russia. Cruse would later say that McKay was selected as a "special delegate" representing American Negroes "merely because he was the only Negro in Moscow at that moment."⁵ McKay, who eventually contracted syphilis in either Moscow or Berlin and had to travel to Paris for treatment, was interested in revolution more for the sexual or artistic opportunities it offered, something that was evidently apparent to the official American Communist Party delegation, which demanded that McKay be deported back to the United States after they arrived in Moscow. McKay, like "Millions of ordinary human beings and thousands of writers," went to Russia because he was "stirred by the Russian thunder rolling around the world."⁶ But when he got there Radek wanted to know if he had a plan, and McKay had to admit that he didn't.

The simple fact of the matter was that revolutionaries had been wanting to turn the Negro into a revolutionary and "take the war to Africa" ever since Toussaint L'Overture and John Brown, but no one, least of all the American blacks, knew how to do it.

As a result the Negro lost his place at the head of his own revolution, and that place was taken by the Jews, who, although they were not black, did know a lot about how to start revolutions. Since no one really understood the relationship between ethnos and class when it came to the American Negro, the Jews got to impose their position on the situation because they were in charge of the revolutionary movement. Forty-some years after the fact, Harold Cruse rails against this decision as in effect destroying whatever political power the Negro was about to

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gain under Marcus Garvey. What McKay should have told Radek, according to Cruse, is

that the American Party was not a party of the American workers as such but an organization in which leftwing political power was exercised and predicated on national groups... particularly the Jewish group that later came to dominate leftwing affairs in a degree all out of proportion to its number. Jews were also able to play a three-way game inside the Communist leftwing... Leftwing Jews were able to drop their Jewishness and pick it up whenever it suited them. They were able to function as American whites without prejudice, especially in the cultural fields. They were able, as Jews to wield power through the Jewish federation. Later they were able to function as pro-Zionist nationalists within the left.⁷

Because McKay was unable to propose a plan of his own to Radek on how to turn Negroes into revolutionaries, "The Communist Left ... allowed Jewish leaders who came out of the Jewish Federation to become experts on the Negro problem in America."⁸

Unlike both Cruse and McKay, W. A. Domingo, who like McKay and Garvey also came from Jamaica, felt that if Negroes wanted to become revolutionaries "it was necessary first to go to America and learn such advanced thought from the Russian Jews" because "With the exception of the few who work in the garment industry in New York and come in contact with the wholesome radicalism of Russian Jews, the majority of Negro men and women are deprived of the stimulating influences of advanced political thought."⁹ According to Cruse, the case of W. A. Domingo shows how Russian Jews diverted blacks from their natural self-interest, into supporting essentially Jewish positions, because

This advanced political thought was, of course, Menshevik and Bolshevik Marxism. However, these Russian Jews knew exactly how to use this advanced political thought for themselves as Jews first and Marxists second. By his very act of toadying and genuflecting before the revolutionary superiority of white Socialist philosophy, Domingo revealed that he preferred to be a revolutionary Marxist first, a West Indian second, and a Negro last.¹⁰

Unlike Claude McKay, Domingo had become an unwitting stooge of the Jews by failing to see that the Communist Party was really a cover for Jewish ethnocentrism. McKay would learn this lesson first-hand when he clashed with Mike Gold, author of *Jews without Money*, when both men were on the board of the *Masses* and McKay had to resign. McKay was unprepared for the conflict because he had gotten along well enough with Max Eastman and his sister Crystal but never understood Jews as anything other than a subset of white folks. According to Cruse, the Jews wrecked revolution in America by their ethnocentric myopia. They failed to see the cultural revolution that was possible among American blacks, and, failing to see what was possible, imposed on America a Russia/Jewish vision that was doomed to failure: "All that the Michael Golds accomplished was to inject a foreign cultural and political ideology into a basically American cultural phenomenon, and engender confusion upon confusion."¹¹

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The situation led inexorably to the period of Jewish dominance in the Communist Party. It culminated in the emergence of Herbert Aptheker and other assimilated Jewish Communists, who assumed the mantle of spokespersonship on Negro Affairs thus burying the Negro radical potential deeper and deeper in the slough of white intellectual paternalism.¹²

Political life in America was irredeemably ethnic, but that situation was confused by the racial terms, black and white, which more than anything else in the years of the Black-Jewish Alliance allowed Jews to disguise their real intentions and pursue Jewish ethnic goals under the cover of pursuing racial equality. Jewish Communists were, according to Cruse, especially good at this because

These Jewish Communists were often more arrogant and paternalistic than the Anglo-Saxons, more self-righteous and intellectually supercilious about their Marxist line on America, than any other minority group striving for an ideal standard of radical Americanism.¹³

Nothing made this more apparent than the Scottsboro Boys case. In defending the Scottsboro Boys, the Communists reached the point of highest public visibility in their campaign to portray themselves as the defenders of the downtrodden Negro. But the Communists' cynical exploitation of the Scottsboro case also brought about the unraveling of the very thing they hoped to achieve by exposing the ethnic double standard at the heart of the new version of the Black-Jewish Alliance. At the beginning of the trial, Jews claimed to be ethnically invisible individuals whose patronizing behavior could be overlooked in light of their expertise as revolutionaries. By the time the trial ended, the same group was seen as ruthless political opportunists who were willing to send their clients to the electric chair if political advantage could be gained.

By the time the Scottsboro trial wound down at the end of the decade, Negro communists like Harold Cruse had come to the conclusion that the ethnic double standard was too big to ignore. That meant that the Negroes could no longer tolerate the fact that *The Communist* of September 1938 could publish an article by V. J. Jerome honoring "A Year of Jewish Life," but if a black party member were to come out with a similar piece honoring "A Year of Negro Life" he would be expelled from the party for instigating a Garveyite plot. In spite of their claim that revolutionary ideology superseded any form of ethnic identity, Communist Jews used the party to uphold "the historical priority of Jewish cultural identity."¹⁴ Nothing symbolized this double standard better in Cruse's mind than the fact that "As late as the 1930s, the top Communist leader... in the Harlem communist Party was Jewish."¹⁵

The same verdict could be applied to the ILD's handling of the Scottsboro Boys trial, which was heavy-handed and ethnocentrically Jewish and succeeded in alienating the very people—i.e., the jury—that the ILD lawyers needed to win over. Unfortunately, the position of the NAACP, while marginally better, wasn't qualitatively much different. In the end, the jurisdictional squabbles between the

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NAACP and the ILD over who was going to represent the Scottsboro boys only exacerbated the situation in the eyes of Alabamians, who were reduced to calling down a pox on the houses of both groups.

The feud between the NAACP and the ILD did little to change the minds of southern observers in this regard. First there was the confusion over who was a communist and who was not. At first Walter White said that the NAACP had “no objection to Communists... aiding the defense of the boys,”⁶ but then Herbert Seligman announced that the NAACP would not associate in any way with the Communists at the trial. On June 7, William Pickens of the NAACP, accused the ILD of engaging in “communistic activity and propaganda among colored people in the South, based on the pretext of defending these boys.”⁷ Pickens implied that the communists’ cynical attempt to turn the trial into a recruiting campaign had put the boys’ lives at risk: “If the boys should be lynched, it would further play into their hands and give them material for still more sensational propaganda among the more ignorant of the colored population.”⁸

The communist press reacted predictably by referring to the NAACP as “lickspittles of the capitalist class,”⁹ but their reaction was overshadowed by what was becoming a generally held consensus in the South. Two groups of New York Jews were using the Scottsboro Boys as a way of gaining market share among the Negroes of the South. Both the ILD and the NAACP were seen as Yankees meddling in the affairs of the South. The NAACP/ILD squabble prompted one commentator to opine that only the “liberal, white people of the South” should handle the case, since the NAACP and the ILD seemed “engaged in a joint battle to secure the exploiting possibilities of the case rather than to defend the boys themselves.”²⁰

The Birmingham Age-Herald was even stronger in its condemnation of both groups. “It is now clear that these darkies do not mean a tinker’s damn to the organizations which have supposedly been moving heaven and earth on their behalf.”²¹ The entire episode was a “nauseating struggle between the Communist group and the negro society, not so much that justice may be done as that selfish interests may be advanced though the capitalization of the episode.”²²

By the time the Scottsboro Boys went on trial, the Communist party and its front groups like the ILD had superseded the NAACP as the voice of the downtrodden Negro. In order to avert a possible lynching, the first trial began 12 days after the boys’ arrest. The Defense attorneys assigned by the court were Milo Moody, a “doddering, senile” septuagenarian who hadn’t tried a case in years, and Stephen R. Roddy, a Chattanooga real estate attorney who was “so stewed” on the first day of the trial “that he could hardly walk straight.”²³

The unspoken principle which provided the deep grammar for the trial had already been articulated in *The Clansman*: whenever a white woman accuses a Negro of rape, the Negro is guilty. Since race had attained a metaphysical status in the South, it challenged morality as the criterion of human action. This meant

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that white women, because of their racial endowment, were ipso facto virtuous. Somehow that didn't seem completely plausible, and so it was left to the successors of Thomas Dixon, to come up with the proper formulation of the relationship between race and morals.

In their apologia for the southern point of view, Crenshaw and Miller in *Scottsboro: the Firebrand of Communism*, claimed that

Since the first slave was brought into this country by New England traders the white race has insisted that the Negro respect the white woman, regardless of her position in society, and when he violates the person of a white woman he has committed "the unpardonable sin" in the eyes of the Southern white."²⁴

Since sexual activity can be consensual, rape trials often have to deal with the character of the woman leveling the accusation. However, race at this point intervened in the issue as the South defined it and rendered such inquiry impermissible. "The character of these Huntsville girls," Crenshaw and Miller wrote, "whatever they might be, is not the concern of the authorities or of the courts."²⁵

According to the racial code of the South, the character of the white woman was subordinate to her race. If she accused a member of an inferior race of rape, her word superceded the word of the man who was accused on racial grounds alone. In 1932 the Winston-Salem, North Carolina *Journal* noted that

in the South it has been traditional... that its white womanhood shall be held inviolate by an 'inferior race.'" And it mattered not whether the woman was a "spotless virgin or a 'nymph de pave.'" There could be no extenuating circumstances. If a white woman was willing to swear that a Negro either raped or attempted to rape her, "we see to it that the negro is executed," declared Arkansas poet John Gould Fletcher.²⁶

When Victoria Price was allowed to tell her side of the story on the stand during the first trial, the defense attorneys' cross-examination was so perfunctory that the issue of her character simply did not arise. Nor did the issue of the physical evidence supporting her claim of whether she had been raped arise because the doctors who examined Price and Bates were not cross-examined. When the Scottsboro boys themselves took the stand, three of the boys said a gang rape did occur, but six denied it. In the end, no closing statement was offered by the defense attorneys.

Not surprisingly, the jury returned a verdict of guilty, which elicited "a loud roar of approval" from the crowd outside the courthouse "that was clearly heard by the second jury," which was still deliberating on the fate of the rest of the defendants.²⁷ In the end, eight of the nine Scottsboro Boys had been sentenced to death. The judge had to declare a mistrial in the case of ninth defendant, a 12-year-old boy by the name of Roy Wright, because 11 of the jurors held out for death despite the request of the prosecutor for life sentence in light of his tender age.

The Scottsboro trial stirred up all of the old fears, which had been circulating through the South since the time of the Toussaint L'Overture rebellion

in 1798. In spite of the guilty verdict, the South, having learned that the northern press had veto power over its verdicts as a result of the Frank case, was convinced that the trial had attracted a horde of revolutionaries, who had moved into Alabama to stir up the Negroes. The fears of white Alabamians were, of course, justified because once the ILD got control of the second series of Scottsboro trials, it demanded complete subservience to the leadership of the Communist Party, USA. William L. Patterson, the National Secretary of the ILD, had lived for three years in the Soviet Union during the 1920s. When he returned to the United States he was a complete party man who felt that "The Soviet Union is the only country in the world where there is no discrimination, the only country where there is equality for all races and nationalities,"²⁸ and that it was his job to implement the party line in America. On May 14, 1931, the Communist Party's Central Committee issued its "Organizational Directives on the Scottsboro Case," which outlined in detail the tactics to be used. In formulating its tactics, the ILD was simply carrying out the party line which had been set during the meeting of the Sixth Comintern Congress in Moscow in 1928, when the 32-member Negro Commission:

concluded that American negroes constituted an oppressed nation dwelling within the heart of the Deep South. Consequently, the Commission decided that the only solution to the American "race problem" was the secession of all black people from the United States. "The Communist party must stand... for the establishment of a Negro republic in the Black Belt." The architect of this resolution was Otto Kusinen, a Finnish born theoretician of Stalin, who had never met more than a handful of Negroes in his entire life. Privately, many of the American delegates regarded the program as so much nonsense.²⁹

The New 1928 Party Line—"Self-determination of the Negroes in the Black Belt"—effectively cut the Negroes in the South off from their brothers in the North, many of whom had just left the South, and aligned them, because of the a priori application of class theory, with antagonistic Southern whites, who were seen as "workers." Since both the poor whites and poor blacks were "workers," there was supposed to be a natural affinity between them that overruled any racial antagonism. This was the logic of revolutionary struggle in the South, as articulated by Jews and Finns in Moscow for whom the Deep South meant Odessa. It had the sort of Russian/Jewish a priori nature that infuriated Harold Cruse, who felt that:

By 1929 . . . an unyielding, narrow-minded rigidity permeated the Party's thought on all questions. The West-Indian-American Negro braintrust could not utter a single theoretical idea about themselves unless they first invoked the precedent of the Moscow "line," so that everybody would know in advance that they had not the slightest intention of disagreeing with it.³⁰

If the tactics of the ILD in racial matters inspired this sort of animosity in a left-wing Negro 30 years later, it's not difficult to imagine the effect they were having on white Southerners in the aftermath of the first Scottsboro trial. During

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the summer of 1931 a series of events confirmed the direst predictions of Alabamians who argued that the Scottsboro Case was a dangerous vehicle of communist agitation. Toward the end of 1930, a Communist by the name of Donald Burke opened an office for the Communist Party, USA, in Birmingham and began distributing leaflets and organizing meetings in Birmingham's black district because "The Scottsboro case renewed the Party's hopes that it could organize a significant number of Negroes in the area."³¹ Burke and the three assistants who joined him during the time preceding and following the trial, distributed leaflets in Scottsboro, Huntsville, Paint Rock and other areas of Alabama, calling on white and Negro workers to "smash the Scottsboro lynch verdict."³² On April 29, 1931, the ILD and the League of Struggle for Negro Rights called an "all-Southern Scottsboro Defense Conference" to meet on May 24 in Chattanooga. Whatever gains the ILD hoped to get from organizing the "oppressed black peasantry" were offset by the hostility these efforts aroused on the part of the white Southerners, who felt that revolution was imminent. The fact that Communists were now openly advocating revolution among the area's Negroes "alarmed and disturbed conservative Southerners."³³

When the Chattanooga conference failed to mobilize the local Negroes, the ILD sent a number of Communist organizers into Tallapoosa County, one of the rural, cotton-growing counties in central Alabama where the majority of the population was black. In early June 1931, four white men and one Negro from Chattanooga moved without announcement into the most predominantly Negro section of the county around Camp Hill. When a Negro tenant farmer informed Sheriff J. Kyle Young that Communists were meeting in the Mary Church near Camp Hill, Young approached Ralph Grey, to question him about the "radical meetings" which were reportedly being held to protest the Scottsboro case. During the course of their meeting, Grey opened fire on Young and his deputies, setting off a panic that lasted for weeks. By 2:00 AM of the day following the shooting, every white man within 20 miles had armed himself, and a posse which numbered more than 500 men began rounding up suspects in a atmosphere of panic and alarm. Files Crenshaw gives the South's view of what was happening when he states that "Thirty four Negroes were arrested in connection with the uprising."³⁴ Crenshaw goes on to add that a Negro church and five Negro residences had been burned down in the fall of 1931. Mayor Thomas Russell blamed the arson on "Communist sympathizers." Crenshaw also claimed that another Negro minister in Tallapoosa County received several anonymous threats that his church would be burned down if he continued his "crusade against Communism."³⁵

The Alabama department of the American Legion called the attention of the state to the "horde of communists" who had descended upon Alabama "spreading a flood of propaganda opposing our form of government and social conditions, our race relationships and all the bases upon which our society rests, advocating race equality and destruction of law and authority by force and violence."³⁶

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Before long the panic created rumors which took on a life of their own. Reading a report announcing “Negro Reds Reported Advancing” in the Saturday morning edition of the *Birmingham Age-Herald*, 150 armed men formed a blockade at the highway bridge north of Tallapoosa only to learn that the two dozen approaching cars belonged to a funeral procession on its way to a country graveyard north of Dadeville. “Somewhat embarrassed, the men allowed the procession to go on and gradually began returning to their homes.”³⁷ Superintendent Robert Russa Moton of Tuskegee sent several carloads of prominent Negroes to the area to prevent Tallapoosa Negroes from “going red.”³⁸ Moton warned Alabama Negroes “against permitting themselves to be stirred up by agitators from outside... who come with plausible arguments and fair promises creating suspicion and ill will between the races.”³⁹

On August 4, Alabamians’ fears that the Reds were stirring the Negroes up to insurrection seemed confirmed when three young women were raped by a Negro who “harangued” them about how white people had mistreated his people. One local newspaper felt the rape could be traced to the influence of communist agitators bent on stirring up insurrection.

In retelling the rape story, Crenshaw praised “Negro organizations in Birmingham [which] offered every assistance at their command in the search for the slayer ... and expressed the belief that the murderer was no product of Alabama” and “possibly came to the state for the purpose of making trouble in the furtherance of propaganda to which both races in the South were opposed.”⁴⁰ Crenshaw also praised the Interracial Commission in Atlanta for issuing a “warning that Communist agitators, by pretending friendship for the Negro, were using him simply as a means to an end.”⁴¹ After claiming that the suspect in the crime had come from Chicago, Crenshaw cautioned against “condemning a whole race for the actions of a few of its criminal members” because the real issue was outside communist agitation: “The murder of the two girls and the uprising in Tallapoosa County could both be traced to the influx of the reds beginning with their defense of the Scottsboro ‘Negro rapists.... As long as these ‘black fiends’ remained alive, they would be “used by the reds to incite our colored people to riot, rape and kill.”⁴²

Crenshaw recounts other rapes and claims that they resulted from ILD agitation. When three Negroes were arrested in Tuscaloosa, Alabama, on a charge of attacking and slaying Vaudine Maddos, a 20-year-old white girl, in an isolated community near the Bibb county line, the ILD got involved in the case “to inflame the public mind,”⁴³ and as a result the suspects—Dan Pippen, Jr., 18, A. T. Harden, 16, and Elmore Clark 28—were lynched. In his report on the incident, Tuscaloosa Sheriff R. L. Shamblin claimed that “feeling aroused by the ILD lawyers” was “directly responsible for this violence.”⁴⁴ For the Left, the Scottsboro Boys trial had become a symbol of racial injustice; for the White South it became a symbol of Communist subversion.

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The first victims of Communist agitation were the Scottsboro Boys themselves. One Harvard graduate from northern Alabama claimed "I might have been for aquittin' them at the first trial... but now after all this stink's been raised," we've go to hang 'em." The main group responsible for the stink was the Communists, who had been talking "about how white folks oppress the niggers and about Communism."³⁵

The struggle to turn the Negro into a revolutionary would continue throughout the 1930s. Garvey, who had expelled the communists from the UNIA, could have posed an alternative to communist agitation, but Garvey was in exile in England at the time. Cruse claims that "Garvey's plans ended in fiasco because of opposition in Africa, his own egoism and financial incompetence," but he fails to add that the machinations of the NAACP played the major role in Garvey's demise. The vacuum which Garvey's expulsion left behind could not have been filled by the NAACP, which brought about Garvey's downfall, and so it unwittingly opened the door for the openly revolutionary Communist Party, which began its campaign to turn the Negro in the Black Belt of the South into the vanguard of revolution in the United States with the trial of the Scottsboro Boys.

The Scottsboro Boys trial, like the Leo Frank trial almost 20 years before, was a source of pride to liberal Southerners, who claimed it showed that the South no longer needed "Judge Lynch." Alabamians were upset when they learned that "outsiders" did not share their views about triumph of the legal system in the South over lynching. More characteristic of how those outside Alabama viewed the trial was the disgusted outcry of a New York college student. "What kind of mindless savage are you?" he asked Judge A. E. Hawkins. "Is condemning eight teenagers to death on the testimony of two white prostitutes your idea of 'enlightened' Alabama justice?"³⁶

The South, above all else, feared the return of Reconstruction, a time when "Unscrupulous outsiders" used "the bayonets of Negro troops" in an effort to "put the black foot upon the white neck."³⁷ Reconstruction was synonymous with "outside influence," which invariably led to a return to lynch law.

The *Chattanooga Daily Times* claimed that the "outside interference" of "Northern organizations" into the South's legal processes "can serve no purpose other than to make it more difficult to stop lynchings in the South."³⁸ Oftentimes it was only the assurance of a speedy trial that quieted the mob bent on lynching the suspect. When the communist propaganda surrounding the Scottsboro trial ridiculed the courts of Alabama as engaging in officially sanctioned lynching, it undermined the very thing the South was trying to uphold, namely the rule of law as an alternative to lynching.

Gradually, fear of Communism became the real issue in the case, and the nine defendants' guilt or innocence receded into the background. Judge Hawkins told Roddy that "the Communists are more of an issue than are the facts of the case."³⁹ The issue of Communism had made it impossible for the governor to

pardon the eight young men. The Rev. Asbury Smith, pastor of one of the largest Negro churches in Baltimore, claimed "that the rapid swing of Negroes away from their traditionally conservative position was due almost entirely to the Communist campaign for the Scottsboro boys."⁵⁰

"Alabamians were unanimous ... in their firm conviction that the Communists had seized the Scottsboro case for purely mercenary motives." The Alabama Interracial Commission charged that there was "brilliant leadership, sleepless energy and apparently unlimited money behind the malevolent [Communist] activity." These "apostles of revolution" pretended friendship for Negroes, but this was only a means to reach their selfish ends. Without a doubt, declared the commission, "Race hatred, race discord, murder rape [and] lynchings" were the Communists' "immediate object."⁵¹

Undeterred by the reaction they were creating, the Communists pressed on with their efforts to revolutionize the Black Belt Negroes. In order to better coordinate their activities, the ILD moved its offices into the Birmingham headquarters of the Communist Party. Aware of this and other moves by the communists, the Klan began to revive and began to distribute handbills and placards announcing how "the Klan Rides again to Stamp out Communism" and warning Negroes to be wary of Bolsheviks.⁵²

During late 1931 and early 1932, when it was reviewing the first Scottsboro trials, the Alabama Supreme Court was inundated by a flood of intemperately worded invective that had the effect of hardening them in their resolve to resist "outside agitation." "These messages," said Chief Justice John C. Anderson on January 21, 1932 "are highly improper, inflammatory, and revolutionary in their nature," and were "sent with the evident intent to bulldoze this court."⁵³ When Joseph Brodsky quoted from Justice Oliver Wendell Holmes' dissent in the Leo Frank case, Supreme Court Justice Knight responded by saying "I have the deepest reverence for Justice Holmes, but I wonder if he had lived a little closer to the South whether he would have written these decisions, had he known how jealously we have striven to uphold our rights and protect our womanhood."⁵⁴

Once again the communists overplayed their hand and brought about the exact opposite of what they said they wanted. On March 24, by a margin of six to one, the Alabama Supreme Court upheld the conviction of all but one of the eight defendants. Chief Justice Anderson told the NAACP's Walter White that Communist propaganda had "possibly injured the defendants."⁵⁵

Like the Frank case, the Scottsboro Boys case went to the United States Supreme Court, but this time the Supreme Court ruled in favor of the defense, overturning the verdict of the Alabama Supreme Court.⁵⁶ The New York Times hailed *Powell v. Alabama* as a landmark in American jurisprudence. The Supreme Court decision, however, never allayed "the general suspicion ... that the ILD was perfectly willing to sacrifice the [Scottsboro] boys for whatever were deemed to be the Party's best interests."⁵⁷

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Energized by the Supreme Court decision, the Communists redoubled their efforts in the black belt, and as result there was a new outbreak of racial violence in Tallapoosa County. When word spread through Tuscaloosa in June that “the Communists had come to town,”⁵⁸ to defend three Negroes charged with raping and killing a 21-year-old white woman, an angry mob formed near the courthouse, threatening to lynch the ILD lawyers, who needed the National Guard carrying rifles with fixed bayonets to get them out of town alive. Appalled by the prospect of another Scottsboro Boys style trial in Tuscaloosa, the sheriff’s deputies executed the three men in front of a firing squad in a isolated section of the county. The ILD lawyers, in other words, brought about the lynching that they claimed they were there to prevent.

The local *News* blamed the “disturbances” on the “International Labor Defense, preaching their poisoned communistic propaganda among our contented Negro population....”⁵⁹ The local press also held the ILD responsible for the suspects’ deaths. The *Tuscaloosa News* claimed that “the maggoty beaks of the belled buzzards of the International Labor Defense are stained with the blood of the three Negroes.”⁶⁰ As Episcopal Bishop William G. McDowell observed, the ILD’s decision to defend accused Negro rapists was widely construed as an assault on the South’s entire social structure. “Apparently the war is on.”⁶¹

Crenshaw claims that in its *Norris v. Alabama* decision the U.S. Supreme Court deliberately revolutionized the jury system of the South. In doing this they paved the way for the communists, who intended to finish off the job with a violent revolution. Crenshaw cited the testimony of Borden Burr, a Birmingham attorney and former president of the Alabama Bar Association, who told an Alabama Senate Committee on May 16 that “the Communistic Party and its affiliates have between 3,000 and 4,000 members in Alabama and I have undisputed evidence showing they advocate overthrow of our good State and National governments by force.”⁶²

“The Communists boast,” Burr told the committee, “that they have had greater success in Alabama in the last few years than in any other State, and among the evidence I have are documents proposing that Negroes rise up and establish their own government in Black Belt counties where they are in the majority.”⁶³

Convinced that they could now win the case, the ILD selected two attorneys to defend the Scottsboro Boys, Samuel Leibowitz, who was not a Communist, and Joseph Brodsky, who was. Less important than their politics in the minds of Alabamians was the fact that both men were Jews from New York City. By now the concepts of Communist and New York Jew had become interchangeable in the minds of the average Alabamian, which is to say the type of person most likely to be chosen to serve on a jury. The fact that both defense lawyers were Jews from New York, the fact that one of them was an agent of the ILD, and the fact that the ILD had total control over the strategy both inside and outside of the courtroom only confirmed the idea of outside interference in the minds of the men on the jury, a fact that the prosecutor would exploit.

It wasn't just Southern racists who felt that the lawyers were dangling from strings that reached back to New York City. Clarence Darrow felt the same way and said so publicly when he withdrew from the case. "If the cases were to be won," Darrow opined, "they ould have to be won in Alabama, not in Russia or New York."⁶⁴ On January 4, the NAACP National Board of Directors announced that the Association had decided to withdraw formally from the case.

The second trial

On March 13, 1933, Samuel Leibowitz arrived in Birmingham and officially assumed command of the case. Patterson of the ILD had chosen Leibowitz because of his reputation as the second Clarence Darrow. The resignation of the first Clarence Darrow over the ILD's heavy-handedness in the first trial indicates that the honor was misplaced. Darrow was smart enough to know that a Southern jury was not going to be won over by threats and moral posturing; Leibowitz, however, never figured this out.

The second trial of Haywood Patterson began on March 30, 1933, in Decatur, which was 50 miles west of Scottsboro, in the courtroom of Judge James Horton. Leibowitz moved to quash the indictments on the grounds that Negroes had been systematically excluded from the jury roles, but his motion was rejected, and the trial proceeded to cover the same ground it covered in the first trial. The difference between the first and second trial lay primarily in the fact that the defendants now had lawyers that would subject the state's witnesses to real cross-examination.

At a little after 9:00 AM on April 3, Victoria Price was called to the stand to recount her side of the story for what was now the fifth time under oath. For the first time, however, Price was subjected to grueling questioning which called her character into question. Leibowitz introduced documents from the city court of Huntsville, Alabama showing that Price had been found guilty of fornication and adultery on January 26, 1931.

If Leibowitz expected Price to crack under the strain, he was mistaken, for according to one woman in the courtroom, Price was not only "tough," she was "terrifying in her depravity"⁶⁵ and brazened out the defense attorney's accusations.

Liebowitz's cross-examination was merciless. His questions suggested his answers. There was no Callie Brochie's boardinghouse in Chattanooga, as Price claimed. She was an adulterer who had consorted with Jack Tiller in the Huntsville freight yards two days before the alleged rape, and it was his semen (or that of Orville Gilley) that was found in her vagina. She was a person of low repute, a prostitute. She was neither crying, bleeding, or seriously bruised after the alleged gang rape. She was fearful of being arrested for a Mann Act violation (crossing state lines for immoral purposes) when she met the posse in Paint Rock, so she and Bates made groundless accusations of rape to deflect attention from their own sins.

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Leibowitz introduced various affidavits which cast doubt on her status as the Flower of Southern Womanhood, which is how the prosecution tried to portray her. McKinley Pitts of Chattanooga said he had seen Victoria “embracing Negro men in dances in Negro houses” and heard her talk to Negro men “in the most foul and vulgar language and ask colored men the size of his [sic] privates....”⁶⁶ Pitts went on to claim that Ruby Bates bragged to him she could “take five Negroes in one night and not hurt her . . .” Oliver Love, who ran a Negro boardinghouse in Chattanooga, admitted that, because he needed the money, he had allowed Victoria Price to use a room in his house as a base of operation for prostitution. Asberry Clay, a friend of Love, said that a white man had approached her at the boardinghouse about paying for her services, but Price declined claiming that she was occupied that evening because it was “Negro night.”⁶⁷

The “filthy affidavits”⁶⁸ which called the character of Price and Bates into question elicited charges of bribery and witness tampering. The *Sentinel* claimed that the affidavits had been gathered by “one Chamlee, a white lawyer in Chattanooga employed by the Communist party....”⁶⁹ The *Sentinel* could not imagine that such a “filthy attack upon two white girls and supplied by Negroes of the lowest class would be given credency by anyone,” especially since the Negroes who testified said that “Chamlee had paid them fifty cents for placing their marks on the affidavits.”⁷⁰ In the end, the affidavits only increased the general anger against the defense attorneys.

The character issue had already flared up in May of 1931 when the ACLU published an interview which Miss Hollace Ransdell of Louisville, Kentucky had conducted with Victoria Price. During the course of the interview, Price described the rape “with zest slipping in many vivid and earthy phrases,” which the local press had described as “unprintable” or “unspeakable.”⁷¹ Miss Ransdell felt that both Price and Bates routinely had sexual intercourse with both whites and Negroes, a fact which called their claim that they had been raped into question. When Ransdell met with Deputy Sheriff Walter Sanders in Huntsville, Sanders claimed that Price hadn’t been arrested because she was a “quiet prostitute.”⁷² Quiet or well-known, Price had the reputation of being a prostitute among those who knew her in Huntsville, and this cast doubt on her testimony that she had been a “virtuous woman” up until the time of the rape.⁷³

Before long doubts about whether the rape had occurred began cropping up among the prosecution’s witnesses. During the course of the trial, Dr. Marvin Lynch, one of the gynecologists who examined the women, took Judge Horton aside, and, in a impromptu conference held in the court’s men’s room, told him that he did not believe the girls had been raped. Horton was stunned by the revelation and asked Lynch to testify under oath, but Lynch declined, claiming that it would destroy the practice he was in the process of trying to found. Thirty-four years later, Lynch denied making any statements to Horton, but it was clear that doubts were insinuating themselves into the mind of the judge and others.

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Leibowitz was able to cast doubt on Victoria Price's moral character, but eventually the strategy would backfire for reasons we have already discussed. Price was seen as a symbol of white Southern womanhood because of her race and not because of her morals, which, as Files Crenshaw had claimed, were seen as irrelevant. Leibowitz, who was "not accustomed to addressing Southern juries," failed to take into account "old Southern chivalry"⁷⁴ and the corporate sense of the South which invariably closed ranks when it felt itself under attack by outsiders. Instead of casting doubt on the truth of her testimony, Leibowitz, in the words of the *Sylacuaga News*, made the average man in the jury box "feel like reaching for his gun while his blood boils to the nth degree."⁷⁵

Instead of capitalizing on Judge Horton's doubts, Leibowitz's courtroom manner continued to antagonize the jury. Subsequent statements, made safely within the confines of New York City, would confirm Alabamians' suspicions that Leibowitz felt that he was dealing with a subhuman species of cretin when he addressed southern whites. When Leibowitz insisted that Attorney General Knight call his client "Mr. Sanford" on the stand, he antagonized the spectators who saw no slight in Knight's actions. When Leibowitz wondered why there were no Negroes on the jury roles, the jury felt that he was engaged in an attack on the jury system. The anger quickly spread to the crowd outside the courthouse, which was threatening to take the law into its own hands. That threat prompted Judge Horton to remind the court that all were equal under the law and that, like St. Paul, "we know neither native nor alien, we know neither Jew nor Gentile, we know neither black nor white."⁷⁶

Horton's attempts to insist on the rule of law were undermined by the tactics of the Communist Party, whose organs kept referring to him as a "lyncher in sheep's clothing"⁷⁷ all the while ignoring the fact that Brodsky was paying subordinates to suborn witnesses in the case. Upon cross-examination, assistant prosecutor Wade Wright was able to elicit damaging testimony from one witness, who admitted under oath that "Joseph Brodsky had paid his room and board for almost a month and had even bought him the new \$11 suit he was wearing."⁷⁸

The prosecution knew that the two main pillars upon which their case rested was the testimony of Victoria Price and Ruby Bates. Now Price had been exposed as a prostitute, and Ruby Bates was nowhere to be found. Bates had indicated that she was having second thoughts about her testimony as early as June of 1931, when she approached defense attorneys with what she claimed was important information. Then on January 5, 1932, she had written a letter in which she claimed that "those Negroes did not touch me... I was jaze But those white Boys jazed me. I wish those Negroes are not burnt on account of me."⁷⁹

That testimony, however, was called into question when a boxer by the name of Miron Pearlman announced that he had been paid by George W. Chamlee to "get her [Bates] drunk and have her write a letter to one of her fellows stating that the Negroes did not attack or assault her...."⁸⁰ Bates then signed an affidavit in

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which she claimed "I was so drunk that I did not know what I was doin'" when she wrote the first letter under Pearlman's direction.⁸¹ According to the new affidavit, the letter contained "all falsehoods, no truth being in it...." Chamlee denied the charges, but eventually The Chattanooga Bar Association was unmoved and called for Chamlee's disbarment for "conspiracy" and interference with pending criminal proceedings. Before long it was clear that Chamlee was working as an agent of the ILD, which was also instrumental, even though no one knew it at the time, in Bates' disappearance before the beginning of the second trial.

Then, in a move which caused a sensation in the courtroom, the defense and not the prosecution called Ruby Bates to the stand, and Bates waltzed down the center aisle of the courtroom decked out in a brand new outfit of New York clothes. But the jolt which Bates' theatrical arrival gave to the defense's case was soon dissipated when she was subjected to the withering cross-examination of the prosecuting attorneys, who suspected more witness tampering.

When asked about her whereabouts for the past few months, she claimed that she had hitched a ride to New York City, where she had worked for a "Jewish lady"⁸² for several weeks. During her stay in New York, Ruby's conscience began to bother her, and so she sought spiritual solace from Dr. Harry Emerson Fosdick, the famous New York pastor of the Rockefeller Church. It was Fosdick, Bates claimed, who urged her to return to Alabama and testify.

By the time Bates testified on the stand that she had had sexual intercourse with Lester Carter in Chattanooga the night before her departure and that no one had raped her on the train, she had already given two contradictory versions of her story. Rather than focus on the inconsistency of her testimony, Attorney General Knight focused on her new set of clothes.

"Where did you get that coat?" Knight asked her.

"I bought it," Bates replied.

"Who gave you the money to buy it?" Knight continued.

"Dr. Fosdick of New York."⁸³

Eventually, Ruby Bates got lost in the maze of her own self-contradictions. Her credibility reached such a low that at one point the spectators in the courtroom burst out laughing, something which infuriated Leibowitz and "made it clear that Ruby's testimony was not making a favorable impression on the jury,"⁸⁴ which was now coming to the conclusion that the defense had spirited her away to New York City and had bribed her to change her testimony.

When Morgan County Solicitor Wade Wright began his summation before the jury, New York City would play a large role in what he had to say. In a statement that would become the most famous line associated with the trial, Wright asked the jurors to "Show them that Alabama justice cannot be bought and sold with Jew money from New York."⁸⁵ Leibowitz immediately jumped up and demanded a mistrial, but his motion was denied. In the end, Wright was as accurate in reading the mind of the jury as Leibowitz was in misreading it, and, intentionally or otherwise, antagonizing the people who needed to be persuaded.

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At 10:00 AM on Sunday April 9, 1933, the jury entered the courtroom laughing and announced that they had reached a verdict. Judge Horton then read the note in large pencil-written letters which they handed him: "We find the defendant guilty as charged and fix the punishment at death in the electric chair."⁸⁶ Leibowitz was stunned by the verdict and slumped back in his chair, showing that his ignorance of the "psychology of Southern juries" persisted until the bitter end. The defense had played right into the prosecution's hands by doing everything within its power to arouse the Alabamians' ancestral fears that the South was once again under attack by outside agitators. Mary Heaton Vorse claimed that the jury had been convinced that Ruby Bates' clothes had been "bought with Jew money from New York" and that Bates "had been contaminated" by her trip there.⁸⁷ Wade Wright's statement about "Jew money from New York" was "the most effective single statement by the counsel for the prosecution" because, as John Hammond pointed out in *The Nation*, it "registered to perfection the repressed feelings and prejudices of the twelve good men."⁸⁸

The South, once again, was reacting to the threat of Yankee meddling—this time as carried out by New York Jews—by closing ranks, and they were willing to do this even if it meant defending two prostitutes as the Flower of Southern Womanhood and sending eight Negro boys to their deaths on the electric chair. Several southern papers entertained the idea that the verdict was not fair, but virtually all of them attributed it to outside agitation. The death of the Scottsboro Boys became a certainty once the ILD became involved in the case and began using its agents to bribe witnesses and intimidate both judge and jury. "If there has been no fair trial, outside pressure on Atlanta is chiefly responsible for it," said the *Charleston, South Carolina News and Courier*. The *Charlotte Observer* called the verdict a "natural reaction" to outside agitation:

Unless this "Russianized northern element" was defeated there could be no peace and tranquility in Alabama. Conceivably, a local defense without the triple disadvantage of being radical, Jewish, and "Northern" could have gained a compromise such as life imprisonment, but the jury's loyalty to its white caste could only be proven unequivocally by a guilty verdict. Whether Haywood Patterson was guilty or innocent was, at most, a peripheral question.⁸⁹

On April 10, 1933, Samuel Leibowitz returned to New York City, where he was given a hero's welcome as over 3,000 enthusiastic and cheering supporters, most of them black, jammed Pennsylvania Station to greet him. Leibowitz reacted to the adulation of the crowds in New York by insulting the entire state of Alabama. When asked by a reporter from the *New York Herald Tribune* how the jury could convict Patterson, Leibowitz responded by saying that, "If you ever saw those creatures, those bigots whose mouths are slits in their faces, whose eyes pop out at you like frogs, whose chins drip tobacco juice, bewhiskered and filthy, you would not ask how they could do it."⁹⁰ Leibowitz went on to add that he felt in need of a "moral, mental and physical bath,"⁹¹ as a result of the two weeks he had just spent

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in Decatur, Alabama. Leibowitz, said this, it should be noted, when eight of his clients were still facing charges in Alabama, from whose citizens, “whose chins drip tobacco juice,” their juries would have to be drawn.

When news of his remarks reached the South, Attorney General Knight denounced them as “the wail of a contemptible loser, particularly in view of the fact that in his address to the jury he lauded the people of Morgan County and the members of the jury to the skies.” Knight concluded his remarks by adding that, “I, like every other Southerner, resent his despicable slurs.”⁹²

The Southern press agreed with Knight. “The New York Jew says there is no such thing as fair trial in Alabama,” said the Athens, Alabama *Courier*. “It seems to this paper... [that] this recent recruit from Russia is a poor sort of chap to blight the good name of Alabama.”⁹³ And the Sylacauga *News* proudly declared: “When these German communists hear of the latest echo from their New York fog horn lawyer, they will doubtless learn true blue Americans have not yet grasped the meaning of the order to retreat.”⁹⁴ Judge Horton concurred: “The statement of itself of necessity must make impossible any just and impartial verdict. The accused Negro must be a victim of this statement. His leading attorney would be a millstone around his neck.”

Brodsky defended his colleague, by claiming that Leibowitz had never made the statement, but, as usual, Brodsky only made matters worse, especially when he put Marxist words in Leibowitz’s mouth, claiming that “Leibowitz’s view is that in Decatur and the South the white workers are imbued with the idea of white supremacy and that only in union of the white and Negro workers warring against the ruling class can they gain their ends.”⁹⁵

Leibowitz refused to back down from what he had said in the *Tribune* and extended his attack to include the prosecution in the recently concluded trial in terms that were guaranteed to make a bad situation worse: “as for the rest of the braying pack, the wolves of bigotry who raised the Hilter cry of ‘Jew money form New York’ because we dared to demand a square deal for a poor unfortunate whose skin was black, I stand pat. They are bigots.”⁹⁶

Undeterred by the fact that he had just ruined the cases of the remaining defendants and condemned them to the electric chair, Leibowitz spent the following Thursday evening at Harlem’s Salem Methodist Episcopal Church, addressing a cheering crowd of 4,000 Negroes, who hailed him as a “new Moses.”

It was the beginning of many Scottsboro Boys rallies. On Friday, May 5, at a mass rally which served as the kick-off for William Davis’s March on Washington, one-time prosecution, one-time defense witness, Ruby Bates told the crowd that she had lied because “I was afraid of the Southern white ruling class people....”⁹⁷

As some indication of what “Southern white ruling class people” thought of Ruby, the *Huntsville Times* referred to Bates as “Harlem’s darling.”⁹⁸ If she ever tired of telling her story of oppression at the hands of “Southern white ruling class people” to the fashionable Leftists in New York, Ruby could go “on to a vaudeville

engagement, where the emoluments should be more lucrative than working in a cotton mill, riding a boxcar as a hobo, or pursuing her avocation as a 'lady of leisure.'⁹⁹ The *Huntsville Times* portrayed "being a martyr to the 'cause' of the Scottsboro boys" as "more profitable than plying the trade she once did in Huntsville."¹⁰⁰

In spite of the communist invective aimed at portraying him as a mindless bigot, Judge Horton began to have doubts about the verdict shortly after the second trial ended. "The conclusion," Horton eventually wrote, "becomes clearer and clearer that this woman was not forced into intercourse with all of these Negroes upon that train, but that her condition was clearly due to the intercourse that she had had on the nights previous to this time."¹⁰¹ Horton then set the judgment of the jury aside and ordered a new trial, a move which exposed him to invective from the other end of the political spectrum. The same judge who had been faulted for being a lyncher in sheep's clothing was now accused of being too lenient and "allowing that Jew lawyer who represented the defendants to say and do what he pleased."¹⁰² By ordering a new trial, Horton was guilty of "putting wicked thoughts in the minds of lawless Negro men and greatly increasing the danger to the white women of Alabama."¹⁰³

By ordering a new trial on June 22, 1933, Horton put an end to his own legal career. He was defeated in the May 1934 primary, but even before that happened, the third trial had been taken out his hands and transferred to the courtroom of William Washington Callahan, a befreckled septuagenarian who seemed like central casting's idea of what a hanging judge from the South ought to be.

Oblivious to the effect his tirade against the South as a bunch of frog-eyed tobacco chewing cretins would have on any possible jury, Leibowitz returned for an encore performance. Equally oblivious to how their heavy-handed interference with witnesses had convinced the jury to hand down a guilty verdict, the ILD decided to make the same mistake twice by bribing the trial's other main witness; only this time they were caught red-handed.

In June 1934, when Joseph Brodsky heard from J. T. Pearson that Victoria Price was willing to change her testimony if the price were right, he contacted a New York attorney by the name of Samuel Shriftman who was associated with the ILD and operated under the name of Daniel Swift. Schriftman/Swift spent the summer of 1934 working out a deal with Pearson, who in August offered Price \$500 if she would change her testimony. When Pearson increased the figure to \$1000 in September, Price told Pearson he had a deal. What she didn't tell Pearson is that she had also gone to the Huntsville police, who encouraged her to "play along with the deal."¹⁰⁴

On October 1, Price and Pearson set off by car to Nashville, where they were scheduled to meet with Shriftman and Sol Kone, another associate of Brodsky, who had arrived at a downtown hotel with a briefcase containing \$1,500 in one dollar bills. As soon as Pearson and Price passed the Huntsville city limits, their

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car was pulled over, and Pearson was arrested. At the same time, Nashville policed arrested the two New Yorkers and confiscated the "Jew money" they had brought with them to buy justice, as Wade Wright had warned, in the state of Alabama.

Shortly after the arrest of Schrifman and Kone, another lawyer by the name of Frank Scheiner arrived from New York city and posted a bond of \$2,000 for each man after they were bound over to the Madison County grand jury. "After gaining their release on bond," Crenshaw/Miller write, "Shrifman and Kone left the state and have never returned. Their bonds were declared forfeited."¹⁰⁵

What followed was an orgy of mutual recrimination in a relationship that was already showing severe strain. In the wake of his diatribe in the *Tribune*, the Communists had attacked Leibowitz for "condemning the Southern masses indiscriminately as morons, lantern-jawed, etc. etc."¹⁰⁶ Leibowitz heard about the arrests shortly after noon on October 1 and was on the phone immediately demanding an explanation from Brodsky, who explained that the ILD had been negotiating with Price for four months. Brodsky tried to calm Leibowitz down, but by the end of the day he was pouring his heart out to the NAACP, claiming that the ILD had wrecked his case from the beginning. Leibowitz blamed the Ruby Bates debacle on the ILD, claiming that "He had warned Patterson and Brodsky not to bring Ruby to New York because of the inevitable Southern reaction."¹⁰⁷ Leibowitz's reaction prompted many to wonder whether he was lying or whether he had no control over the case. Many Southerners felt that Leibowitz was guilty of protesting too much. Bishop William G. McDowell claimed that Leibowitz's "Public denunciation of the ILD was [a] stage play to save his face when they were caught trying to bribe Victoria Price...."¹⁰⁸ McDowell felt that Leibowitz "knew all along the ILD practices he denounced, and that he would like to recover his prestige by putting on another show at Decatur, no matter who pays the bills."¹⁰⁹

On October 3, Leibowitz announced that he was withdrawing from the case "unless all Communists are removed from the defense."¹¹⁰ One day later the ILD fired Leibowitz citing his lack of experience in appeals trials as the reason. On October 8, the *Daily Worker* escalated the conflict by claiming that Leibowitz had joined the "Alabama lynch rulers" in spreading "lying stories of attempts to bribe Victoria Price and other slanderers."¹¹¹

What followed was the judicial version of musical chairs as the NAACP and the ILD competed for the privilege of representing the Scottsboro Boys, who in turn played one set of lawyers against the other until no one knew who represented whom. On October 16 the Washington Merry-Go-Round picked up the story:

Northern defenders of he Negro are quietly looking for a good liberal Southern democrat with an Anglo-Saxon name to take over the defense of the seven Negroes in the Scottsboro case. Their defenders, tired of supporting lawyers with Communist affiliation or foreign names, have made up their minds to get someone with the standing of John W. Davis....What has brought this decision? Is it the arrest of two defense lawyers for alleged attempted bribery of Victoria Price, a white woman who accuses the seven Negroes? The two lawyers are supposed

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to be affiliated with the Communist party which unquestionably has used the Scottsboro case for its own ends.¹¹²

On February 15, 1935, the United States Supreme Court heard arguments in the Patterson and Norris cases. Six weeks later the Supreme Court in *Norris vs. Alabama* overturned the convictions of Norris and Patterson. Leibowitz claimed to be "thrilled beyond words"¹¹³ by the decision, but when Haywood Patterson's fourth trial began in January, 1936, in Judge Callahan's courtroom, Leibowitz took a back seat to a local, less "Russianized" attorney by the name of Charles Watts.

In December of 1936, while Patterson's appeal was still pending and the other eight blacks awaited their trials, Thomas Knight met secretly with Samuel Leibowitz in New York to discuss a compromise. Knight told Leibowitz that the cases were draining Alabama financially and politically, and that he himself was sick of it all. He offered to drop the prosecutions of three, and give the others no more than ten years for either rape or assault.

Finally, in 1937, in a verdict that satisfied no one, four of the defendants were acquitted on the same evidence that had convicted the other four, leaving Alabama, as one wag pointed out, "in the 'anomalous position of providing only 50 percent protection for the 'flower of Southern womanhood.'"¹¹⁴

In what had become a Southern ritual by now, the Scottsboro boys followed in the footsteps of Ruby Bates and traveled to New York City, where they were met by Thomas S. Harten, a Negro minister from Brooklyn who offered to become their "manager." One of their first stops in New York was the office of Samuel Leibowitz whom they attempted to shake down for money after they accused him of making millions at their expense.

Then two weeks later, the four freed Scottsboro Boys appeared on the stage of the Apollo Theater along with "a cast of Fifty Fascinating Females."¹¹⁵ From 1913 until World War II, the Jews who owned the Apollo Theater had used it as a venue to promote sepiia thrills to white audiences. Now Sidney S. Cohen, the man who opened the Apollo to black audiences in 1934, could add social commentary to his All-Girl Review. The Scottsboro Boys, Cohen's handbill opined, had become "the symbol of a struggle for enlightenment and human brotherhood which will go on and on until it is won!"¹¹⁶ Unfortunately, neither Enlightenment and human brotherhood nor Fifty Fascinating Females could earn any money for the Scottsboro Boys, who were in debt after their first week of appearances.

In 1938, a pardon for all of the Scottsboro Boys left in Alabama seemed all but assured. Governor Bibb Graves was anxious to end the whole Scottsboro episode before he left office, and told Scottsboro Defense Committee head Allan Chalmers that the five would be released after he had his traditional pre-pardon interviews with each in his office. The interviews, however, could hardly have gone worse. First, Haywood Patterson was found to be carrying a knife when he was searched on his way to the interview. Patterson claimed he always carried a knife for protection, but authorities assumed the worst. Second, a presumably brain-damaged

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Ozie Powell refused to answer Graves' questions, saying "I don't want to say nothing to you."¹¹⁷ Third, according to Graves' account, Clarence Norris threatened to kill Haywood Patterson, with whom he had been feuding bitterly, after his release. Finally, none of the Scottsboro Boys admitted any knowledge or guilt concerning a rape aboard the Chattanooga to Memphis freighttrain—a rape that Graves still believed occurred. Consequently, Graves left office without issuing the pardons.

In 1948, Haywood Patterson escaped from the work gang he had been assigned to and headed north. The FBI finally caught up with Patterson on December 13, 1950 when he entered a bar in Detroit, Michigan, to sell copies of his newly released "autobiography" written with (or by) Earl Conrad with the assistance of the Communist Party. When Michigan's Governor G. Mennen Williams refused to sign extradition papers, Alabama authorities announced that they would terminate all efforts to have him returned to the state.

In criticizing the Jews' attempt to colonize the Negro mind via their control of the Communist Party, Harold Cruse cited Karl Marx's line in *Zur Judenfrage*, "What right, therefore, has he to demand of others the abdication of their religion?"¹¹⁸ The line was especially applicable to the Communists' dealings with the Scottsboro Boys. Sidney Cohen's tawdry attempt at the Apollo Theater to capitalize financially on the Scottsboro Boys, paled in comparison to the Communist Party's attempt to turn Haywood Patterson into a model atheist.

According to the account he gave in his autobiography, Patterson "began to lose confidence in God" by the time of the third trial, largely because "the more talk I heard about God the more I kept seeing the freckles on the face of old Judge Callahan."¹¹⁹ It was the old argument of evil. "Three times I was sentenced to die for something I never did. What was the Lord doing about it. Nothing."¹²⁰ Unlike God, the ILD lawyers brought Patterson and the other defendants "pops and candy and gave them to us boys in the visiting room." Patterson noticed that the lawyers "were Jewish," but that "was okay with me," because "I worked for Jews in Chattanooga." The Jews told Patterson and the other Scottsboro Boys that "the people were up in arms over our case in New York and if they had our say-so they would like to appeal our case."¹²¹ Unnamed guards in the prison warned Patterson that the support of New York Jews was the main reason he had been convicted in the first place and the main reason why he could not get out of jail on appeal. "You boys would be free if you kept the New York sons-of-bitches out of the case. You'd be free,"¹²² Patterson was told. But all that Patterson can conclude is "I saw how bitter they were about outsiders pressing our case."¹²³

Patterson's association with Jewish Communists from New York City eventually undermined his faith in Christ, and the autobiography he wrote with their help was a calculated attempt to spread atheism among the Black Belt Negroes. The strategy was hardly new. The voodoo priests who collaborated with Toussaint L'Overture in Haiti had urged the slaves there to throw away their crucifixes. German Jews like Ottilie Assing tried the same thing with more intellectually sophis-

ticated weapons. Her greatest achievement was introducing Frederick Douglass to the writings of Ludwig Feuerbach and turning him into an atheist. By the time that the thinking of Karl Marx began to dominate the revolutionary movement, atheism and revolution were two sides of the same coin. Haywood Patterson's autobiography simply transposed this thought into the language and culture of the Black Belt in the South:

I read into the bible long after I began to lose confidence in it. I saw many things there, they contradicted themselves.... But the Lord never came there. Nothing but his pictures on the walls.... I saw guys pray and cry all hours of the night. What they prayed for they never got.... When you are drowning in the death row, the Bible is the straw you grab.... Just bang their backsides with a rod in one hand and flog their brains with the Bible in the other and say, "Now just you mind that white man and do like he say. You get along with him then."²⁴

Christianity, while not antagonistic to ethnos, had undermined the notion of a racially based chosen people from the time of St. John's gospel, when Jesus rejected the Jews' claim that they were "the seed of Abraham." The simple fact of the matter is that both blacks and whites in the South, in spite of all of the racial antagonism that divided them, did share a culture that was fundamentally Christian and which promoted cooperation on a local level, as during the rape crisis that followed the Scottsboro trials. This localized form of Christianity always threatened to undermine the racial antagonism that the Communists wanted to turn into revolution and class warfare. Like Ruby Bates, who learned to fear the "ruling class," Patterson had learned at the hands of his Communist tutors that religion was the opiate of the Masses.

Most of all I saw the white man wanted a black man to get down on his knees and be a pray-man. They just loved that. Then you were their "nigger." That alone taught me it couldn't be such a good thing for black folks to be so fetched up in all that Bible stuff."²⁵

When his mother died in 1937, Patterson decided that he had had enough religion: "It was then I threw over religion altogether... for a couple of years now a knife had meant more to me than religion. I had faith in my knife. It saved me many times."²⁶

Neither Patterson nor Conrad intended it that way, but Patterson's autobiography provided corroboration for Crenshaw and Miller, whose book, *Scottsboro: The Firebrand of Communism*, "depicted the case as a communist plot to foment revolution in Alabama."²⁷ The quote is from Carter, who dismisses the Crenshaw/Miller book as "intellectually dishonest" because the authors "stacked the evidence in Victoria Price's favor."²⁸

As we have already indicated, Crenshaw/Miller maintained that Price's moral stature was irrelevant to the case, when it clearly was not. But the fact that they found themselves imprisoned by the South's sexual/racial code does not change the fact that Crenshaw/Miller were right in seeing the Scottsboro case as "a com-

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munist plot to foment revolution in Alabama¹²⁹ and another link in the chain of revolutionary, largely Jewish organizations that spent the better part of the 20th century trying to wean the Negro from Christ and turn him into a revolutionary.

Once it appeared in 1950, Haywood Patterson's autobiography provided independent corroboration of Crenshaw/Miller's thesis when they wrote in 1936 that "The Communist party has seized upon this case for only one reason—to stir up race antagonism in the Black Belt of the South."¹³⁰ Crenshaw/Miller cited as proof ILD literature which claimed that "With the Scottsboro case as a spearhead we have been able to penetrate broad masses of the Negro people and to extend our influence widely among them.... we have been able to organize more than 6,000 Negro share croppers and a few hundred whites."¹³¹ Carter claims that information technology, in particular

the pervasive sounds and images of radio and television have destroyed the physical and intellectual environment that made the Scottsboro case so chillingly representative of southern race relations. Racism and parochialism remain... but the rural and small town island community that existed in the 1930s . . has drastically shrunk.¹³²

—without understanding that the "small town island community" might have solved its own problems on a local basis without the help of television or communist agitators. Crenshaw/Miller claim that the Tuskegee Institute "has remained aloof from the Scottsboro case throughout its spectacular history."¹³³ Whatever *modus vivendi* that had been attained was swept away by the Communists' deliberate attempt to foment racial antagonism and revolution: "With one fell swoop, Communism shattered a tranquility it had taken the black man's intellectual leadership half a century to achieve."¹³⁴

It wasn't just the Communists who ensured that the South would be deprived of the opportunity to work out its own problems. The NAACP, the ILD's bitter antagonist in the Scottsboro Boys trials, used W.E. B Du Bois to destroy the influence of Booker T. Washington, because Washington was insufficiently revolutionary in his orientation. Anyone willing to work together over the racial barriers on a local level was dismissed as an Uncle Tom by the New York Jews, and their advocates in the sympathetic eastern press, who more and more got to determine the terms of the racial debate. Indeed, the conflict between the NAACP and the ILD was a debate between two largely Jewish organizations over the best way to spread revolution in the South. The fact that more people got lynched because of the southern perception of "outside influence" was seen by moderates like those in the NAACP as unfortunate collateral damage and by the radicals in the Communist Party as a positive benefit in radicalizing the Negro population. As Lenin once said, things have to get worse before they get better, and Crenshaw/Miller recognized that the Scottsboro Boys were the first victims of the implementation of that strategy. "Are the communists and their sympathizers even remotely interested in securing justice for the nine Negro defendants, or are they using them merely as tools to create animosity between the white and black races?"¹³⁵

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The communists succeeded as well in exacerbating the antagonism between the North and the South, widening "a breach between the North and the South that had been slowly vanishing since Reconstruction days."³⁶ Friedman claims that "the civil rights interests of Jews and blacks in the 1920s and 1930s were virtually identical."³⁷ Restating the same thesis in more modest form, Friedman adds that "That Jews [who] also benefited from Marshall's civil right litigation did not minimize its usefulness for blacks."³⁸ But in stating his case this way, Friedman ignores the fact that when Jewish agitators came to the South to promote revolution it was the blacks living there who got lynched as a result of their actions. Conversely, when the Jews Schriftman and Kone got caught trying to bribe Victoria Price, they did not have to hang around to face the consequences of their actions. After their arrest, they simply jumped bail and returned to New York City knowing that the North had a long history of thwarting extradition requests whenever the case involved the race question. Friedman claims that the Black-Jewish Alliance collapsed in the 1960s, but in so doing he ignores the fact that this feeling of resentment was growing around the time of the Scottsboro Boys trial, when

Many Negroes felt—as they had in 1931- that once again the ILD was "polishing up the electric chair" for the Scottsboro boys by insisting on linking their case with the overall program of the Communist Party.³⁹

The tensions which led to the collapse of the Black-Jewish Alliance were already evident in the '30s, which Friedman attempts to portray as the golden age of their mutual collaboration. As some indication of the mounting tensions, W. E. B Du Bois resigned from the board of the NAACP in 1934. Cruse claims that economics was the main reason. Du Bois felt that the NAACP leadership "recoiled from any consideration of the economic plight of the world or any change in the organization of industry."⁴⁰ But Jewish paternalism played a role as well. Du Bois, who was planning to visit Germany in 1935, reacted testily to Franz Boas's suggestion that he was going to be hornswaggled by being treated to the Nazi version of the Potemkin Village.⁴¹

According to Harold Cruse, the Black-Jewish Alliance ended over 30 years before Murray Friedman said it did. It ended on March 19, 1935 when a young Puerto Rican was caught stealing a ten-cent penknife from a Jewish owned store on 125th St. in Harlem. Before long, black mobs began a rampage of destruction that lasted for days. Mayor Fiorella LaGuardia, who was half-Jewish, went out of his way to deny that Jewish stores had been singled out, but, as Cruse adds, "it was clear that they had."⁴² Irving Horowitz, who lived in Harlem during the riots of 1935 claims that "in public discourse this was all viewed as a black-white confrontation; but those of us who lived through the events of the Harlem riots knew better."⁴³ The riots were a black attack on Jews that resulted from years of pent up resentment.

The Harlem riots presented Jews and Communists with a conundrum which they could not solve. From the point of view of class warfare, the Communists should have praised the Negroes for engaging in what looked like the long-awaited

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black insurrection, but that would have meant turning their back on their fellow Jews. The NAACP had no qualms about condemning the riots, but they, like their counterparts in the 1960s, had no way of explaining why this insurrection took place in the North, where the Negro had comparatively more freedom. The NAACP, moreover, did not want to deal with economic issues, especially when there was a Jewish subtext to those economic issues as was the case in Harlem.

Like the situation in the South, which might have been solved on the local level if the antagonists had been left alone to work out their differences, the situation in Harlem was largely a product of the interaction between Jews and Blacks on a local level. The Negroes of Harlem were not oppressed by Jim Crow laws; they were tired of being cheated by Jewish merchants.

In his memoir about growing up as the son of a Jewish hardware store owner in Harlem, Irving Louis Horowitz described the annual ritual of cheating the *shvartzes* when they came into his father's store to get their Christmas tree bulbs tested. "Christmas," Horowitz tells us, was "a special occasion on which my father wreaked his own revenge on Christendom"⁴⁴ by cheating black Christians. "The scam," Horowitz continued,

went like this: the unsuspecting customer would bring in all light bulbs for testing. Each bulb would be placed against the side of the bulb tester rather than against the filament that would light up the bulb. The trick was easily learned and passed on to my mother, my sister, and me. I became a master at this special bulb test. When the same bulbs were retested after the customer left, they almost always were found to be perfect, or least good enough for resale. My father placed them into inventory and sold them as new. The special bulbs were resold countless times each season. Hence, it was no accident that the volume of December bulb sales probably surpassed that of any other month. December profits also showed remarkably uncharacteristic good health. Twas, indeed, the season to be merry.¹⁴⁵

Harold Cruse never mentions whether he had his Christmas bulbs tested by the Horowitz family. The prospect seems unlikely because by the 1930s, Cruse had committed himself to the Communist cause. Cruse's resentment goes deeper than the few cents here and there which the Jewish merchants gouged out of their black clientele. He felt that the Jews stole the Negro cultural heritage by promoting their form of Jazz as the authentic form and freezing Negroes like Cruse, who spent the '50s trying unsuccessfully to get his musicals produced on Broadway, out of the cultural picture. As a Jew growing up in Harlem, who attended Jazz concerts at the Apollo Theater with his sister, Horowitz was close enough to the situation to see the resentment it caused in people like Cruse:

Jewish musicians—Goodman, Gershwin, Mezzrow, and Whiteman, among others—not only played the music, but also served as critics and interpreters. In a racially controlled pre-War America, it was the Jew who popularized black life, transforming a folk tradition into an art mode.... Although the close proximity of blacks and Jews in Harlem allowed for a rich cross-fertilization of cultures it

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also engendered feelings of rivalry and resentment.... It seemed that the gain and fame of their culture went to the accursed Jewish cultural middleman, while the purity of their performance remained undersupported and undernourished.¹⁴⁶

The Jews, of course, had worries of their own, seeing “this flirtation with black culture as nothing short of a desecration of Jewish life—an early warning signal that sexuality would displace marriage and undiluted individual expression would destroy family solidarity.”¹⁴⁷

In Harlem Jews and Negroes shared the bitter taste of poverty and little else. Horowitz describes his father as “an anti-Jewish Jew” living “in a word of pious Christian blacks.”¹⁴⁸ His father’s religion was Communism, something Horowitz described as “a religion without Christ” and “a church without crucifix” which allowed him to live “in the imaginary world of Jewish Bundism and Russian Bolshevism.”¹⁴⁹ The irony of course is that on the practical level Horowitz *pere* had to live the life of the petty Calvinist capitalist which Marx had criticized in his essay *Zur Judenfrage*. Horowitz was a loser simply by the fact that he came from Harlem: “The Jews of Harlem, if my extended family was any barometer, were viewed as dregs—social scourges and economic failures—simply by virtue of the fact that they remained.... Harlem was the settlement village for Jews completely without money.”¹⁵⁰

But as the century progressed and Jews, unlike blacks, were able to move out of Harlem, the resentment began to build. Then all of the submerged tension erupted in the Harlem riots of 1935, and the Jewish-black antagonism that the Jews at organizations like the NAACP and the AJC had been trying to ignore was suddenly out in the open:

Shopkeepers were the visible enemies. For black militants, they were the devil whites, for other blacks, Jews ascendant or ghetto profiteers. The “merchant of Venice” had come to Harlem. The chemistry was rife for rioting. World War II brought an end to depression—everywhere but in Harlem, or so it seemed.... Chain stores left the area, small shopkeepers followed, and servicepersons—who fixed window panes and repaired locks—vanished. The Harlem community was left in charge of itself. It was a self that turned out to be an empty shell, at least for the duration of the war.¹⁵¹

The riots, followed by the war, which provided Horowitz’s father with a job at the Brooklyn Navy Yard as a third class mechanic’s apprentice, meant that it was time to leave. “We surveyed the wreckage,” Horowitz writes, “and with a few tears my father simply announced, ‘It’s over. We move on now.’”¹⁵² More than anything the riots showed that the so-called Black-Jewish Alliance was largely a fiction in the collective mind of the organizations which promoted it. Those organizations were largely Jewish and they promoted the alliance as a way of securing Jewish interests, but ultimately there was no alliance because ultimately where blacks and Jews lived together there was no community. Unlike the South, Jews and blacks in

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the North simply lived near each other in the same neighborhood for a number of years "without community, without shared affection, without love."¹⁵³

Cruse feels that "the gross imbalance between the comparative economic status of blacks and Jews" is what nullified the Black-Jewish Alliance:

It was precisely over the issue of economics... that the Black-Jewish Alliance collapsed in 1935 and entered a stage of disintegration leading to the 1960 era with its rise in vocal black anti-Semitism. In 1935 the Harlem racial uprising directed at white economic exploitation, white shopkeepers, white landlords and white organized crime was also directed at Jewish shopkeepers, businessmen and landlords. From the end of World War I to 1930, the NAACP was unwilling to reorient its program to include the all-important issue of economic organization.¹⁵⁴

The Jews, according to Cruse, used the civil rights movement to absolve themselves from the charges that the Jew was a "greedy clannish, miser, always out for himself."¹⁵⁵ The Harlem uprising, according to Cruse, was able to shatter "the flimsy premises on which the Black-Jewish Alliance had rested" because Jews had undermined by their behavior and their inability to face up to any negative criticism. No matter how much, the story of Horowitz's father repeated itself in the lives of ordinary blacks, the Jews could control the press which meant that in the final analysis they could "prove themselves generous, selfless, tolerant, and humanitarian."¹⁵⁶

Marcus Garvey died in England on June 10, 1940, and with him died, at least for the time being, the idea of black nationalism. During the '40s, Harlem was awash in conflicting ideological currents. Communism went into decline after 1946 to be replaced by the ascendancy of the integrationism of the NAACP, but that too led to resentment. "The fact remains," as Cruse points out, that Jews in organizations like the NAACP remained "pro-integrationist for Negroes and anti-assimilationist for Jews."¹⁵⁷ Since ethnicity in America, according to Cruse's reading of the theory known as the triple melting pot, is synonymous with religion, integration for the Negro meant that he would remain an ethnic anomaly cut off from any grouping which could give him real political, economic or cultural power. When he ponders the insistence of Jewish sociologists like Nathan Glazer that "Negroes be integrated as fast as possible and by any means," Cruse discerns no benevolence, not even misguided benevolence, but rather the fact that "today Negroes truly have a Jewish problem."¹⁵⁸ The main problem is that "As a Jew, Nathan Glazer could be said to be most magnanimously free with other people's ethnicity."¹⁵⁹ As Communism waned and Zionism took its place as the dominant vehicle of Jewish Messianic politics in the latter part of the 20th century, the suspicion would grow that the Jews were interested in integration for every group but itself. The corollary to that belief was that Jewish organizations could attack both "black" and "white" nationalists groups as racist, at the same time that Israel

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promoted the same sort of “apartheid.” This double standard was covered over during the ‘50s and ‘60s by the successes of the civil rights movement, but it would reassert itself with a vengeance by the time the 20th century came to a close.

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Revolutionary Music in the 1930s

In 1915 Elizabeth Gurley Flynn wrote in *Solidarity* that Joe Hill, then in prison, “writes songs that sing, that lilt and laugh and sparkle, that kindle the fires of revolt in the most crushed spirit and quicken the desire for a fuller life in the most humble slave ... He has crystallized the organization’s {IWW} spirit into imperishable forms, songs of the people—folk songs.”¹

Thus began the semantic permutation of the word “folk” from its original meaning into its opposite. It comes from the German word *Volk*, which means race, nation, or *ethnos*. In lectures in 1932 at Bryn Mawr, collected under the title *National Music*, Ralph Vaughan Williams claimed “conditions in America do not admit of folk-songs because there is no peasant class to make and sing them.”² But the former peasants in Europe became workers after they arrived in America. In America in 1915, the workers were unhappy enough to form a significant social movement. Sometimes they even sang about their troubles, as their forebears had in Europe, often to the same melodies. Folk music is another word for what Vaughan Williams would call national music, but to Socialists and Communists it became the “music of the people.” And since the term “worker” and “people” were synonymous for the Left, that meant music for the revolution:

Song collections devoted to socialism and the cause of the proletariat soon made their appearance, among the earliest in English being Chants of Labour (London 1888) ... Lenin in exile sought contact with the proletariat by occasionally venturing out to the cafes and theaters of suburban Paris to listen to revolutionary songs. As the Bolsheviks moved toward national power, *Pravda* printed “The Internationale” in its first issue. In the sixth issue, March 11, 1917, there appeared an article in bold type entitled “Revolutionary Songs” saying “we call [to] the attention of the comrades, that it is desirable to organize collective singing and rehearsals of choral performances of revolutionary songs.”³

In the ‘30s, when Earl Robinson, “perhaps the most successful composer of mass music of the American Left,”⁴ wrote his most famous song, “The Ballad of Joe Hill,” the Left was heavily involved in the labor movement. So proletarian bards of the ‘30s could sing, “where workingmen defend their rights, it’s there you’ll find Joe Hill.” When Bob Dylan started writing songs, the Left was dropping the banner of the working man and picking up the standard of sexual liberation instead. That meant that a new kind of music was necessary. Joan Baez singing “I dreamed I saw Joe Hill last night” at a Dionysian festival like Woodstock was only a little less incongruous than having the warm-up band at a Rolling Stones concert sing Palestrina.

What was revolutionary music? "The Internationale" is revolutionary even if you change the words and use it to sell Subarus. Conversely, the melody for "Wild-wood Flower" is not revolutionary, even if Woody Guthrie turned it into a popular front song. Given this distinction, the first revolutionary songs weren't based on revolutionary music. Chicago, "the publishing center for revolutionary music prior to 1920," gave us *Socialist Songs with Music* in 1901, followed eight years later by IWW Songs, known as "The Little Red Songbook."⁵ The Wobblies, as a result of their songbooks, were known for effective use of music as propaganda, but neither the Wobblies nor Joe Hill wrote what could be termed "revolutionary music." Both wrote revolutionary lyrics and set them to traditional tunes.

The Communists of the Third Period felt world revolution was imminent. In July 1928 Nicolai Bukharin announced "All artistic expression was to be politicized" and art was to be used "as a weapon," as agit-prop in a worldwide upheaval.⁶ "Artists and bureaucrats were expected to root out any bourgeois influence in workers' cultural media."⁷ At this point in time, it seemed pretty clear that America's ethnic music was not revolutionary. Henry Ford, after all, one of America's premier capitalists, was also one of America's premier promoters of traditional music. Fiddlers in the folk tradition often found employment at Henry Ford's Dearborn estate, where he put on elaborate evenings of American folk dancing. One year before Bukharin's announcement, Carl Sandburg brought out his best selling folk song collection, and John Jacob Niles gave the first formal folk song recital to a college audience at Princeton. No revolutionary upheaval followed. Indeed, the Reusses claim the IWW songbooks recruited more revolutionaries to folk music than ethnics to revolution. As a result, "the American communist movement in its first decade (1919-1928) established no firm position, favorable or otherwise, on folklore."⁸

During the Third Period, the revolutionary chorus was the preferred vehicle for communist musical propaganda. The appeal to the American worker was limited, however, because "these choruses were located entirely within the immigrant language groups, most East European, which made up the majority of the movement's early membership."⁹ In other words, the Revolutionary Chorus was largely a Jewish phenomenon. The best known revolutionary chorus was the Jewish Freiheit Gesang Ferein, the "Freedom Singers' Club," founded in 1923 under Jacob Schaefer. According to the *Daily Worker* in 1934, revolutionary choruses were "one of the most popular mediums for reaching the masses" because Americans sang in church choirs, a medium the capitalist class used for "lulling the workers."¹⁰ The revolutionary movement, though, "uses it for rousing the workers against [their] oppressors."¹⁰

The choral music of the Freiheit Gesang Ferein may have been genuinely revolutionary, but its appeal was limited because the music was technically difficult to perform without rehearsal, but more importantly, because the Freiheit singers sang in Yiddish. "The Freiheit Gesang Ferein does valuable work," the *Daily*

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Worker informed readers, “but we have so many comrades who do not happen to be born Jews and they simply do not understand Yiddish”¹¹ The writer concluded it would be perhaps impossible for the workers’ movement to grow “if it cannot express itself in song,”¹² meaning, of course, in English.

Beginning in 1925, the Communist Party reached beyond its Jewish base to native-born American workers. In June, 1931, members of the Communist Party established the Workers Music League, “to try to formulate a systematic theoretical approach to proletarian music.”¹³ In February 1932, the Composers Collective was founded to produce and perform revolutionary compositions and to formulate guidelines on what constituted proletarian music. Just about everyone in the Collective was a serious musician, including Charles Seeger, who had studied at Harvard, conducted the Cologne Symphony in his twenties and became the youngest professor (of music) in the history of the University of California at Berkeley. It also included Freiheit Gesang Ferein choral director Jacob Schaefer, George Antheil, and Aaron Copland, who had won a commission to put a May Day poem to music in the ‘30s. Even in its earliest days, the Composers Collective had trouble linking the music it liked to the taste and abilities of the proletarian masses. When asked by Charles Seeger whether musically untrained workers could sing Copland’s prize-winning melody to Alfred Hayes’s poem “Into the Streets May first,” Copland admitted they probably could not.

The composers’ politics were clear. “Music is propaganda—always propaganda and of the most powerful sort,” wrote Charles Seeger, under his pseudonym Carl Sands. “The special task of the Workers’ Music League is the development of music as a weapon in the class struggle.”¹⁴ Workers’ music was to be “national in form, revolutionary in content.”¹⁵ But that was the problem. Because of their musical sophistication, the Composers Collective rightly felt that folk music wasn’t revolutionary. The American “folk” never took to revolutionary music, which “still consisted of the revolutionary choral and orchestral units of the foreign-language groups.”¹⁶ Charles Seeger expressed the dilemma in personal terms: Seeger gave up composition “because I couldn’t approve of the music I liked, and I couldn’t like the music that I approved, and I couldn’t make either one of them connect in any way with the social situation I found.”¹⁷

The conflict between revolutionary music which was not popular and popular music which was not revolutionary is epitomized by Hanns Eisler, a communist composer who studied under Arnold Schoenberg and arrived in America in 1933. Eisler was born in Leipzig in 1898, but after World War I, he moved to Austria to learn the 12-tone method, which Schoenberg had appropriated from Josef Matthias Hauer. Eisler moved to Berlin in the ‘20s, where he dedicated himself with equal fervor to revolutionary music, composing left-wing cabaret hits like “Comintern” and “In praise of Learning,” which the Reuses say were “indisputably successful” because “in some cases they were actually being sung by workers.”¹⁸

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Eisler hated folk music—especially when dragooned into the revolutionary struggle through affixation to revolutionary texts—calling it “a badge of servitude from pre-Revolutionary times.”¹⁹ In the 1940s, Eisler was still annoyed at Alan Lomax for creating the folk music movement and “for foisting those ‘damn songs’ on the working class.”²⁰ More to Eisler’s liking were the revolutionary choral pieces of Charles Seeger whose lyrics

We are fighting with a host of foes, we do not fear guns or cannon.
Fascist promises cannot fool us; we will fight them to a finish.
Comrade, victory is leading you; to the battle gladly marching
Mount the Barricades; Mount the Barricades ; for the workers’ cause
Carry on the fight for freedom.²¹

were set to a melody in what Dunaway calls the “Russian-sounding” key of F-minor, to a “darkened and dissonant piano accompaniment marked: ‘relentlessly.’”²² Eisler and Sands’ compositions were undeniably revolutionary, but “had few real roots in American culture.”²³ The Composers Collective understood the un-revolutionary nature of native American music, but proposed no alternative. “Not all folk tunes are suitable to the revolutionary movement,” Charles Seeger wrote in 1934 in the *Daily Worker*. “Many of them are complacent, melancholy, defeatist—originally intended to make slaves endure their lot—pretty but not the stuff for a militant proletariat to feed upon.”²⁴ Composers Collective director Henry Cowell said the same thing: “One of the great faults in the field of workers music has been that of combining revolutionary lyrics with traditional music—music which can by no means be termed revolutionary.”²⁵ Both men grudgingly conceded a minor role for revolutionary parodies of American folk tunes: “There is still some room for occasional parodies of old songs such as ‘Pie in the Sky’ and ‘Soup,’ but not for many of them.”²⁶

The musicologists were right. The revolutionary lyrics of the new proletarian folk song contradicted the simple folk melodies upon which they were based. Worse still, the folk melodies subverted the revolutionary intent of the lyrics, much as the Dionysian rock and roll of Christian Rock (or Rap) would subvert the intentions of the well-meaning but musically illiterate Christian songsters of a later generation. But the Collective had no alternative that was as popular as the music they criticized or as accessible to the audience they wanted to reach.

During the 1930s, Jewish communists went to Kentucky and North Carolina to organize coal miners and textile workers, returning to New York City with Appalachian music on their minds. Often they would return with the Appalachian musicians too. In 1932 the Worker’s Music League published the *Red Song Book*, featuring “Poor Miner’s Farewell” by Aunt Molly Jackson, who went to New York in 1933 to attend meetings of the Composers Collective and teach them how to write her kind of song. The Composers were not impressed. The Worker Musician criticized the *Red Song Book* for “arrested development” and attributed the songs’ poor quality to “the exploitation of the coal barons.”²⁷ Seeger, embarrassed by the cold reception Aunt Molly received, told her, “Molly, they don’t understand you.

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But I know some young people who will want to learn your songs.”²⁸ Seeger was referring to his son, Pete, who would take a leadership role in a new revolutionary music.

The Composers Collective may not have been impressed with Aunt Molly’s music, but the communists recognized “indigenous creations were a lot more effective in recruiting and agitating the local populace than were doctrinaire slogans and pamphlets written by urban party leaders,” i.e., by Jews from New York City.²⁹ More pragmatic CP thinkers, like Mike Gold, saw in the music of the south the proletarian music the composers had sought vainly in the 1920s. As a result, cultural symbiosis began to occur. The Jews who went to West Virginia to sing “Solidarity Forever” with the miners in 1931 returned singing “The Death of Mother Jones” at meetings in New York city; “eventually, repeated encounters with living folk cultures in the US helped reshape urban, left-wing music.”³⁰ When Aunt Molly Jackson came north to escape being killed by the mining company goons and to testify before the Dreiser Committee in December 1931, she exposed the urban Communists to songs like “We Shall not be Moved,” first sung at a 1931 West Virginia Miners’ Union strike. The music, composed to a verse from the book of Jeremiah, got put into harness to pull communist propaganda, with dubious results. Whether the music was more effective in radicalizing the miners of America or Americanizing the country’s radical Jews remained to be seen.

At around the same time, Mike Gold (nee Granich) author of *Jews Without Money*, wrote a complaint that might be titled “Why Communists Can’t Sing.” “The Wobblies knew how [to sing],” Gold wrote, “but we have still to develop a Communist Joe Hill.”³¹ Gold’s son, Carl Granich, would become a mover in the ‘60s folk movement. When Bob Dylan showed up in Madison, Wisconsin in 1961 looking for a place to stay, he would mention Carl Granich as his entry into the Jewish revolutionary brotherhood’s network of coffee houses.

A few years later, Mike Gold praised the singing of Ray and Lida Auvill, saying it had “the true ring of American balladry,” which made it inappropriate as revolutionary music, according to Charles Seeger, who panned the collection for its low musical quality.³² “For every step forward in the verse,” Seeger opined, “one takes a step backward in the music.”³³ This, of course, annoyed Gold as an irredeemably elitist attitude. “Really, Comrade Sands,” Gold wrote responding to Seeger’s pseudonymous article, “I think you have missed the point. It is sectarian and utopian to use Arnold Schoenberg or Stravinsky as a yardstick by which to measure class music.... What songs do the masses of America now sing? They sing ‘Old Black Joe’ and the sentimental things concocted by Tin Pan Alley. In the South they sing the old ballads. This is the reality, and to leap from that into Schoenberg seems to me a desertion of the masses.... I think the composers collective has something to learn from Ray and Lida Auvill. They write catchy tunes than many American workers cans sing and like, and the words of their songs make the revolution as intimate and simple as ‘Old Black Joe.’”³⁴

The Communist Party creates folk music

Alan Lomax was born to folklorist John A. Lomax and Bess Brown Lomax in 1915 in Austin, Texas. In 1910 John Lomax's book *Cowboy Songs* garnered a favorable endorsement by Theodore Roosevelt, which appeared as a frontispiece and galvanized sales. Alan graduated from Choate at 15, and, after a year at the University of Texas, transferred to Harvard, where he studied under his father's long-time friend, the literary critic, George Lyman Kittredge. Alan, like his dad, was more interested in field work than sitting in a library, so after he read Nietzsche and "a widening variety of radical thinkers,"³⁵ Lomax *père et fils* went on a field trip to collect ethnic music after Alan's graduation in 1936. One year later, Alan was hired as director of the Archive of American Folk Song in the Library of Congress. The salary was modest, but the job allowed him to meet Charles Seeger. The job also lent credibility to his communist cultural offensive.

During summer 1934, Maxim Gorky and Andrei Zhdanov introduced the new doctrine of Socialist Realism. After Hitler's rise to power, world revolution took a back seat to "a united cultural front against world fascism."³⁶ That meant gaining popular support through art accessible to the masses, which meant "a return to familiar lyric and melodic forms more acceptable to the masses," which "led to an official communist upgrading of folklore as a positive creative force in the life of the people. In time this attitude would lead to the popularization and intellectual use of folk songs and traditional melodies of the people on a scale unimaginable in the previous decade."³⁷ Those who backed Aunt Molly Jackson and the Auvills were now in the ascendancy at the CPUSA as the ideological dogmatism of the Third Period gave way to the "American" pragmatism of the popular front. In January 1934, the *Daily Worker* praised folk music, even when not politically correct. Even Charles Seeger started to complain about the fact that the Freiheit Gesang Ferein insisted on singing in Yiddish. To fight the virulent threat of fascism, Communists needed new friends. Communists needed to Americanize. They needed singers who didn't have Yiddish accents. It was during the period of the Popular Front, that Earl Browder, CPUSA chairman, coined the phrase "communism is 20th-century Americanism," and that meant that "nearly all phases of radical life—including terminology, dress and social deportment—were revised to conform more closely to the routine existence of the average citizen."³⁸

The Popular Front was a reality by summer 1935. Party Members forsook doctrinal purity in favor of collaboration with other anti-fascist groups, so folklore was no longer bourgeois decadence. The folk song was rehabilitated as a vehicle for revolutionary ferment:

By the mid-1930s, though, left-wing organizations, influenced by members or supporters of the Communist Party, discovered intrinsic working-class values in folk song and other folklore genres. Without question, this radical interest initially grew out of the discovery that in certain regions the folk song idiom was a convenient musical method for spreading and reinforcing revolutionary ideas,

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which was what agitation-propaganda, or agit-prop, departments of the communist movement were working hard to accomplish.³⁹

Alan Lomax implemented the changed party line by discovering the leading lights of the first generation of folk singers, Josh White, Burl Ives, Woody Guthrie, Pete Seeger, and Leadbelly, fostering their careers by guiding them through the political eddies of Washington and New York society, “teaching them songs, socializing with them and serving as their intellectual guide” and ensuring their “unflagging commitment to left-wing ideology.”⁴⁰ Lomax was the ideal promoter, content to work behind the scenes. By the 1940s, “the urban folk singers he had encouraged and who shared his worldview were ready to make a substantial imprint on American musical life, on the left-wing cultural scene, as well as on the national stage.”⁴¹ It is not an exaggeration to say that Alan Lomax created American folk music as we know it today. He certainly created it as it was known from 1940, when the radical choruses waned, until 1956, when the Lomax group of folksingers fell apart because of disillusionment with Krushchev’s denunciation of Stalin and suppression of the Hungarian revolt.

American Folksinger

In envisioning the ideal American folksinger, Lomax was probably influenced by Will Geer, an actor who starred in *Let Freedom Ring*, a play about striking Southern textile workers. Geer, who ended his career by playing the grandfather in television’s long-running series *The Waltons*, began performing folk music for radical audiences in the 1930s. In November 1935, he sang before striking textile workers in Paterson, New Jersey, and was then featured in a flattering article in the *Daily Worker*. By early 1936, “the groundwork had been laid for the American communist movement’s subsequent ideological and social commitment to folk songs and traditional ‘people’s’ culture. The varied work of such larger groups as the Almanac singers ... sprang from the void created by the clumsy gropings of radical musicians for a ‘unique’ class music for the proletariat in the early 1930s.”⁴²

Later that year, Charles Seeger took his son Peter to a folk music festival in Ashville, North Carolina, where he met Lomax. The two men hit it off immediately, and Lomax hired Pete as his assistant at the Library of Congress, allowing him to travel the country for the next ten years collecting American folk songs and to listen to recordings at the Library of Congress. Lomax suggested Pete take up the five-string banjo, an instrument unknown to urban audiences at that time. Seeger came from an old-line New England Puritan family, and his residual Puritanism made him sympathetic to messianic political movements. “Resistance” Dunaway writes, “was part of the New England nature,” which “viewed the world as a thing to be reformed, filled with evil forces to be abolished.”⁴³ Dunaway could have said “Revolution,” because Puritans were certainly revolutionaries, and Pete Seeger saw more clearly the potential for cultural revolution than did the Communist Party hacks who gave him tepid support.

Pete and the Popular Front were made for each other. As a native-born American, he was consumed by a vision of Americans taking music back from capitalist owners of radio stations and record companies. For Seeger, folk songs had a patriotic undercurrent; the music had been “carved from the rhythm of daily lives, the curves of the American land, the outline of its architecture, and its climate.”⁴⁴ Seeger kept the flame burning until a generation of America’s youth could be re-educated and emerge as a revolutionary movement. Seeger would eventually be run over by the movement he created, but his influence cannot be overestimated. As Dunaway says, an “industry” eventually “emerged from Seeger’s enthusiasms.”⁴⁵ He sold thousands of record albums and also educated an entire generation at Communist summer camps in the Catskills, teaching many of the most prominent performers of the folk revival of the early ‘60s. At a single concert, for instance, Seeger inspired both Joan Baez and Dave Guard of the Kingston Trio.

In many ways, the music was the simplest part of the revolution. More difficult was easing communist propaganda into it without offending listeners. That required creation of the persona of the folk singer, the man “of the people,” which is to say, unpolished, forthright, but also not “ethnic,” unlike America’s industrial workers. The folksinger would wean them from ethnocentrism. Historians touch on this gingerly, claiming Lomax tried “to develop a similar working class cultural totality in the North based on rural folk idioms and content.”⁴⁶ The working class culture in the North was different from the culture of the south from which Appalachian music sprang, and so a persona like the cowboy or the rambler, gambler a long way from home was necessary to make the music plausible, if possible, to northern workers.

The answer to the complicated question of how to make Italians from Brooklyn like hillbilly music was Woody Guthrie. Guthrie, who was named after Woodrow Wilson was born in Okemah, Oklahoma, the third of five children born to a father who did well selling land in the oil boom of the ‘20s and a mother who was eventually carted off to a mental institution. When the boom went bust, the family broke up. Woody drifted to California, where he starred in a short-lived radio program with a woman with the stage name of Lefty Lou from Old Missou.

After the Paterson textile mill strike, Will Geer returned to California to find employment in the movies. There he met Woody Guthrie, California’s singing Okie. When Geer returned to New York to play Jeeter Lester in the Broadway production of *Tobacco Road*, he urged Woody to follow. Guthrie arrived in New York City to participate in America’s first major folk music production, the “Grapes of Wrath” concert to benefit the John Steinbeck Committee for California Farm Workers in March 1940. The concert was the public debut of the Alan Lomax school of folk music; virtually all whose performers—Aunt Molly Jackson, Leadbelly, Burl Ives, and Pete Seeger,—owed their careers to Lomax. The Steinbeck concert ensured Guthrie’s induction into the Folksong Pantheon.

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Guthrie's career then took off. After languishing as the singing Okie in California, Guthrie flourished as the left-wing bard from New York, largely because of Alan Lomax who arranged immediately for recording sessions at the Library of Congress. Then Lomax used his influence to get a recording contract with Victor Records, which produced his album of *Dust Bowl Ballads*. Woody got his own radio program as host for Model Tobacco's weekly program Pipe Smoking Time. His earnings allowed him to bring his wife and family to New York, but he did not change the bad habits he had acquired as the rambler and the gambler perpetually a long way from home. Eventually, Guthrie "got disgusted with the whole sissified and nervous rules of censorship on all of my songs and ballads, and drove off down the road across the southern states again."⁴⁷

Soon it became apparent that the music that Woody sang brought life-style baggage along with it. Woody was avid to lead a life-style anathema to the listeners he was supposed to evangelize. Woody's tunes were not revolutionary music, but they fast became the music of the uprooted, just as the Negro music of the post-Civil War camps became the Blues and, eventually, Jazz. The Scotch Irish Ballads and dance tunes were the music of Okie rootlessness by the 1940s, and Woody Guthrie helped accomplish the transformation. His music was so at odds with the culturally normative Bing Crosby crooning of the time that a conflict became unavoidable. Either the culture would tame the music, and the failed attempt to do that was the main reason quit his radio job, or the music would change the culture, which is precisely what happened during the '60s, when the children raised on that music came of age..

Kristallnacht and America First

On November 20, 1938, Father Charles Coughlin, a Canadian-born Irish Catholic priest, now a pastor in Royal Oak, Michigan, devoted his radio show, *The Golden Hour of the Little Flower*, which reached 30 million people, to recent events in Germany, in particular the attack on Jewish businesses known as the night of shattered glass or "*Kristallnacht*." The National Socialists orchestrated the attack in retaliation for the Jews' call for an international boycott of German goods, and now Father Coughlin, who received more mail in a week than Franklin D. Roosevelt, tried to give the Catholic perspective on an issue that both sides found equally repugnant.

An early supporter of the New Deal, Coughlin was now one of Roosevelt's most formidable domestic opponents. Coughlin would become known as "the father of hate radio," but he was an anomaly in American public life. He was a Canadian Catholic priest trying to articulate the Catholic position as an alternative to both capitalism and internationalist socialism. That involved seeing Kristallnacht and the rise of Hitler in their historical context as a reaction against the excesses of Bolshevism, a revolutionary movement that was seen as essentially Jewish. Cough-

lin was attacked not because he sympathized with the Nazis. He condemned their racial theories and their brutality. Coughlin was attacked because he brought up the taboo connection between Jews and Bolshevism. On November 20, Coughlin addressed the Jews directly, asking them to “be not indulgent with the irreligious, atheistic Jews and Gentiles who promote the cause of persecution in the land of the Communist; the same ones who promote the cause of atheism in America.”⁴⁸ He said: “Gentiles must repudiate the excesses of Nazism. But Jews and Gentiles must repudiate the existence of Communism from which Nazism springs.”⁴⁹

Less than three years later, on September 11, 1941, Charles Lindbergh gave a speech to an America First rally in Des Moines, Iowa, in which he claimed that three groups--the Jews, the English, and the Roosevelt administration--were attempting to drag America into a war with Germany. “I am not attacking either the Jewish or the British people. Both races I admire. But I am saying that the leaders of both the British and the Jewish races, for reasons which are as understandable from their viewpoint as they are inadvisable from ours, for reasons which are not American, wish to involve us in the war.”⁵⁰ Three months later, America was at war, and Lindbergh was transformed from an American hero to an anti-Semitic villain, who, like Coughlin, would be vilified for decades. To show the deep-seated Jewish animus against Lindbergh, in 2004 Philip Roth made him the villain of *The Plot Against America*, long after the America First movement had disappeared from popular consciousness. In one of his most bizarre flights of fantasy in *Plot*, Roth has character assassin and gossip columnist Walter Winchell run for president after he is driven off the air by Lindbergh’s forces. His candidacy drives anti-Semites to rage, especially when he appears in Catholic parishes: “Winchell proceeded to draw an angry mob chanting ‘Kike, go home!’ in every single parish where he displayed his stigmata to the faithful,” Roth writes.⁵¹ Winchell, who “had become an out-and-out god and more important by far than Adonoy”⁵² to Roth, would unleash “the worst and most widespread violence ... in Detroit,” because Detroit was “the midwestern headquarters of the ‘Radio Priest’ Father Coughlin and his Jew-hating Christian Front.”⁵³ The Christian Front actually was headed by a priest from Brooklyn, but facts are unimportant when writing what Roth termed a “false memoir.”

Similarly, Roth links Coughlin with the Ku Klux Klan, but Coughlin began his shrine after the Klan burned a cross at his church in Royal Oak. The rioting Coughlin allegedly incited, according to Roth, “had begun at Winchell’s first stop in Hamtramck (the residential section inhabited chiefly by auto workers and their families and said to contain the world’s largest Polish population outside Warsaw).”⁵⁴ From Hamtramck, according to *Plot*, the rioting spread to “the city’s biggest Jewish neighborhoods, shops were looted and widows broken, Jews trapped outdoors were set upon and beaten and kerosene-soaked crosses were ignited on the lawns of the fancy houses along Chicago Boulevard.”⁵⁵ Roth has Coughlin defending the American version of *Kristalnacht*, which never happened in America, “as a reaction by the Germans against ‘Jewish-inspired Communism.’”⁵⁶

The real Father Coughlin did not defend *Kristalnacht*. He deplored it for what it was. We know this because his November 20, 1938 program was entitled "Persecutions: Jewish and Christian." Coughlin deplored violence against the innocent in terms Jews had been formulating for years. "The Trotskys make the revolution," said one rabbi, "but the Bronsteins are the ones who pay for it." The Jews who were visible paid for the excesses of the Jews who had changed their names. In a speech approved by his ordinary, Father Coughlin asked his audience "to oppose all persecution wherever it may originate."⁸⁷ Coughlin was unfortunately caught up in the collective amnesia of the 20th century. By the late '30s no one could mention what the Jews bragged about in the 1920s, namely, their association with Bolshevism. Leopold Trepper, the leader of Rote Kapelle, a Nazi resistance group, made the connection more succinctly than most, when he claimed, "I became a communist, because I am a Jew."⁸⁸

February 1941: Founding of the Almanac Singers

In February 1941, buoyed by the Grapes of Wrath concert and the spate of gigs it generated, the Lomax singers formed the Almanac Singers. Woody Guthrie, just returned from touring the Northwest, joined Pete Seeger, Lee Hays, Millard Lampell, and John Peter Hawes to appropriate the American folk song as a vehicle for communist propaganda. The group took its name from one of Guthrie's lines: "if you want to know what the weather is going to be, you have to look in your Almanac,"⁸⁷ which Bob Dylan imitated 20 years later, "you don't need a weatherman to tell which way the wind blows." As some indication of how the times had changed, Dylan's line became the source of the name of a group of terrorists known as the Weathermen. Of the Almanac Singers, Millard Lampel said, "We think this is the first time there has ever been an organized attempt... to sing the folk songs of America. We are trying to give back to the people the songs of the workers."⁸⁸ That meant, of course, attaching agit-prop lyrics to standard folk tunes like "Billy Boy," "Jesse James," and "Liza Jane."

In March 1941 Almanacs released *Songs of John Doe*, their rendering of the Communist Party line in light of the non-aggression pact which the Soviet Union had signed with Hitler in 1939. The album was pacifist. Franklin Roosevelt and his wife were attacked as warmongering imperialists with such gusto that the album became a hit with America Firsters, much to the Almanacs' chagrin. "Oh Franklin Roosevelt," the Almanacs sang to the tune of the chorus of "Jesse James,"

told the people how he felt
We damned near believed what he said;
He said, "I hate war—and so does Eleanor,
But we won't be safe until everybody's dead."⁸⁹

Then on June 22, 1941 Germany invaded Russia, and the Almanacs, ever faithful to the Party line, had to drop their peace songs and start celebrating war. As Pete Seeger said, two days after the invasion of Russia "we [stopped] singing 'Franklin D, You ain't going to send Me across the Sea.'"⁹⁰ Ron Radosh, a friend

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of Seeger and his student on the five-string banjo, recounts "In true Communist fashion, Peter and his comrades had to respond immediately to the change in the party line that occurred when Hitler invaded the USSR."⁹¹ The *Songs of John Doe* were recalled, Radosh says, and "all pressings were destroyed."⁹² Since Stalin and Roosevelt were now allies, the Almanacs issued an apology, and just to show that they held no grudges, the Roosevelts would, at Lomax's urging, go on to endorse their second album. In December, when Japan attacked Pearl Harbor, the Almanac Singers' musical limbo ended; they could urge all-out participation in the war against Germany as fervently as they had urged peace.

The abrupt changes in political direction which the Almanac Singers had to make, ludicrous as they were, showed that their revolutionary power resided not in politics but in lifestyle. Politically, the Almanacs spent their time preaching (or singing) to the choir. But in terms of lifestyle, they had far-reaching effects. This was a fortiori the case after the war, when the Almanacs reformed as the Weavers. Once the war against fascism had been won, geopolitics was replaced by lifestyle issues. The Weavers adopted a clothing style the Reusses term "proletarian romanticism."⁹³ Shucking the clothes they grew up with, they wore clothing associated with manual labor, i.e., blue jeans and denim shirts. Clothing and music would be essential to the sexual revolution of the '60s, and the Weavers pioneered virtually all the changes. The irony was great, as Seeger noted: "There I was, trying my best to shed my Harvard upbringing, scorning to waste money on clothes other than blue jeans."⁹⁴ Leadbelly, the Negro ex-con from Texas, though, "always had a clean white shirt and starched collar, well pressed suit and shined shoes. He didn't need to affect that he was a workingman."⁹⁵ Like Mick Jagger later, the Weavers often affected a southern accent while singing.

Proletarian chic styles of clothing carried sexual baggage with them as well. In this regard Pete Seeger took a back seat to Woody Guthrie, whos "uninhibited sex life," proved to be off-putting to the very audience they hoped to woo. When the "proletarian" Almanacs showed up in the early '40s for a concert for a Long Island butchers union, they were driven from the stage by well-dressed butchers who booed and threw plates. This prompted one Almanac to say it was time for "getting back and singing for real working class people again."⁹⁶

The disparity between "bohemian" folksingers and the "bourgeois" proletariat recurred repeatedly. In 1936 Earl Robinson took Leadbelly to a progressive summer camp, where he embarrassed the left-wing but sexually middle-class audience with songs about "bad women and gun-toting Negro gamblers."⁹⁷ Leadbelly redeemed himself by singing a song about the Scottsboro Boys the next evening, saving both himself and Robinson the indignity of being kicked out of the camp by outraged Jewish mothers. Because he was a *Shvarze*, Leadbelly was probably too much of a sexual threat to pose lifestyle questions openly. In this regard he had to take a back seat to Woody Guthrie, who was even more sexually liberated, but white, and, therefore, more American. Woody Guthrie's "uninhibited

sex life”⁹⁸ became the norm and the undoing of the New Left when, after World War II, sexual lifestyle issues replaced concern about workingmen’s rights. Early on, Irwin Silber, a transitional figure in the generational change from Old Left to New Left, noticed changes provoked by Guthrie’s “uninhibited” poor white trash lifestyle. Guthrie abandoned his wife and children and moved in with dancer Marjorie Greenblatt Mazia, who was married to someone else. Out of that union came Arlo Guthrie, who penned the folk hit “Alice’s Restaurant” as the ‘60s folk movement ran out of steam. “The puritanical nearsighted left,” Silber noted, referring to Woody,

didn’t quite know what to make of this strange bemused poet who drank and bummed and chased after women and spoke in syllables dreadful strange. They loved his songs and they sang “Union Maid” ... but they never really accepted the man ... they’d just as soon hear Pete Seeger sing the same songs.⁹⁹

Irwin Silber wrote later “We believed the world was worth saving and that we could do it with songs,” which the Reusses call “the best single statement characterizing the Lomax tradition.”¹⁰⁰ They are even more on target when they say “the Almanac Singers ... provided a central focal point around which to create a new personal lifestyle. Folk songs thus were at the center of ideology for the Lomax performers, who promoted them with all the missionary zeal of a new religious sect.”¹⁰¹

1945 The Morgenthau Plan

In September 1942 Franklin D. Roosevelt’s Treasury Secretary Henry Morgenthau, Jr. met with Rabbi Stephen Wise and learned about Hitler’s genocidal plans for the Jews of Europe. Morgenthau was the only Jew in Roosevelt’s cabinet, and Rabbi Wise had officiated at his wedding in 1916. Morgenthau’s grandfather Lazarus had immigrated to New York from Mannheim in 1866, but coming from Germany and liking Germany were two different things, especially when Morgenthau’s Jewish heritage got factored into the equation.

While Secretary of the Treasury, Morgenthau imposed onerous tariffs on German goods and supported the Soviet Union. When defeat of the Axis powers seemed imminent, he turned to his aide Harry Dexter White, a Jewish economist from Eastern Europe and a communist agent, for a plan to punish Germany. The paper, whose formal title was “Program to Prevent Germany from Starting a World War III,” came to be known as the Morgenthau Plan, and as a result of that plan, Morgenthau became the most hated Jew in post-war Germany and posthumous proof that everything Hitler said about Jewish bankers was true.

The Morgenthau Plan foresaw the demilitarization and de-industrialization of a partitioned Germany. Germany, which vied with England for the title of Europe’s chief industrial power during the early 20th century, was to be transformed into “a country primarily agricultural and pastoral in its character.”¹⁰² According to White’s draft, the heart of Germany’s industry and coal and steel production

was to be stripped of all industrial equipment. The Allies were to “retain control over foreign trade and capital imports ... and guarantee the breakup of all large estates and their distribution among the peasants.”¹⁰³ The fact that there were no peasants in Germany at the time must have set off alarm bells in some quarters. White’s reference to German “peasants” and the breakup of all large estates indicated that Morgenthau was using the allies to impose not only pastoral conditions on Germany but a Marxist regime as well. In 1949, the man who was to become West Germany’s Catholic prime minister, Konrad Adenauer, called the “Morgenthau Plan” a “crime against humanity” that would lead to more deaths than the Hitler regime.¹⁰⁴

The WASP foreign policy establishment shared Adenauer’s misgivings. Secretary of War Henry Stimson opposed the Morgenthau Plan as “Jewish vengeance.”¹⁰⁵ Stimson used his assistant secretary of war John J. McCloy, who eventually became high commissioner over conquered Germany, to thwart it. As the alternative to Morgenthau’s planned summary executions of Nazi leadership, Stimson and McCloy proposed the Nuremberg War Crimes tribunals.

General George Patton shared Stimson’s views, claiming “the Red Army was the real threat and the Germans the real friends” in the changing political situation.¹⁰⁶ In a letter to Secretary Stimson, Patton “protested against the pro-Jewish clout in the military government. In his opinion, the early American postwar policies were the result of a conspiracy of international bankers, labor leaders, Jews and Communists, whereas he regarded the Germans as potential allies against the adversary in the East.”¹⁰⁷ Shlomo Shafir suggests anti-Semitism caused Patton’s removal as head of the third army. The story, though, is more complicated. Patton was not removed because he regarded Jewish displaced persons as “lower than animals,”¹⁰⁸ but because he objected to food, clothing, and medical supplies “diverted for the maintenance of the underground railway to Palestine. There is evidence that the terrorist elements among the Jews have been reinforced from the ranks of illegal immigrants.”¹⁰⁹ The British General Morgan suffered the same fate as Patton when he claimed Jewish migration was artificially manipulated as part of a Zionist plot to populate Palestine. When Patton’s replacement, General Mark Clark, became head of the US Occupation Zone in Austria “Jews from Marxist indoctrinated Eastern Europe, [began] pouring through the Clark Command into our Displaced Persons camps, throwing themselves on the American government and taxpayer.”¹¹⁰

The perfidy of the Allies and their double standard became more apparent when details of Operation Keelhaul were made public after the war. Thousands of refugees were sent to death Stalin’s Gulag when the allies repatriated them to Soviet Union or its eastern European satellites. At the same time that they were feeding Jewish refugees destined for Palestine, Britain handed over Croats to Tito at Bleiberg, where they were subjected to the death march and show trials at the hands of the Communists. Unlike the Croats, the Jews who found refuge in

Austria were in no danger. General Clark, as a result, “rendered a great service to the Marxist world power cult in letting—and abiding—the Jews to come into the US camps. At the same, time General Clark turned back to certain death or slave labour camps, the untold thousands of Genitiles... running for their lives from the Red secret police”¹¹

Patton died in an automobile accident in December 1945. He, not Morgenthau and White, was the prophet of the dramatic change in American policy inaugurated by Churchill’s “iron curtain” speech and George Kennan’s “long telegram.” In February 1946, Kennan warned the state department the alliance between the Soviet Union and America was over. America’s former ally was now its most dangerous opponent. As part of the new strategy required by that new conflict, President Harry S Truman issued Executive Order 9835 to root communists from influential government positions. One of the first to go was Harry Dexter White. Truman then demanded and got the resignation of Secretary Morgenthau. Harry Dexter White died in 1948, long before establishment of commissions investigating communist influence in the government. Morgenthau “was never able to resolve the question of White’s Communist affiliations.”¹²

The main reason for the defeat of the Morgenthau Plan was the Soviet threat in Europe. The Morgenthau Plan would have enabled a Soviet takeover by eliminating Germany as the “Bulwark against Bolshevism.”¹³ Although the WASPs were in charge of America’s foreign policy, the Jewish-Catholic conflict was always close to the surface. The American occupation sector included Bavaria with Germany’s largest Catholic population. Catholics were suspected of fraternization with Catholic Bavarians. When Robert Murphy, a Catholic diplomat who had antagonized American Jewish groups, was appointed as a political adviser to occupation forces, Morgenthau demanded his removal. Catholics were suspected of fraternization with the Catholic Bavarians, but Murphy’s appointment was not revoked. The Jewish desire for vengeance was thwarted by Washington’s desire to use West Germany as the showcase for the liberal values of the West.

This meant thwarting Jewish cultural politics in West Germany. One of the main Jewish goals after World War II, shutting down the Oberammergau Passion Play, seemed within their grasp, but on May 18, 1950, both John J. McCloy, the US High Commissioner, and Sir Brian Robertson, the British High Commissioner showed up at the first performance of the Passion Play since the war. The American occupation forces had just conducted a draconian program of de-nazification. Race had been replaced by environment as the key to understanding (and manipulating) man and his behavior, and every aspect of German culture was subjected to microscopic scrutiny and heavy-handed social engineering. And yet in spite of all this, no one but the Jews seems to have noticed any anti-Semitism in the Oberammergau passion play, in spite of Shapiro’s assertion that “it was pretty much the same old play” which Hitler had praised.¹⁴ Michael Cardinal Faulhaber, archbishop of Munich, found nothing theologically objectionable in the play, granting

it his approval on August 20, 1949. Ten years later, his successor Joseph Cardinal Wendel gave his approval as well. The presence of both McCloy and Robertson at the play was an indication that the Jews did not run American foreign policy and that America, or the WASP foreign policy establishment, wanted Germany as an ally in the Cold War. According to James Shapiro, "Oberammergau's old argument about opposing Bolshevism held a certain appeal.... The villagers and the Americans were on the same side after all."¹⁵

December 31, 1945: Pete Seeger and People's Songs

After the war, lifestyle became the major concern of the Left. On the last day of 1945, more than 30 folksingers met in Pete Seeger's Greenwich Village apartment to create "People's Songs," a clearinghouse for "disseminating the songs of the people [which] truly express their lives, struggles, and their highest aspirations."¹⁶ Once again, they were to hijack traditional melodies and yoke them with texts like "Stalin wasn't Stallin' Any More."¹⁷

If the rise of folk music as the cutting edge of the lifestyle revolution depended on musical sophistication or poetic skill, the movement would have never made it out of Greenwich Village. But Alan Lomax and his sister had worked for the Office of War Information, insuring that the movement would gain a favorable hearing in the mainstream press as OWI alumni fanned out into jobs publishing and broadcasting after the war. The OWI, at Lomax's urging, also recorded over a hundred hours featuring the antifascist folksinging of Burl Ives, Pete Seeger, Woody Guthrie and other Lomax musicians. In 1946, People's Songs issued its first bulletin, which morphed into the folk music magazine *Sing Out!* in the 1950s.

The Communist Party in America, however, failed to see the significance of the folk song movement, and the fact that within 15 years the People's Songs membership would create an underground network of coffee houses, which would provide the ideal medium for injecting left-wing propaganda into previously inaccessible middle America. Typical was party hack V. J. Jerome, who, according to Radosh, was "one of the Communist Party's [most] feared leaders."¹⁸ Betty Sanders felt Jerome was "fond of folksongs and intimately familiar with the culture and traditions of East European Jews," but when it came to American folk music, Jerome was "inflexible and rigidly dogmatic."¹⁹ When Betty Sanders showed him the People's Songs folk music anthology "his only comment was to inquire why the book contained two Israeli songs but only one Soviet song."²⁰ Jerome insisted on including another forgettable Soviet tune, which meant Woody Guthrie's "Roll On, Columbia" got left out.

Jerome was typical of his generation of Eastern European Jew. He was a communist who liked Jewish music, and that was end of the story. He failed to see the influence American music would have on his children.

In 1937, most Jews listened to Yiddish music, which was entering popular culture via the *Shvartze* musicians in Harlem. The first crossover hit was "Bey mir

bistu Sheyn,” which appeared in a Yiddish musical in 1934 and was then picked up by the Negroes of Harlem and played in their jazz clubs. G minor was in many ways the blues variation of G, and so Yiddish/Russian tunes lent themselves to blues-inspired interpretations. Jewish Jazz was first known as the “oriental fox trot,” and it soon appeared in the repertoire of Duke Ellington and Fats Waller.¹²¹ In the mid-’30s, Eddie Cantor had a hit called “Lena from Palestine,” based on a popular Romanian bulgar, “Nokh a Bisl” (A Little Bit More). The clarinet was a natural crossover instrument. In 1939 Artie Shaw released “The Chant,” based on “the close and presumably incidental relationship” between the “St James Infirmary Blues” and “Khosn Kale, Mazeltov” (Congratulations Bride and Groom).¹²²

The Jews who came of age immediately after World War II were in a cultural conflict that would often manifest itself at weddings when the bride and her parents and their parents would battle over whether the band should play a *freylekh* or pop standards like “Where or When.” To be commercially viable, Jewish musicians had to be able to perform both.

In 1947 Mickey Katz left Spike Jones’s novelty orchestra and created his own band, Mickey Katz and the Kosher Jammers. Their first album had a picture of Mickey in a baby carriage, smoking a cigar and presumably still in pain from his own bris. The music for that album was straight, but having cut his teeth with Spike Jones, it wasn’t long before he got into Jewish parodies, which pointed up the awkward fit between Jewish content and American forms. Mickey had touched a nerve. The Jews who found assimilation a necessity, often found it inescapably comical as well. Hence the success of his records. “I had given the Jewish record-buying public something they evidently wanted and up to now hadn’t had,” Katz said later.¹²³ What followed was a series of revues and albums like “The Borscht Capades” he produced with this son Joel Grey and a stint as a “kosher disc jockey” in Southern California from 1951 to 1956.¹²⁴ Many Jews found the idea of setting Yiddish lyrics to hit parade tunes offensive, but Katz’s success indicates that many more Jews found it hilarious. As I have indicated elsewhere, the humor was also subversive, and few American institutions would survive the subversion of Jewish humor in the coming decades.

1946: The Cold War Begins

The Cold War began in 1946. Instead of Morgenthau’s “Jewish vindictiveness,”¹²⁵ the Germans got the Marshall Plan. In an address to Jewish leaders, General Lucius Clay advised them “to forget what happened.”¹²⁶ The American Jewish Committee, one of the most assimilationist-minded Jewish organizations, took his advice because

Any organized opposition of American Jews against the new foreign policy and strategic approach could isolate them in the eyes of the non-Jewish majority and endanger their postwar achievements on the domestic scene. In this context the AJC also found it necessary to take issue with communist attempts to use Jewish anti-German sentiments against Washington’s new course....¹²⁷

Sensing the anti-Communist train might leave without them, the AJC ignored as Soviet propaganda what later came to be known as the Holocaust. The AJC concentrated on re-educating Germany instead of punishing it. With America tied down in Korea, Jewish vengeance took a back seat to German participation in the defense of Western Europe.

The AJC was heavily involved in social engineering. When John Slawson, a social psychologist, became its executive director in 1943, the AJC had already sponsored research on race relations by Franz Boas, the Columbia University anthropologist who was Margaret Mead's mentor. Under Boas, Mead wrote *Coming of Age in Samoa*, a piece of bogus anthropology which became popular in the mid-1920s. Boas used Mead as his *goyische* cat's paw to attack the "Christian" psychology of G. Stanley Hall. In his history of the Jewish takeover of American psychology, Andrew Heinze refers to Hall's "classic work, *Adolescence*" as "saturated in Christian reference."¹²⁸ As its alternative, Mead proposed blue lagoon anthropology, a fictitious portrait of Samoa as a paradise of uninhibited teen-age sexual liberation from Christian-inspired "*Sturm und Drang*."

During the 1930s, the AJC brought two British agents (or social scientists)—Sir Solly Zuckerman and Sir Eric Rowle—to the country to help create their own domestic intelligence agency. The ADL set up its domestic political intelligence operation, which worked with the part of the FBI responsible for "secret meetings, sedition and betrayal," at around that time.¹²⁹ In 1944, the ADL in collaboration with the FBI had 30 America First sympathizers arrested for sedition for weakening America's resolve in the fight against fascism. The ADL also hoped to bring Charles Lindbergh to trial but their efforts came to naught when the judge in charge of the case died. Claiming to be an ethnic fraternal organization, the AJC was in fact an ethnic assimilationist organization which "did not shrink from sacrificing fellow Jews on the altar of anti-Communism" by "offering their files on alleged Jewish subversives to government agencies."¹³⁰

As executive director of the AJC, Slawson convened a meeting of the German émigrés who constituted the exiled Institute of Social Research, later known as the Frankfurt School. Slawson was worried about fascism and anti-Semitism, which he thought firmly rooted in America's "ethnics," largely Catholic recent immigrants. To combat them and work toward their "re-education," Slawson created the Department of Scientific Research at the AJC, headed by Max Horkheimer who became the director, along with fellow Frankfurt School alumnus Theodor Adorno, of the AJC's five volume Studies in Prejudice series. Adorno was the author of *The Authoritarian Personality*, the most important volume.

Links between AJC, the Frankfurt School, and government-sponsored social engineering existed from the beginning. During the war, Herbert Marcuse worked for the OSS. After the war, those links became increasingly important as the government got involved in more intrusive social engineering. Friedman claims the AJC was responsible for the Supreme Court's approval of race-based so-

cial engineering in education because Slawson hired the black psychologist Kenneth B. Clark. The Supreme Court declared segregated schools unconstitutional in *Brown v. Board of Education* “in no small part based upon the psychological data of Gunnar Myrdal, Clark, and other social scientists in studies introduced by the [American Jewish] Committee, the [American Jewish] Congress, and various individuals and groups.”³¹

Kurt Lewin, who invented the concept of the “self-hating Jew,” created sensitivity training for the AJC with a grant from the Office of Naval Research. Lewin ran experiments in group dynamics to orchestrate peer pressure to engineer consent among individuals so groups like the AJC could “change American customs and laws that separated people from each other, so as to reduce prejudice against Jews and other stigmatized minorities.”³²

The new largely Jewish field of American psychology was a main arena of Jewish/Catholic *Kulturkampf*. Bishop Fulton Sheen and Clare Boothe Luce spoke disparagingly of Freudianism, forcing Heinze to conclude “Catholics did not rush as massively as their Jewish counterparts into psychology, partly, no doubt, because of the more tentative attitude of the Church toward that precocious social science.”³³

B’nai B’rith was also involved in social engineering. The ADL persuaded Hollywood to join in “attitude modification.”³⁴ After Bess Meyerson was crowned as the first Jewish Miss America, the ADL ensured she would travel around the country explaining to high school students that, “You can’t be beautiful and hate.”³⁵ The AJC and the ADL no longer saw themselves “simply as Jewish ‘defense’ agencies, [they] ... broadened their agendas to support social welfare programs of all kinds as a part of the effort to strengthen democracy. Increasingly, they employed social science research to combat bigotry against all outsiders in the society.... They came to play a central role in shaping the newly developing field of intergroup relations as an integral part of the liberal agenda.”³⁶ The Jewish defense agencies launched “an all-out assault on prejudice and discrimination,” carefully avoiding the image of being narrow or parochial as they collaborated with the WASP psychological warfare establishment to create “a particular kind of social vision built around internationalism, liberalism and modernism.”³⁷

The ADL was more heavily involved in psychological warfare than the AJC. University of Chicago sociologist Louis Wirth was an employee of OWI and on the board of directors of the ADL after the war. Wirth was born in Germany in 1897 to a family of Jewish cattle merchants who had lived in the same house for four centuries. Wirth’s attitude toward Catholic ethnics and social engineering was formed early when he was involved with Marxist student organizations at the University of Chicago. He was then a dedicated admirer of Josef Stalin, whom, he felt, had solved the Soviet Union’s “nationalities problem.” Wirth was instrumental in bringing Gunnar Myrdal to the United States and wrote eight chapters of *The American Dilemma*, the Carnegie foundation-sponsored book cited as justification for de-segregation in *Brown*.

After the war, Wirth collaborated with Philip Klutznick to impose housing based social engineering on Chicago's Catholic ethnics. Wirth was elected to the ADL's board of directors in 1947, the same year the first Levittown was built in Hempstead, Long Island. One year later, Klutznick became the administrator for Park Forest, Chicago's version of Levittown, the new suburb that was to assimilate Chicago's Catholic ethnics when their neighborhoods succumbed to Negro migration. Wirth and Klutznick were on the Board of Governors of the Metropolitan Housing and Planning Council of Chicago during its stormiest years between 1944 when they started to engineer Chicago's ethnic neighborhoods and 1954 when the ethnic counter-attack got Elizabeth Wood fired as the head of the Chicago Housing Authority. When B'nai B'rith co-sponsored the Chicago Housing Rally in February, 1950, Wirth was a speaker, along with Wood and Samuel Freifeld, director of the Discriminations Department of the Chicago Branch of the ADL. Philip Klutznick became head of B'nai B'rith in 1953, a position he held until 1959.

1947: The ADA breaks with the Communist left

In 1947, Eleanor Roosevelt joined Arthur Schlesinger and other disillusioned Leftists to form Americans for Democratic Action. America's Left thus broke with Soviet-led communists over the new ideology of liberalism. Many former Communist front organizations followed suit. *The New Republic*, created by Herbert Croly and Walter Lippman then taken over by Michael Straight, a Soviet agent recruited by Anthony Blunt, one of the Cambridge traitors, reverted to liberalism before becoming a Zionist organ when Martin Peretz purchased it in the '70s. Similarly, the *Partisan Review*, founded by two Jews in a communist cell in Greenwich Village in 1934, supported Trotsky briefly before evolving into a liberal journal in the 1950s. *The New Leader*, a magazine with Menshevik tendencies initially, became firmly liberal under the leadership of disillusioned Jewish communists like Ralph de Toledano and Daniel Bell.

The mind of the newly emerging anti-Communist liberal also found expression in *The Nation*, where Unitarian minister Homer Jack complained about Catholic ethnic resistance to race-based social engineering. It was also in the pages of *The Nation* that Paul Blanshard first mounted the attack on Catholic sexual morals that became the bestseller *American Freedom and Catholic Power*. In the sequel, Blanshard formulated the new liberal creed as anti-Communist and anti-Catholic. In both books, Blanshard opined that Catholics had a congenital weakness for fascism, precisely the conclusion Adorno and Horkheimer reached in their work on the authoritarian personality at the AJC. The dim outline of a far-reaching alliance between WASP and Jew in America's new-found ideology of liberalism was now evident. In a sense, though there was nothing new about this alliance at all. It had already been created in England, where it was known as Freemasonry. Since the United States was a country created by Freemasons, it was no coincidence that it would flourish there.

The foundation of the edifice of liberalism which housed the ADA WASP/Jewish Alliance was the separation of church and state, a legal fiction created from one phrase in a letter by Thomas Jefferson. The immediate cause of WASP/Jewish concern was the *Everson* decision, which permitted Catholic school children to ride government-funded school buses. The specter of those children taking over the United States and turning it into a "Catholic country" like fascist Spain gave new urgency to WASP/Jewish collaboration. The AJC and the ADL pursued the separation of church and state as the surest prophylaxis against the fascist takeover of America.

Elliott Abrams, later influential in the Reagan and Bush II administrations and a member of the first family of neoconservatism through marriage to the daughter of Norman Podhoretz and Midge Decter, articulated the attraction of the separation of church and state for Jews in *Commentary*. Rather than "stand apart as a visibly distinct group," American Jews decided it "would be wiser to Americanize and assimilate as quickly as possible and insist that government must not support religion at all."³⁸ The Jews came to this conclusion because many Catholic immigrants arrived when the Jews did:

this conclusion was further reinforced by the arrival, just as the German Jews were reaching America, of large numbers of Catholics from Ireland and Germany. Given the historic link between the Catholic Church and anti-Semitism in Europe, it was predictable that Jews would fear to see Catholicism strengthened in America. Far better, again to ensure that government would do nothing to assist the Church.³⁹

Instead of insisting that Judaism have an equal place with Christianity, the AJC and ADL decided to "seek a more secular America where religion's role was diminished."⁴⁰ Abrams says "Jewish immigrants became American Jews by re-defining Judaism and submerging it in Americanism, itself newly defined by the Jewish lawyers who came to lead the community."⁴¹ What he fails to say is that promotion of separation of church and state was tantamount to submerging America in Judaism. Gradually, America was redefined in Jewish terms, and the courts capitulated to the Talmudic redefinitions of American law during the high noon of American judicial activism. Abrams claims that through Justices Marshall and Brandeis, "the rule of law that governed American Jewish life came to depend upon the Constitution, not the Torah,"⁴² but it is more accurate to say the Talmud replaced the Constitution as the center of American life.

The man most responsible for de-Christianization of American culture was the AJC's Leo Pfeffer, who, says the AJC's Murray Friedman, "advised, planned and argued more church-state cases before the U.S. Supreme Court than anyone else in American history."⁴³ Pfeffer's "social revolution"⁴⁴ began with *Everson* in 1947 and culminated in *Lemon v. Kurtzman* in 1974. The one constant was Pfeffer's animus toward the Catholic Church. Conceding "The promotion of religion and morality along with education was seen by the founding fathers as a primary pur-

pose of government,” Friedman portrays Pfeffer’s cases as a clear victory for the Jewish viewpoint.¹⁴⁵ “*Everson and McCullum*,” he writes, “in which the committee, the ADL and Pfeffer’s Congress were joined together, were crucial victories” because they “vindicated Pfeffer’s belief that litigation could be a primary tool to achieve the Jewish agencies’ objectives.”¹⁴⁶ In reports to its members, the AJC put a less ethnocentric spin on Pfeffer’s achievement, declaring “it had achieved a ‘social revolution’ for religious equality,” but the word “revolution” let the cat out of the bag.¹⁴⁷ “Joined now with the ascendant Jewish intellectual and cultural elite and with liberal Protestant and civil liberties bodies, Jewish groups had come to play a critical role in the ‘de-Christianization’ of American culture.”¹⁴⁸ Only the Catholics complained, especially the Jesuits in their journal *America*. Friedman denounced “such criticism” as “carrying with it a whiff of anti-Semitism,” a phrase he uses to discredit views he finds repugnant.¹⁴⁹

Friedman does not mention Pfeffer’s animus against Catholics. In 1975, when Jewish victory in the culture wars of the ‘60s was all but complete, Pfeffer explained in the liberal Catholic journal *Commonweal* why he did not like the Catholic Church: “I did not like it because it was monolithic and authoritarian and big and frighteningly powerful. I was repelled by the idea that any human being could claim infallibility in any area, much less in the universe of faith and morals, and repelled even more by the arrogance of condemning to eternal damnation those who did not believe it.”¹⁵⁰ Pfeffer said his feelings were formed when “Pius XI and Pius XII reigned over the Catholic world and Cardinal Spellman ruled in the United States.”¹⁵¹ The Jewish Apostle of the Separation of Church and State was appalled when he “saw [Catholic] children lined up in separate classes as they marched in [to Catholic schools]. All the children were white; each group was monosexual; all the boys wore dark blue trousers and white shirts, all the girls dark blue jumpers and white blouses; all the teachers were white and wore the same nuns’ habits.”¹⁵² After “the triumph of secular humanism,” Pfeffer’s term for the defeat of Catholics in the cultural warfare, Pfeffer still disliked the Church, “but I do not like it less than I did not like it during that period, and the reason is that, while it is still what it was before, it is considerably less so, if you can make out what I mean.”¹⁵³

1948: Seeger resurrects the Almanac Singers as the Weavers

In November 1948, Pete Seeger resurrected the Almanac Singers as the Weavers, a name derived from the eponymous Gerhart Hauptmann play about the English peasant revolt of 1381. One year later, the Weavers secured a two-week gig at Max Gordon’s nightclub, the Village Vanguard, which was so successful it was extended indefinitely. In spring 1950, the Weavers signed with Decca, and shortly thereafter had a string of Top 40 hits beginning with Leadbelly’s “Good-night, Irene.” The Weavers were enjoying the best of both worlds—commercial success while promoting revolution, when they were suddenly cut down by the

anti-Communist crusade and the Catholic senator from Wisconsin, Joe McCarthy. When the war in Korea broke out in June 1950, Alan Lomax, who didn't need a weatherman to tell which way the wind was blowing, left America for England, where he remained beyond subpoena for eight years.

In May 1950, *Sing Out!*, under Communist Party member Irwin Silber, published what was arguably the Left's greatest hit, "If I had a Hammer," by Lee Hays and Pete Seeger. It would become the anthem of the '60s folk revival when Peter, Paul and Mary did a Top 40 version in 1963. The left-wing Lomax singers got called one by one to testify before the anti-Communist committees in Washington. Burl Ives testified before the Senate McCarran Committee in 1952 as a friendly witness to clear his name; as proof of his friendliness, he named fellow-travelers and party members. Ives' testimony incensed *Sing Out!*: "We've never seen anyone sing while crawling on his belly before. But maybe Burl Ives will be able to figure it out.... Nothing's too hard for a stoolpigeon—except keeping his integrity."⁵⁴ Tex Ritter stopped calling himself a folksinger because "for a few years ... it was very difficult to tell where folk music ended and Communism began."⁵⁵ Ramblin' Jack Elliott, reminiscing about Woody Guthrie in Washington Square, said Guthrie would charge a nickel a song for his own material, but if anyone requested a Burl Ives song, the price jumped to 15 cents.

1950: Disillusionment with Communism

Wartime Jewish collaboration with the psychological warfare establishment led to collaboration with the newly created CIA. The main reason for the collaboration was Jewish disillusionment with communism, which by the late '40s had become "the god that failed," to use the title of an influential anthology published in 1949 by former communists. Arthur Koestler, a Hungarian Jew, a contributor to that anthology and one of the most disillusioned Jewish former communists, described his defection and disillusionment in *Darkness at Noon*, one of the great political novels of the 20th century.

Koestler, who committed suicide after questioning the Semitic origins of the Ashkenazi in *The Thirteenth Tribe*, had significant impact on American Jews, who moved from the Communist Party. Additionally, the attitude of the WASP elite toward the Soviet Union had changed. The Soviet Union went from America's ally to its prime enemy. Assimilationists were painfully aware their loyalty as Americans was questioned.

The situation in the Soviet Union had changed too. Stalin's anti-Semitism, which surfaced in the show trials of 1937 when he purged the Jewish first generation Bolsheviks from the party apparatus, took a turn for the worse after the war when he imagined himself the victim of a cabal of Jewish doctors.

At around the same time, Zionism began to exert its pull on Soviet Jews. Stalin had assisted in the creation of Israel by orchestrating pogroms in Poland, specifically the Kielce pogrom, to drive Jews out of Poland to Israel. In doing this he

sought to kill two birds with one stone. He would get rid of what he considered a subversive fifth column in the Soviet Empire, and he would also establish a Soviet beachhead in the middle East by supplying the largely eastern European Jews who made up the Zionist establishment with Soviet weapons as a way of thwarting US access to Arab oil.

The fact that the United States was orchestrating its own purge of Jews at the same time didn't make the situation any easier for American Jews. As Slezkine points out, "in the Soviet Union they were persecuted as Jews, and in the United States as Communists.... Senator McCarthy ... knew perfectly well that many communists, hostile witnesses and Soviet spies were Jews, but chose not to transform this fact into a political 'issue'"⁵⁶ Either way, in the United States and the Soviet Union, "the Jewish association with communism was coming to an end."⁵⁷

But it was far from over. In fact, in espionage, it was reaching its climax. In May 1950, David Greenglass was arrested for espionage. He implicated his brother-in-law Julius Rosenberg in a spy ring that had shipped plans on how to build an atomic bomb to the Soviet Union. One month later, Greenglass's wife implicated Rosenberg's wife Ethel. The Rosenberg espionage trial caused major embarrassment to American Jews, who were suspected of being communists simply because they were Jews. With Communism America's number one enemy, Jews were tainted; the major Jewish organizations were determined to do something about it.

Sensing the allure of communism was waning among American Jews, and that those among whom it was not waning were a serious liability, the AJC rushed to collaborate with the government. The Rosenbergs' trial was an entirely Jewish affair; the Jewish defendants were prosecuted by a Jewish lawyer before a Jewish judge. In the McCarthy hearings, the Catholic senator from Wisconsin often seemed a pawn of his Jewish assistant, Roy Cohn.

Sensing the Rosenberg trial could be a disaster for American Jews, the AJC collaborated with the anti-Communist crusade and handed over its files on Jews to the US Government. Willingness to take part in the anti-Communist crusade required temporary amnesia: The AJC portrayed as Communist dupes those who referred to the Nazi holocaust. Once the United States recognized West Germany in 1949 and it became the United States' "bulwark against Bolshevism" in Western Europe, American Jewish elites let bygones be bygones and "forgot" the Nazi Holocaust to facilitate their "traditional goals of assimilation and access to power."⁵⁸ Finkelstein claims the Jewish organizations feared "any organized opposition of American Jews against the new foreign policy and strategic approach could isolate them in the eyes of the non-Jewish majority and endanger their postwar achievements on the domestic scene."⁵⁹ As a result,

American Jewish elites did not shrink from sacrificing fellow Jews on the altar of anti-Communism. Offering their files on alleged Jewish subversives to government agencies, the AJC and the ADL actively collaborated in the McCarthy-

Revolutionary Music

era witch-hunt. The AJC endorsed the death penalty for the Rosenbergs, while its monthly publication, *Commentary*, editorialized that they weren't really Jews.¹⁶⁰

The shock waves in the Jewish community in the aftermath of the Alger Hiss trial and the execution of the Rosenbergs caused what Slezkine calls "the great alliance between the Jewish Revolution and Communism" to fall apart.¹⁶¹ The Jews were also motivated by Stalin's Doctors' Plot. Once Stalin turned on the Jews, a number of Jews turned on Stalin and joined the anti-Communist Crusade. One of the first was Sidney Hook, a co-founder of the Committee for Cultural Freedom in 1939, with John Dewey as its head. Hook's operation morphed in the 1940s from an attempt to invigorate communism by marrying it to Dewey's pragmatism into liberalism, and then into conservatism in the 1950s.

In March 1949, the Soviet Union used front groups to put on the Cultural and Scientific Conference for World Peace at New York's Waldorf Astoria Hotel. Many prominent "New York Intellectuals" attended, including Leonard Bernstein, Lillian Hellman, Norman Mailer, and Arthur Miller, as well as Negro fellow travelers Langston Hughes and Paul Robeson. Russia's most famous fireman (as portrayed on the cover of *Time* in 1942), Composer Dimitri Shostakovich gave a speech denouncing America's fascism and "hatemongering."¹⁶²

The CIA responded by holding a Congress for Cultural Freedom in Berlin in June 1950, with Arthur Koestler as a main speaker. Sidney Hook also attended. When Hook returned to the United States he affiliated his ACCF with the International Congress of Cultural Freedom. Composed in large part of former Communists, the CCF, a CIA front, was largely Jewish. Hook took the hard line against the Soviet Union. Against the establishment's policies of containment and détente, Hook urged all out destruction of the Soviet Empire.

During its heyday from 1950 through 1958, the CCF used CIA largesse to open offices in 35 countries. It also funded magazines that were CIA fronts, among them the English magazine *Encounter*, co-edited by Irving Kristol and the poet Stephen Spender in London. After he was outed as a CIA agent in the liberal *New York Review of Books* in 1968, Kristol claimed he didn't know *Encounter* was a CIA front. Murray Rothbard thought Kristol disingenuous if not downright dishonest. As Rothbard points out, Tom Braden, then head of the CIA's International Organizations division, "wrote in a *Saturday Evening Post* article, a CIA agent always served as editor of *Encounter*."¹⁶³ Later Kristol changed his story. According to Murray Friedman,

Kristol summed up this sentiment later in an article in the *New York Times* magazine in 1968, following the public exposure of secret CIA financial assistance to the CCF and *Encounter* magazine. He argued that he had no objection to CIA funding or certain projects and under certain circumstances. He had no more reason to despise the CIA than he did the post office, he wrote. Both were exasperatingly inept.¹⁶⁴

Kristol's explanation was disingenuous and implausible. He was an alumnus of Alcove One at the City College of New York and a protégé of Hook. When CCNY Trotskyite Jews weren't attending class, they would hang out in Alcove One at the college cafeteria. Alcove Two was the Stalinist enclave, where Julius Rosenberg could be found. There were also alcoves for Catholics, Zionists, and Orthodox Jews, but none of their alumni attained the prominence of the Jews from Alcoves One and Two. Alcove One also produced Seymour Martin Lipset, Melvin Lasky, and Irving Howe, who could "remember getting into an argument at ten in the morning [in Alcove One], going off to classes, and then returning at two in the afternoon to find the argument still going on but with an entirely fresh cast of characters."¹⁶⁵

In 1947, years before he edited *Encounter*, Kristol was appointed junior editor at *Commentary*, the mouthpiece of the AJC, and a close collaborator in the government anti-Communist crusade. His association with *Commentary*, not the CIA front *Encounter*, gave the true coordinates of a career that became "a virtual road map of the path taken by some liberals on their way to becoming Neoconservatives."¹⁶⁶

1953: Julius and Ethel Rosenberg executed

Just about one year after Ives' testimony, Julius and Ethel Rosenberg were executed for espionage. Ron Radosh stood in Union Square on June 19, 1953, listening to "Negro ballads sung by Communist Party folk singers" as tears streamed down his face.¹⁶⁷ Radosh considered the Rosenbergs as Jewish martyrs to fascist America, then in the throes of a witchhunt ably described by another Jew, Arthur Miller, in *The Crucible*. Miller would later marry Marilyn Monroe, the world's most famous *shiksa*, after he dumped his social worker wife. Art and life conspired in the Rosenberg case to convince Jews they were at the center of an apocalyptic drama, in which good Jews, i.e., Communist Jews, were preparing for another holocaust. Radosh had a personal stake in the case because two of his fellow campers at Camp Woodland were Michael and Robert Meerpol, the Rosenbergs soon-to-be adopted children. As Communist Party historian Herbert Aptheker would say, anti-Semitism "played and plays a part" in the Rosenberg case.¹⁶⁸ It was up to young Jewish Communists like Radosh,

to convince New York's Jewish population ... that America was now "fascist" and was trying to execute two Jews for their "progressive" political beliefs. And for second and third-generation Jews like my friends and myself, the Rosenbergs' fate could just as well been that of our own parents. My mother and father, after all, were also progressive activists steeped in the secular *Yiddishkayt* culture, people who cared for the Russians, who favored civil rights for Negroes, and who had fought in or supported the valiant fight of the Abraham Lincoln Brigade against fascism in Spain.¹⁶⁹

When the sun set that June evening, Radosh knew, in keeping with Jewish ritual, the Rosenbergs had been executed. The weeping turned into “a wail of heavy crying and moaning, and the singers started chanting the old hymn of slavery in Egypt land, ‘Let my People Go.’”¹⁷⁰ When mounted police appeared, Radosh saw them as “a reprise of the Russian Cossacks attacking the Jewish poor of the *shtetl*.”¹⁷¹ When Radosh attended the funeral of the spies who had given atomic bomb secrets to Stalin, the “moment would remain etched in my memory forever to be the symbol of what awaited good, progressive Jews who dared to stand up for their beliefs.”¹⁷²

Thirty years later, learning that the Rosenbergs were indeed spies, Radosh wrote an article with Sol Stern (“a colleague from my University of Iowa graduate school days and a former *Ramparts* editor and New Left Activist. Stern was a smart writer and shrewd political observer, and we shared a common background and perspective. We were both left-wing Jews from New York, for whom the Rosenberg case had been a central concern”)¹⁷³ to that effect for the *New York Times*, only to learn that Abe Rosenthal spiked it because he didn’t want to offend a Jewish judge deliberating in a case affecting the *Times*. The Rosenberg myth—David Rieff would claim “the Rosenbergs are the American Left’s only true martyrs”—was evidently still important to “our crowd.”¹⁷⁴

Radosh was a high school student at Elizabeth Irwin School in Greenwich Village when the Rosenbergs were executed. “Was there anyone of note,” Radosh asks, “who was part of the Old Left or the New Left who did not attend Elizabeth Irwin?”¹⁷⁵ The only people who didn’t fit in there were the children of Trotskyites and Reichians. EI was known as “the little Red Schoolhouse for little Reds,” and the faculty were every bit as Left-wing as the students, arranging a class trip to coal mines in Pennsylvania so the budding young communists could experience the proletariat and imbibe its wisdom.¹⁷⁶ The ethnic reality, however, was dramatically different from the Marxist fantasy. In their introduction to the working class, the EI students were taken to a working-class Catholic Church, where the priest talked about “the Miracle of the Lady of Fatima, who appeared to local Polish [sic] peasants to warn them about the coming threat of communism.”

Elisabeth Irwin counted among its graduates an equal number of famous folkies and famous Reds. Among the latter were Victor Navasky, editor and publisher of *The Nation* and Angela Davis. Among the former, Eric Weissberg, the banjo picker, Joady and Nora Guthrie, and, most famous of all, Mary Travers, of Peter, Paul and Mary, who never graduated. Radosh traveled to Washington with classmate Travers as part of the Youth Committee for the Rosenbergs to picket the White House. Radosh remembers Travers most for her precocious devotion to sexual liberation, which continually got her in trouble, leading to her expulsion from the school. Mary Travers caused a scandal by posing in a sex photo tabloid, which she boldly passed around to her classmates. Travers came from a radical

family that lived across the street from EI, which enabled her to harangue and insult her former classmates after her expulsion.

Jewishness, communism, and folksinging combined to form a seamless cultural garment for Radosh and his peers in New York in the '50s. During high school, Radosh hung out at Washington Square in the Village on Sundays where he met "the luminaries of the early folk scene."⁷⁷ Radosh was there when Ramblin' Jack Elliott showed up with Woody Guthrie. In fact, he's visible in one of the famous pictures of those two seminal folk musicians. Mingling with the folk legends were Radosh's radical peers—Carl Granich, the son of Mike Gold, and Bob Starobin, son of Joe Starobin, the foreign affairs editor of the *Daily Worker*. Between the Sunday afternoon sessions in Washington Square and the parties in the Village and its environs, Radosh met "the first generation of city-bred country pickers and folk singers whose names would later become household words."⁷⁸

It was Pete Seeger, however, who continued to exert the most influence on him. Seeger taught Radosh to play the five-string banjo. Seeger entertained Radosh and his peers at Camp Woodland, and Seeger's legendary 1948 folkways album inspired them to adopt his take on America's traditional melodies. Pete Seeger is the reason so many Jews played the five-string banjo, an instrument virtually unknown before Pete Seeger started playing it. Seeger was the Elvis Presley of the Jewish Left, and Radosh knew him intimately enough to call him his hero. When Seeger needed a place to spend the night, he was always welcome at the Radosh apartment. He would reciprocate by inviting Ron to spend weekends at his Beacon, New York, refuge. Mike Gold would often spend weekends at Seeger's mountaintop retreat; he was struck how the New York teenagers "worshipped" Seeger, whom Gold called "the Karl Marx of the teenagers."⁷⁹

Seeger was extremely popular at Elisabeth Irwin. Like the Blues Brothers, who played both kinds of music, "Country and Western," the music department at EI ran the socialist gamut from Third Period chorales to Popular Front folk tunes. The school's music director Bob DeCormier, later became director of the New York Choral Society, the Harry Belafonte Singers, and, under the name Robert Corman, musical arranger for Peter, Paul and Mary. During Radosh's years, Cormier also directed the Jewish Young Folk-Singers, which was affiliated with the Communist Party's International Workers Order. Radosh was a member of the JYF.

In 1954, an Israeli actor by the name of Theodor Bikel arrived in New York to perform in a Broadway play called *Tonight in Samarkand*. Within days, Bikel, "a gifted impersonator,"⁸⁰ introduced himself to Pete Seeger. Israeli folk songs soon joined the repertoire of the Left. Nine years later, Bikel was at Newport singing "We Shall Overcome." Bikel added a new note, Zionism, to the American folk repertoire. It was an act of supererogation, because by 1954, folk music was a Jewish phenomenon. "Jewish repertoire may not have been central to the folk song revival," Kirshenblatt-Gimblett writes, but

Revolutionary Music

Jews certainly were. They owned and managed clubs and record companies. They were composers, performers, agents, and managers. They were writers and critics. Moses Asch, son of Sholem Asch, established Folkways. Jac Holzman and Leonard Ripley ran Elektra. Kenneth S. Goldstein issued innumerable recordings of songs from the field. Israel Young ran the Folklore Center on MacDougal Street. Aliza Greenblatt, the mother of Woody Guthrie's former wife Marjorie, was a published Yiddish poet; she wrote "Der fisher," which has become a favorite in the Yiddish song repertoire. Jean Richie's husband, George Pickow, a Jew from New York, made her an improved mountain dulcimer. The list goes on.¹⁸¹

The Weavers didn't remain blacklisted for long. In December 1955, the Weavers celebrated their return to respectability with a successful concert at Carnegie Hall. Ron Radosh was not there. In September, Ron, unlike most of his Jewish Communist Comrades from the LYL who "more or less automatically"¹⁸² enrolled in City College of New York, had left for Madison, Wisconsin, where he enrolled in the history program. His purpose was not learning, but subversion. The Communist Youth League gave him "a ready-made community"¹⁸³ in Madison, and Radosh began "burrowing from within."¹⁸⁴ In his memoir *Commies*, Radosh describes his purpose as "classically Leninist":

to gain influence in, and if possible take over, other existing student groups. One of our 'secret' members was a paunchy New Yorker named Jeff Kapow, who admitted in Paul Buhle's book: "There was no other choice but to work within the framework of other organizations whose aims were in some way compatible with our own. The words used to describe this activity—"infiltration" and "burrowing from within"—have an essentially negative connotation and are, as such, unjust. For we were not so much using those organizations for our own ends as we were helping them fulfill their stated aims."¹⁸⁵

Radosh and his communist friends infiltrated "the NAACP, the Young Democrats, the Students for Democratic Action (youth arm of the fiercely anti-Communist ADA), the Film Society, the Student council, the Student League for Industrial Democracy (a social-democratic group)" and tuned them into organizations "to overthrow our capitalist democracy and replace it with a socialist revolution modeled on the USSR."¹⁸⁶ Radosh and his friends were evidently successful in subverting these organizations, assuring us that "The old Commie tactic of 'burrowing from within' really did work."¹⁸⁷

Once again, Radosh, even though he was hundreds of miles away from home, was ensconced in a seamlessly Jewish community, Communist in its politics, and involved in folk music. Radosh met his first girlfriend at the campus branch of Hillel, a Zionist who danced Israeli folk dances and criticized Radosh's politics as "adolescent rebellion against parental authorities,"¹⁸⁸ even though Radosh's parents were as radically communist as he. Soon Marshall Brickman and Eric Weissberg, folkies Radosh knew from Washington Square, arrived in Madison. The Jewish Communist folk scene replicated itself in one of the many coffee houses that would spread Greenwich Village across the country. Although Brickman

“came from a bona fide Red-diaper-baby family,”⁸⁹ he and Weissberg, Radosh’s bunkmate at Camp Woodland, were relatively apolitical, spending their time listening to Earl Scruggs’ records, trying to imitate his banjo licks. Radosh looked down on Brickman and Weissberg because of their indifference to politics; they looked down on Radosh because of his lack of skill on the banjo. They performed together on Theodore Bikel’s radio program, broadcast live from the Gate of Horn in Chicago, which was part of

a network of tiny clubs [which] stretched from coast to coast, establishing a kind of alternative entertainment circuit. Folksingers with talent could develop quite a reputation as they worked their way across the country, playing popular clubs. Coincidentally, a handful of coffeehouses emerged as the “important rooms” one had to play on the way up. There was Folk City in New York, the Gate of Horn in Chicago, and in San Francisco, the hungry i and Ash Grove became essential links to the big time. Each major city had a coffeehouse or two where enthusiasts came to see folksingers on the brink of success.⁹⁰

At this point, it’s worth asking whether subversion, “burrowing from within” was essentially Communist or Jewish. The answer, of course, is that it is impossible to distinguish the two qualities. Subversion is something that Jews did because they were Communists, but it is also something that communists did because they were Jews. Just as Radosh and his LYL buddies subverted the campus branch of the ADA, so Weissberg and Brickman subverted Earl Scruggs in their way, first by slavishly imitating his technique and then appropriating his music just as Pete Seeger had subverted other American music during the ‘30s. Earl Scruggs was now part of the Jewish revolutionary coffee house folk-music scene, whether he wanted to be or not, and that music would be transformed into the revolutionary Dionysian anthems of the ‘60s willy nilly.

During summers, Radosh returned to New York to work as a counselor at another camp for Jewish communists, this time for adults. He became the folk music leader at Wingdale on the Lake, previously known as Camp Unity, “an adult resort for party members.”⁹¹ Radosh’s duties “involved little more than leading songs at the campfire once a week and being MC at the Saturday night shows.” As a result, he had plenty of time to socialize.⁹² He took a liking to a high school student four years his junior, Alice Schweig, the daughter of a wealthy dentist from Pelham, “the only area” in New York, Radosh says, “that would vote for Barry Goldwater” in 1964.⁹³ There, “Alice had felt something of an alien.”⁹⁴ Radosh was worried about how her parents might react to their daughter marrying a communist. But, rummaging in their attic, he discovered they too had been communists in their youth. “Although no longer open about it,” Alice’s parents were in “the communist orbit,” and “would not look askance at a partner for Alice who was committed to the dreams and hopes of their own left-wing youth.”⁹⁵

Radosh’s in-laws did have reason to worry, but not about Communism. The Left was turning from the concerns of the working class and becoming involved

in the sexual revolution instead. The Jews took a leading role in this subversion, unaware that in succumbing to the siren song of Dionysos, they would destroy their own little world. Wingdale on the Lake, Radosh says,

had a well-earned reputation as a den of free love, a place where uptight apparatchiks abandoned all pretenses and let their libidos loose. In particular, the adult female campers seemed to indulge in behavior that was never openly acknowledged or condoned, but appeared to be the favored sexual activity of the camp: sex with black male staff and campers, which could not be condemned because of the party's ongoing campaign against "white chauvinism." It was also the first I had ever heard of group sex and wife-swapping, with the highly prized black lifeguard and his white roommate regularly switching partners as part of their camp routine.¹⁹⁶

1953-54: Ramblin Jack Elliott and Woody Guthrie

The cowboy—in particular, the singing cowboy—was one of the most significant cultural casualties in the communist campaign of burrowing within the traditions of American folk music. Mel Brooks presided over his funeral in his mid-70s film *Blazing Saddles*. But the singing cowboy was also one of the first roles New York Jews appropriated to become American. The best example was Elliott Charles Adnopoz, a Jewish cowboy from Brooklyn. Adnopoz ran away as a teenager and joined the Colonel Jim Eskew traveling rodeo. Adnopoz was embarrassed about his New York origin and his Jewish name, so he told rodeo folks to call him Buck. After meeting Woody Guthrie, Adnopoz changed his name to Ramblin' Jack Elliott and became the model for a generation of singing Jewish cowboys, including Bob Dylan. Elliott moved in with Guthrie and, over a few intense months, adopted his guitar and singing styles and every other aspect of his life, including his penchant for rambling.

As the documentary directed by his daughter demonstrates, the prime attraction the singing cowboy persona had for Elliott was its absolution from family responsibility. The rambler protested against monogamy. No longer was the cowboy an awkwardly chivalrous John Wayne or a defender of the rights of the workingman. Instead he was a proponent of sexual liberation. Ramblin' sexuality became the prime attraction of Lifestyle Leftism during the '50s. During the warmer months of 1953 and 1954, Elliott and Guthrie would serenade teenagers in Washington Square in Greenwich Village. Elliott sported his trademark cowboy hat, and Guthrie looked like an escapee from a flophouse. Guthrie was having increasing difficulty physically, suffering from the early stages of Huntington's chorea, the nerve disorder that killed his mother and eventually killed him. His drinking didn't help. Nor did his ramblin' womanizing. Guthrie abandoned his second wife and took up with Anneke Van Kirk Marshall, a 20-year-old he met near Geer's farm in California. Ramblin' Jack would emulate his mentor, going through four wives by the time his daughter made her documentary.

Chapter Twenty-Two

Lorraine Hansberry

On October 25, 1940, the Supreme Court heard arguments in the case of *Hansberry v. Lee*, a case which challenged restrictive covenants, a real estate ploy which prevented blacks from moving into all-white neighborhoods. Carl Hansberry, a black Chicago businessman, was looking for property to buy on the south side of Chicago. In 1937 he found James Joseph Burke, a disgruntled former member of Woodlawn Property Owners Association, who had vowed revenge on the organization that had done him wrong. Burke made good on his threat to “get even with the Woodlawn Property Owners’ Association by putting niggers in every block” of the Washington Park subdivision, beginning with Carl Hansberry, who conspired with Burke to buy a three-flat brick building at 6140 South Rhodes Avenue, which he knew the law barred him from buying. Historians have concluded that “Indeed, a conspiracy existed,” but they have also concluded that Hansberry was involved “a necessary conspiracy,” because the “intrigue” was “aimed at righting a wrong.”

Necessary or not, this conspiracy to deprive a Negro of his rights did not include the usual suspects. This time there were no frog-eyed southern bigots with tobacco juice dripping from their chins. This time the enemies of racial equality were the Supreme Life Insurance Company, which “pumped more than a hundred thousand dollars...into fighting this case” and Robert Maynard Hutchins, president of the Rockefeller-endowed University of Chicago, who told Hansberry’s lawyers, “It’s a matter of economics.... The university has a huge investment in the South Side, and I’ve got to protect it.... Why don’t you people stay where you belong?”

The language of the covenant was frankly racial, defining a Negro as “every person having one-eighth part or more of Negro blood, or having any appreciable mixture of Negro blood and every person who is what is commonly known as a ‘colored person.’”⁴ But the situation in Chicago was different than the situation in the South. Chicago was a city of ethnic neighborhoods. The race riot of 1919 convinced the city fathers that the best way to keep the peace in an ethnically diverse city was ethnic pluralism, with each neighborhood its own quasi-independent fiefdom. In the wake of the first wave of black migration up from the South during World War I, southern blacks were treated like one of the many immigrant ethnic groups which had already come to Chicago by being assigned their own ethnic territory in the same way that the Germans, Poles and Irish had in the past.

The Catholic Church in Chicago, which would later be blamed for promoting segregation, simply adopted the ethnic neighborhood pattern when it set up its parishes. According to the official history of the Archdiocese of Chicago,

The Jewish Revolutionary Spirit

a local parish was far more than a place of worship; it was also a community center, where immigrants could congregate and inter-marry with people of the same language and customs. Throughout the 19th century, therefore, each Catholic ethnic group built a separate community in Chicago.⁵

The instruction in parochial schools was in the language of the immigrant group which settled in that particular neighborhood, something that highlighted the fact that "Not just education, but every aspect of Catholic life and worship was subdivided along ethnic lines," with the Irish, Germans and Poles forming the "major leagues" of ethnic Chicago.⁶ Black Catholics were no exception to this rule and "were considered an ethnic group like any other. If they could raise the money, they could have their own church and ethnic parish."⁷ Segregation is a word that emerged during the time of redemption in the South, but it got applied to the situation in the North nonetheless, often by people who knew that the two situations were different, as when Kantorowicz writes that Black parishes were "segregated," because "most ethnic groups at the time were segregated, at least in part of their own volition."⁸ Segregation in the South, needless to say, was not voluntary.

In Chicago immigrant groups banded together in particular neighborhoods for mutual support. Ethnicity and not laws created to bring about separation of the races determined the make of up of Chicago's neighborhoods and therefore its parishes:

In 1916 the Catholic Church in the city of Chicago consisted of 93 territorial (mainly Irish) parishes with 235,600 members; 35 German parishes with 62,700 parishioners; and 34 Polish parishes, counting 208,700 parish members. The minor leagues accounted for an additional 53 parishes and 139,200 parishioners. The 646,200 active members of the Catholic Church in Chicago formed about 30 percent of the city's population.... Ethnic divisions were all-pervasive, wherever one looked throughout the archdiocese.⁹

Cardinal Mundelein, "a third-generation German-American and a confirmed Americanizer," tried to revoke "the ethnic peace treaty" that was the model for the Chicago Archdiocese, but the neighborhood was such an integral part of the warp and woof of Chicago that no one man could change it.¹⁰ Mundelein declared a moratorium on the establishment of new ethnic parishes, insisted that the language of instruction in all subjects (except catechism and reading) in parochial schools had to be in English, and steadfastly refused to name any Polish auxiliary bishops, but Chicago remained stubbornly ethnic in spite of his efforts. Mundelein's Americanizing may well have exacerbated the racial situation, because in refusing to allow new ethnic groups to found their own parishes, he denied black Catholics from the South the same rights that every other ethnic group had enjoyed, when the black migrants needed them the most, namely, during the great period of migration up from Mississippi which stretched from 1919 to 1960.

In *Americanizing Chicago Catholics*, the Catholic bishops adopted racial categories that were alien to their European immigrant flock. Mundelein, like his contemporary Cardinal Dougherty in Philadelphia, refused to see black Catholics as just another ethnic group and insisted upon their integration into existing parishes. This was not only disruptive, it also brought about Americanization in a way that neither man intended by introducing recently arrived European Catholics to the racial system of the American South and convincing them that they were "white." This, in turn, thwarted the very integration that Mundelein's integrative Americanizing wanted to foster. It was a problem that would grow with time as both black migration and covert government sponsored social engineering grew during the war years.

Knowing that he was in for a hard legal fight, Hansberry and his attorney, C. Francis Stradford, approached Earl Dickerson, the star legal counsel for the NAACP. By the time Hansberry and his lawyer contacted them, the NAACP, as well as the AJC, had decided to move beyond fighting discrimination on a case-by-case basis. The change in strategy was largely the result of a report written in 1931, the same year that the Scottsboro Boys went on trial for the first time, by Nathan Margold, a Romanian-Jewish immigrant who had studied law at Harvard. Margold's report proposed "an unprecedented all-out attack on segregation itself,"¹¹ including attacks on restrictive covenants and housing discrimination in the North, where segregation was not *de jure*. By the time Hansberry and his lawyers contacted Earl Dickerson, Nathan Margold's report had become "the bible of the NAACP."¹²

During the 1930s and 1940s, Jews at organizations like the American Jewish Committee began to apply the principles of Boasian environmental sociology and anthropology to the burning questions of the day, the most burning of which were the rise of Nazism in Germany and the continuing hegemony of white racism in the American South. American Jews continued to be haunted by the spectre of Leo Frank, and the emerging world situation during the 1930s did little to calm their fears. The other side was just as anxious. As the circumstances surrounding the Scottsboro Boys trials became better known, the South began to fear that once again they were the victims of outside agitation. "The Niggers and Jews of New York are working hand in hand," Senator Theodore Bilbo was quoted as saying in the *Jewish Exponent*.¹³

Whether he actually said that or not, the Jews of New York were hard at work turning Boasian social science into weapons they could use against their enemies. The weapons were largely legal and would be put in the service of what later came to be known as social engineering. War, as John B. Watson had said when his book *Behaviorism* appeared in 1915, was itself a form of social engineering that would provide the perfect cover for what they had in mind. The Second World War also corresponded to a changing of the guard in which the previous generation of Ger-

man-Jewish patricians—Jacob Schiff, Louis Marshall, Julius Rosenwald and Joel Spingarn—were replaced by a younger generation drawn almost exclusively from the ranks of the *Ostjuden* who had arrived during the period of upheaval in Russia following the assassination of Czar Alexander II in 1881 and before immigration quotas were imposed in 1924.

In 1943 John Slawson, who had been born in the Ukraine, became head of the American Jewish Committee and one of the leaders in what Murray Friedman calls “the Jewish phase of the civil rights revolution.”¹⁴ The Jewish phase was heavily involved in the promotion of Jewish social science as the main weapon in the fight against fascism. Under Slawson’s leadership, the AJC “was the primary organizer of the social science-based attack on religious and racial discrimination.”¹⁵ In his capacity as head of the AJC, Slawson began promoting the work of the Frankfurt School refugees who had found their way to America during the 1930s. In addition to the work of Erich Fromm, Theodor W. Adorno, and Max Horkheimer, the AJC also sponsored the work of noted psychological warfare expert Kurt Lewin, who under the auspices of the AJC organized the Commission on Community Interrelations, whose principles would get put into practice in places like Chicago after the war by people like Louis Wirth and Philip Klutznick, who went from being manager of Park Forest, one of the first experiments in using the car suburb as a form of social engineering, to being head of B’nai B’rith. Lewin was also instrumental in creating the form of social coercion known as the T-group or sensitivity group, which he hammered out with the help of a grant from the Office of Naval Research at his National Training Laboratory in Bethel, Maine. In promoting the work of the Frankfurt School refugees in America, Slawson saw himself as following in the footsteps of Cyrus Adler, the AJC’s third president, who

thought it was essential to mobilize public opinion in the United States against Hitler and his party without any reference to Jews at all. His views were shared by the group’s other German-Jewish leaders, who had helped to subsidize the work of Boas and related social scientists in the interest of demolishing the Nazis’ master-race mythology.¹⁶

The main difference between Slawson’s and Adler’s approach lay chiefly in the group which got targeted. After the war, the attack on fascism and racism that came to be known as social engineering was broadened to include not just Nazis but a whole group of unwitting American citizens who would have been outraged if they had known that their own government was collaborating with groups like the AJC to change their behavior.

In May 1944 Slawson convened a conference on anti-Semitism at the Biltmore Hotel in New York. At that conference members of the AJC’s psychological warfare team—including Adorno, Horkheimer and Lewin—joined up with prominent members of the American social science establishment like Gordon Allport, John Dollard, Paul Lazarsfeld, Talcott Parsons, and Lloyd Warner to identify “anti-Semitism as a central element in the antidemocratic personality.”¹⁷ The culmi-

nation of Slawson's efforts came in 1949-50 with the publication of the Studies in Prejudice series. "These enormously influential books," Friedman tells us, "were sponsored and paid for by the American Jewish Committee. The series central volume, *The Authoritarian Personality*, extended and strengthened Fromm's ideas."¹⁸

What followed was a barrage of covert social engineering unleashed on unsuspecting Americans, who were now accused of turning their children into little fascists if they ignored the Frankfurt School version of how to raise them. When Bess Myerson became the first Jewish Miss America, she joined the ADL's roster of speakers and went from school to school spreading the message, "you can't be beautiful and hate."

The Studies in Prejudice series never really got around to naming the domestic enemy who was now the successor of Nazism, but before long it became clear that the AJC was promoting an attack on two groups in particular. Southern whites and Catholic ethnics in the big cities of the north had become the prime candidates for the authoritarian personality award. As some indication of the groups that the AJC and their social science arm did not like, Leo Pfeffer, lawyer for the AJC and other Jewish organizations in the school prayer decisions of the '60s, once said that whenever his daughter wanted to get back at him, she threatened to marry a Catholic army officer from Alabama.¹⁹

As if on cue, Joe McCarthy, the German/Irish Catholic senator from Wisconsin emerged as the "dangerous demagogue, who perfectly epitomized the authoritarian personality described in the classic study,"²⁰ proving if nothing else that the psychological warfare techniques which got developed during the war were now going to be used against the opponents of the Black-Jewish Alliance under the guise of social therapy.

Soon Frankfurt School messages began cropping up all over the place. The readers of *Collier's* magazine (which later published "The Body Snatchers," which got made into the film *The Invasion of the Body-Snatchers*, an early protest against social engineering) got to read "The Outcasts" by B. J. Chute, which presented in fictional form "an indictment of anti-Semitic covenants in real estate."²¹ Not even Broadway musicals were exempt from doing duty as covert social engineering. Theatergoers who went to see *South Pacific* were treated to "Carefully Taught," which Friedman describes as a "show stopping song... stating that children had to be taught to hate," which "made the point in a way that Theodore Adorno and his colleagues at the AJC could never have dreamed possible."²² It was during the postwar period, when Boasian anthropology began to be applied, via the Frankfurt School, as part of the mechanism which used social engineering to combat "prejudice," that the modern civil rights movement began to take shape.

Lorraine Hansberry was ten years old when her father won his Supreme Court case. Carl Hansberry, who would later claim that he had made a killing on the Rhoades Avenue building, would go on to make an even greater killing exploiting his new-found leverage in the Chicago real estate market. Now each time

his or any other black family moved into a previously white neighborhood, panic ensued, and as white families dumped their houses on the market, black entrepreneurs like Hansberry could buy them up for a song and then sell them at the premium prices the housing market could then command to the new migrants from the South. "Black real estate speculators made a killing," wrote Truman K. Gibson, whose other client, Claude Barnett, director of the Associated Negro Press, "bought three buildings and confided to me that they were the best investments he ever made because they came at so little cost."²³

Hansberry was a Republican who ran unsuccessfully for Congress in the November 1940 election. He was also the black version of the American Calvinist Jew Marx described in *Zur Judenfrage*. Hansberry was a member of what W. E. B. Du Bois would have called the "talented tenth," and the nation's "colored aristocracy," including Du Bois, felt welcome in his home. But Hansberry was also a slum landlord who had no qualms about exploiting his own people. Biographies of his more famous daughter sometimes list him as the inventor of the "kitchenette" apartment, which is another way of describing how he destroyed the large homes on the south side of by putting sinks and toilets in what used to be bedrooms and living rooms and then renting them at exorbitant prices to the newly arrived sharecroppers from Mississippi. Carl's sons, under the name of Hansberry Enterprises, would carry on the same tradition in the 1950s after Carl, Sr.'s death, demanding large deposits from Mississippi sharecroppers and then evicting them so that Hansberry Enterprises could cash in on the next wave of unfortunate Negroes.

Lorraine Hansberry's biographer suggests that Carl, Sr.'s death at age 51 "was arguably caused by the strains of racism."²⁴ She also speculates that racism led to Lorraine's death of duodenal cancer at the age of 34. But in the case of Carl, Sr. bad business deals and extramarital affairs probably caused as much stress in his life as racism did. In the case of his daughter, class conflict was a bigger issue than racial conflict, because the Hansberrys were well off by anyone's definition of the term in the 1930s and 1940s. If anything, the Hansberry family profited handsomely from their exploitation of the racial situation in America. Carl, Sr. made a killing in real estate after the Supreme Court allowed him to cause panic in white neighborhoods with impunity. Lorraine's sister Mamie claims that her father "made quite a fortune during the depression because the white landlord simply couldn't collect the rent and he could."²⁵ And Lorraine Hansberry went on to become America's foremost black playwright in her day.

The Hansberrys were so well off in fact that they could afford to buy Lorraine an ermine coat for her fifth birthday. Lorraine wore her fur coat, not to church on Sunday, but to school during the week, with unfortunate consequences. Hansberry's fellow students, who considered themselves lucky if they had shoes on their feet and a bologna sandwich for lunch during the depths of the Depression, were so outraged by the Hansberrys' ostentatious display of wealth that they threw ink on Lorraine's fur coat and beat her up. If, as her biographer contends,

Lorraine Hansberry was “an outsider,”²⁶ it was her wealth and not her race which made her one.

If anything contributed to Lorraine’s sense of herself as an outsider, it was the stigma of coming from a family of slum landlords. Consciousness of this fact made both generations of Hansberrys uncomfortable in Chicago and eager to leave. When he died suddenly at the age of 51, Carl, Sr. was planning to move to Mexico. Lorraine left Chicago at the age of 18 and never returned. In *A Raisin in the Sun*, the play which made her famous, Hansberry could allow Beneatha to distance herself from Chicago by fantasizing about an imaginary African past in which she conflated all of that continent’s black ethnic groups into one proto-revolutionary mass, but her knowledge of Africa was limited at best and not first hand. Panafricanism may have been a fact of life in Chicago, but it never really caught on in Africa, as the numerous ethnic wars and genocides there indicate. At one point, Hansberry claimed that “Mzungu” was the Kikuyu name for Europeans and that it derived from “he who is dizzy.” Mzungu, the word for white person, however, is Swahili not Kikuyu, and it is etymologically related to the verb to wander.

In 1950 Hansberry dropped out of the University of Wisconsin at Madison, and moved to New York, where she took writing classes at the New School for Social Research and worked as an assistant editor at Paul Robeson’s new magazine, *Freedom*. It was at this point that she became the “intellectual revolutionary”²⁷ that she would be for the rest of her short life. Cheney sees a duality in Hansberry’s life, claiming that she “never fully resolved the duality of her life and works—upper middle class affluence and black heritage and revolution,”²⁸ but she leaves out the main source of dichotomy.

Like Claude McKay, W. A. Domingo, Richard Wright, and many other black writers, Lorraine Hansberry learned about revolution from the Jews she met in New York. The dichotomy is evident in her major works. Hansberry’s first play, *A Raisin in the Sun*, is suffused with a Chicago that is both black and Christian, and as a result suffused with moral indignation against abortion and atheism. *The Window in Sidney Brustein’s Window*, her second play, is suffused with bohemian Jewish New York but also with Hansberry’s attempt to come to grips with this alien culture.

On June 20, 1953 Hansberry married Robert Nemiroff, a Jewish literature student and songwriter, whom she had met on a picket line protesting discrimination at New York University. Together they worked at odd jobs in the publishing industry and lived *la vie boheme* in Greenwich Village. Then in 1956, Nemiroff wrote a hit song, “Cindy, Oh Cindy,” which earned him \$100,000. Financially secure with the money from her husband’s song, Hansberry quit her day job, devoted herself to writing full time, and completed a play about her experience growing up in Chicago, which she tentatively titled “The Crystal Stair,” after a line in a Langston Hughes poem.

It wasn't an auspicious moment for the Black-Jewish Alliance. Friedman claims that "there was nothing phony or contrived about the commitment of most Jewish Communists to black civil rights."²⁹ To counter that claim, Cruse mentions that around the same time that Hansberry arrived in New York, the Jewish communists in charge of the Harlem branch of the party had ordered Harlem's Negro party members to protest *Ninotchka* at the Apollo Theater even though it was obvious that the Negroes had nothing to gain from the protest. Who but a Russian Jew would have been offended by Ernst Lubitsch casting Greta Garbo as a commissar who falls in love with her counterpart from the west in Paris? Cruse makes it clear that the Negroes had no dog in that fight.

Harold Cruse provides an interesting counterpoint to the career of Lorraine Hansberry. Like Hansberry, Cruse was a black migrant to New York. Cruse was born in Petersburg, Virginia on March 8, 1916 and moved to Harlem as a teenager. Like Hansberry, Cruse was an "intellectual revolutionary" who spent a number of years in the Communist Party learning revolution at the feet of Russian Jews. In this particular instance, Cruse was a member of the Communist Party from 1945 until 1952. When he left the party at the age of 36, Cruse had gained "a position of considerable respect among Harlem communists."³⁰ Like Hansberry, Cruse was interested in the theater and spent the 1950s, like Hansberry, trying to get a musical produced on Broadway. Like Hansberry, Cruse lived among the Bohemians of Greenwich Village.

At this point the profiles begin to diverge. Le Roi Jones remembers Cruse as a "writer," not a political activist, who would frequent the Café Figaro in the Village and "was always complaining about how Broadway producers were turning down the musicals he was writing."³¹ Unlike Hansberry, Cruse never made contact with anyone who wanted to back his plays, confirming his belief that Jews controlled Broadway for their own interests.

By the early '50s it had become clear to people like Cruse that the only reason the Jews who controlled the party were interested in Harlem was to turn Negroes into revolutionaries and use them to fight their battles. Cruse mentions the headline in the *Amsterdam News* of September 29, 1951—"Communists Woo Harlem—Open big drive in local area"—as a clear indication "that the Communists had retreated to Harlem because 'this belabored, belittled community is considered to be American's weakest link of resistance against the movement.'"³² Friedman, who wrote his book on the Black-Jewish Alliance to refute Cruse, admits the same thing when he writes: "During the period of the Cold War, the tendency was to describe American communists as tools of Moscow utilizing the grievances of blacks for party interests alone."³³ Friedman gives even more evidence to support the thesis that Jews were using Negroes as revolutionary cannon fodder from the life of Richard Wright, even though he seems unaware that he is undermining his own thesis that "there was nothing phony or contrived about the commitment of most Jewish Communists to black civil rights"³⁴ in the act of presenting it:

In *The God that Failed*, Wright describes the presence of so many Jewish artists and writers in the movement as exhilarating. A Jewish writer invited him to a meeting of the John Reed club on Chicago's south side, where he was introduced to a group of young men and women who were to become leading painters, composers, novelists, and filmmakers. These men and women—all Jewish—formed with him the first sustained relationships of his life, and although he looked hard, he found no condescension in them. Wright, who twice married Jewish women, has a Jewish Communist, Boris Max, defend his black protagonist in *Native Son*. When the protagonist refuses to cooperate in a police investigation because police “hate black folks,” Wright has Max reply, “They hate others too. They hate me because I’m trying to help you. They’re writing me letters calling me a ‘dirty Jew.’”³⁵

Shortly after Hansberry and Nemiroff moved into their apartment in on Bleeker Street in Greenwich Village, the Supreme Court handed down *Brown v. Board of Education*, and what has come to be known as “the civil rights movement” came into existence. *Brown* struck down *Plessy v. Ferguson*’s concept of “separate but equal,” which was the cornerstone of the South’s redemption and the North’s withdrawal from Reconstruction. *Brown*, in turn, found its theoretical basis in Gunnar Myrdal’s book *An American Dilemma*, which was a creation of the psychological warfare establishment under the direction of Samuel Stouffer and Louis Wirth, the University of Chicago sociologist who worked for the Office of War Information during the War.

As Murray Friedman hints, Myrdal did not and could not have written *An American Dilemma*. Nor did he need to since it was going to be based on the Boasian school of environmental sociology and anthropology anyway, and there were plenty of Boasians in the United States. The Boasians needed Myrdal as their front man because otherwise the *Brown* decision ran the danger of being derided as based on “Jewish science.”³⁶ The Jews, particularly those at the NAACP were, of course, intimately involved with the *Brown* decision. Felix Frankfurter, Chief Justice on the Court which handed down *Brown*, was a German-speaking Jew from Vienna who had served on the NAACP’s legal committee. Jack Greenberg of the NAACP, Friedman tells us, “drew the assignment to find experts in the Midwest for the landmark case *Brown V. Board of Education of Topeka, Kansas*.”³⁷ Kenneth B. Clark, the black psychologist whose study of black and white dolls indicated that students were harmed by segregated classrooms was cited in *Brown*, had been funded by the AJC. Clark’s study led the court to conclude that “the average black American had been scarred by self-hatred,” and that “segregation...inflicted vast psychic damage on both white and black children.”³⁸ AJC-sponsored psychological studies festoon the decision from one footnote to another. Friedman concludes after the fact that “Clark’s research... was flawed,”³⁹ but 50 years after the fact the point was moot. Flawed or not, the Jewish-sponsored research that made up the theoretical underpinning for the *Brown* decision had gotten the job done. *Brown*

created both an atmosphere conducive to revolution and a weapon that could be used against the South for what it had done to Leo Frank. "The Court's May 17, 1954 decision," as Friedman put it, "would spur the civil rights revolution that followed."⁴⁰ Friedman claims that "the Black-Jewish Alliance did not exist in Dixie for good reasons."⁴¹ First of all, the South lacked Jewish revolutionaries ("There were no Joel Spingarns there," is how Friedman put it.)⁴² Secondly, southern Jews had been intimidated by the lynching of Leo Frank, who remained a "ghostly idol" into the '50s.⁴³ Northern Jews, who like their Southern counterparts, "grew up with the thought of Franks' lynching never far from their minds,"⁴⁴ had no qualms about antagonizing Southerners because they didn't have to live with them, and soon began to harass the South in an increasingly overt manner, one which culminated in the Freedom Summer of 1964, immortalized by the line from the Alan Sherman song, "How's your sister Ida?/She's a freedom rida."⁴⁵

When 19 rabbis from the North arrived in Birmingham in 1963 to take part in protests against segregation and teach the local Negroes how to sing "Hava Nagilla,"⁴⁶ a delegation of southern Jews met the "19 Messiahs" (as they were called by local Jews) and asked them to go home.⁴⁷ Ironically or not, Friedman concludes that "it was not racists but rather the Jewish civil rights protesters from the North and West whom southern Jews feared the most."⁴⁸

This sort of revolutionary meddling soon created the reaction in the South which southern Jews feared. Before long "Jew" and "Communist" had become synonyms in the South. Unlike the good southern Jews, the New York Jews had come south with one purpose in mind, to stir up the Negroes and turn them into communist revolutionaries. Rep. John E. Rankin, who introduced legislation in Congress to outlaw the ADL, claimed that

the "better element" of Jews throughout the South and West was not only ashamed but also alarmed by the activities of Jewish Communists, who were responsible for the rapes and murders of white girls by "vicious Negroes."⁴⁹

In addition to that, Friedman notes that

In 1948 a prominent member of the Daughters of the Confederacy's North Carolina chapter circulated a letter charging that most of the Communists in the United States were Jews and that most agitators stirring up southern Negroes were of Jewish origin. Jews also supplied most of the money for such activities.⁵⁰

The suspicions of the Southerners were justified, but they were demonized for having them nonetheless. In *Travels with Charley*, a book which John Steinbeck dedicated to New York publisher and NAACP supporter Harold Guinzberg, Steinbeck runs into a cab driver in Louisiana, who tells him that "them goddamn New York Jews come in and stir the niggers up."⁵¹ When Steinbeck picks up a cracker hitchhiker, who tells him he sounds like a "Commie nigger lover,"⁵² Steinbeck loses no time in expelling this man from the RV which has come to symbolize deracinated America for saying the same thing that Murray Friedman would note with pride 30 some years later. By the time Friedman got around to writing his book in

1995, the civil rights movement was not only a good or necessary conspiracy; it was the Black-Jewish Alliance's finest hour.

Up until the Montgomery bus boycott of 1955, the Jews dominated the civil rights movement. Indeed, the NAACP, which was founded in 1909, did not have one black lawyer on its staff until 1933. After Montgomery, however, "The black masses now became the shock troops and the central force in the civil rights revolution."⁵³

As if to prove that Steinbeck's cab driver was right all along, Friedman cites the case of Bayard Rustin, a Negro Quaker homosexual, who attended City College of New York, with its Stalinist and Trotskyite alcoves in the lunch room, and "joined the young communist league" after he arrived in New York.⁵⁴ In the summer of 1956 Bayard Rustin introduced Martin Luther King, Jr. to Stanley Levison, a "political radical who had worked on behalf of the convicted atom spies Ethel and Julius Rosenberg" who was also "a financial pillar of the Communist Party and other radical causes."⁵⁵ Levison would go on to become "enormously influential behind the scenes and throughout King's career."⁵⁶ Friedman claims that Levison became "King's closest white friend and most reliable colleague for the remainder of his life" and "would epitomize the Black-Jewish Alliance's new look."⁵⁷

Levison got his start in politics shortly after the war when he became a financial contributor to the Communist Party. By 1953 he was assisting in the management of party finances, a job which included creating business fronts which would earn or launder money for the party. J. Edgar Hoover believed that Levison was under party discipline when he entered the King movement.

When Martin Luther King announced the creation of the Southern Christian Leadership Conference in 1957, it was Levison and Rustin who "labored behind the scenes in New York" to provide the \$200,000 a year the SCLC needed for its operations in the South.⁵⁸ Eventually, Rustin and Levison were joined by two more members of the Black-Jewish Alliance—Jack O'Dell, a black communist, and Harry Wachtel. Together they came up with a list of 9,000 donors who were willing to make semiannual contributions to the SCLC to fund its operations. In 1963, the Kennedy brothers, Jack and Bobby, persuaded King to cut his ties with Bayard Rustin, but King never broke with Levison, and in fact spoke with him on the phone until King's death in 1968. Friedman gives conflicting accounts of the amount of Jewish money that ended up in the coffers of the SCLC. After citing Levison's claim "that only some 10 percent of SCLC's money came from Jews," Friedman goes on to say that "Jewish support" was "so important... that King's advisers considered dropping the word 'Christian' from the organization's title" and that Bayard Rustin "never failed to remind King to mention the Judeo-Christian tradition in his speeches."⁵⁹

On March 11, 1959, the play Lorraine Hansberry had been working on since 1956 opened in New York at the Ethel Barrymore theater as *A Raisin in the Sun* and became an instant success. In addition to winning that year's New York Crit-

ics Circle Award as best drama of the year, Hansberry received congratulations by telegram from Tennessee Williams, was named “most promising playwright of the year” by *Variety* in June 1959, and sold the movie rights to the play to Columbia Pictures.

Hansberry’s new-found fame allowed her to become a spokesman for the civil rights movement, which had reached a new phase of revolutionary development. Now instead of simply waiting for incidents to develop which could lead to litigation, the civil rights movement had taken to provoking incidents, which would invariably get televised and generate more revolutionary fervor by creating a violent backlash. In February 1960, four black students created the sit-in movement when they sat down at a whites-only lunch counter in Greensboro, North Carolina and demanded service. The students were then beaten when they refused to leave, and the sit-in movement was born as a form of passive-aggressive behavior, and the movement took another step toward violent revolution.

The sit-in movement soon found wide support among the nation’s Jews, a fact that James Farmer of the Congress for Racial Equality exploited in his fundraising speeches. On the advice of his fundraiser Marvin Rich, Farmer never gave a speech without reciting what Rich called “the quote,” Hillel’s admonition: “If I am not for myself, who will be for me? But if I am only for myself, what am I? And if not now, when?”⁶⁰ Farmer relied on another Jew, Morris Milgram, for organizational assistance, and together Milgram and Farmer recruited Jews from the Workers’ Defense League and the Young People’s Socialist Alliance to fill the top administrative posts at CORE.

Once the success of the sit-in movement became apparent, Stokely Carmichael, another black Jamaican from New York City, broke with the SCLC and created the Student Nonviolent Coordinating Committee in 1960 to escalate the movement. Marion Barry, who became famous later as the first Mayor of Washington, DC to be arrested on a charge of cocaine possession, was elected first chairman of SNCC.

In the spring of 1961, Farmer and CORE called for a series of interracial “freedom rides” on public buses throughout the South, and the Jewish Freedom Riders headed South to spread revolution. Friedman estimates that “Jews probably made up two thirds of the white Freedom Riders into the South in the summer of 1961 and about one third to one half of the Mississippi Summer volunteers three years later.”⁶¹ Even Arthur Spingarn, then in his eighties, got into the act. Unlike the SCLC, SNCC did not bar Communists from membership, a fact which enabled still more New York Jews to pour into the movement. The massive numbers of arrests that the sit-movement and the freedom riders generated required an army of lawyers, and “More than half of them,” including Edward I. Koch, future mayor of New York City, “were Jews.”⁶² Of the three civil rights workers murdered in Mississippi—Goodman, Schwerner, and Chaney—two were Jews and one was black. Schwerner, who “was the primary target of the killers, because of his longer

involvement with civil rights workers in Mississippi,⁶³ was an atheist who saw the civil rights movement as cutting edge of Messianic politics, which had always sought to create heaven on earth by wielding the sword, even if the revolutionary sword was disguised by the tactics of nonviolence:

It was because Schwerner had no hope of heaven that he held such extravagant hopes here on earth. And for many the pursuit of racial justice became a kind of secular religion..... Rabbi Philip Bernstein made the point that the Jewish radical who ignored his Jewishness was still the product of messianic fervor: Though he might not be aware of it, he was spiritually wearing his yarmulke as he headed South.⁶⁴

"Eventually," Friedman concludes, "virtually every segment of the Jewish community enlisted in the civil rights struggle.... Nothing would be the same again in the South, but a *true revolution* was under way"⁶⁵ (my emphasis).

As in Harlem in the '20s, many of the black leaders of the movement had learned their tactics from revolutionary Jews. Robert Moses, the charismatic black leader of the SNCC's Mississippi Summer Project, "was a product of the black-Jewish radical culture, having attended a Jewish socialist camp as a child and become friends with Jewish young people from similar radical backgrounds."⁶⁶

The Black-Jewish Alliance reached its moment of triumph during the famous 1963 March on Washington when Bob Dylan, the world's most famous Jewish folksinger, sang and Martin Luther King gave his famous "I have a dream speech." Three months earlier, however, when King met with John and Robert Kennedy in the White House on June 22, he was told in no uncertain terms that his organization had ties to, and was possibly controlled by, the Communist Party. Robert Kennedy claimed that SCLC's fundraiser Stanley Levison "was acting on Soviet orders to weaken the United States by manipulating the civil rights movement."⁶⁷ John Kennedy, who was under pressure from Southern Democrats to rein in the civil rights movement, named O'Dell as "the number five Communist in the United States"⁶⁸ and claimed that Levison was his handler. Acting under pressure from the Kennedys, King fired O'Dell on July 3 but maintained covert contact with the less dispensable Levison, whom Friedman refers to as King's "closest white advisor."⁶⁹ Deprived of the Jews and Communists that provided the backbone of its financial and administrative support, the SCLC, which was now staffed by southern Negroes who sat around the office talking to each other, started to fall apart.

The Jewish Revolutionary Spirit

It is a well-known fact that the Jewish people have been the most persecuted and oppressed nation in the world. For centuries, they have been the target of hatred and violence, and have suffered the loss of their homeland and their freedom. Yet, despite all this, the Jewish people have managed to survive and thrive, and have made significant contributions to the world in many fields, including science, art, and literature. This is a testament to the Jewish revolutionary spirit, which has allowed them to overcome all their hardships and to achieve greatness.

The Jewish revolutionary spirit is a unique and powerful force that has shaped the Jewish people's history and identity. It is a spirit of rebellion and defiance, of fighting against oppression and injustice, and of striving for freedom and equality. This spirit has been the driving force behind the Jewish people's resistance to persecution and their determination to rebuild their nation in the land of Israel. It is a spirit that has inspired Jewish leaders and thinkers, and has led to the creation of a new Jewish state and a new Jewish identity. The Jewish revolutionary spirit is a source of pride and inspiration for the Jewish people, and it is a testament to their strength and resilience. It is a spirit that has allowed them to overcome all their hardships and to achieve greatness, and it is a spirit that will continue to inspire them in the future.

The Birth of Conservatism

In 1947, Henry Regnery, scion of a wealthy Chicago industrialist who had been a pillar and major funder of the America First movement, founded a publishing house for a new “conservatism” espoused by Russell Kirk and William F. Buckley. Kirk’s *The Conservative Mind* and Buckley’s *God and Man at Yale* appeared under the Regnery imprint in 1951. Of the two, Kirk was more original. Kirk created modern, post-World War II conservatism by resurrecting the conservative Whiggery of Edmund Burke, emphasizing Burke’s emphasis on local autonomy and the moral underpinnings of the social order, and omitting, as had Burke, mention of the Whigs setting the wheels in motion for the French Revolution.

Like the Whigs of the early and mid-18th century, the American conservatives of the mid-20th century had a penchant for black operations. In 1955, two years after Irving Kristol became co-editor of *Encounter*, Buckley launched *National Review*, “which soon became a rallying point for the new conservatism.” Years later, Revilo Oliver, who was an early contributor to *NR*, would claim that it, like *Encounter*, was a CIA front. Murray Rothbard, an irrepressible libertarian who grew up among the Messianic Jewish sects of New York City, also felt *NR* was a CIA front.

As Rothbard and others have made clear, the CIA was always in the business of media manipulation. “Not long after the Central Intelligence Agency was founded in 1947,” Rothbard writes, “the American public and the world were subjected to an unprecedented level of propaganda in the service of US foreign policy objectives in the Cold War.... At its peak the CIA allocated 29 percent of its budget to ‘media and propaganda.’”²

Because of intense internecine communist hatred, the Trotskyites were willing, if not positively eager, to grasp the levers of the anti-Stalinist propaganda machine. According to Rothbard, the Neoconservatives “moved from cafeteria Trotskyites to apologists for the US warfare state without missing a beat.”³ The CIA established the Congress for Cultural Freedom as its premiere anti-Stalinist organization, but that organization’s credibility was destroyed when it became known it was a CIA front. James Burnham, a former Trotskyite and CIA agent who co-founded *National Review*, worked for the Congress. He was also a former Trotskyite and a CIA agent. When Peter Colemant Exposed *Enconter* as a CIA front operation in his largely sympathetic book *The Liberal Consprincy*, Irving Kristol, the father of neoconservatism, at first denied knowing that *Encounter* was a CIA front. Later, in his autobiogrphay, he admitted knowing that the CIA was involved but tried to play down the scale of his involvement. Rothbard, how-

ever felt that Kristol was being disingenuous if not downright dishonest. As Rothbard points out, Tom Braden, then head of the CIA's International Organizations Division, "wrote in a *Saturday Evening Post* article, a CIA agent always served as editor of *Encounter*."

If *National Review*, like *Encounter*, was a CIA front, what purpose did it serve? *National Review* existed to destroy competing conservatisms, especially those incompatible with the internationalist foreign policy establishment. *National Review* used conservatism to mobilize certain ethnic groups, e.g., Catholics, behind government policies. It existed to colonize certain groups, to divide and conquer, and then get them to act against their own interests. *NR* was created to destroy isolationist conservatism. Conservatives who criticized America's march to empire were demonized and decertified. *National Review* has shown undeviating consistency in this regard, the most recent example being David Frum's diatribe against the paleoconservatives, "Unpatriotic Conservatives," in the March 19, 2003 issue. According to Rothbard, "the idea for *National Review* originated with Willi Schlamm, a hard-line interventionist and feature editor with the *Old Right Freeman*," who was "at odds with the isolationism of the right."³ Friend of the Buckley family Revilo Oliver said *NR* "was conceived as a way to put the isolationist *Freeman* out of business. A surreptitious deal was cut with one of the *Freeman* editors (presumably Schlamm) to turn the magazine over to Buckley."³

By 1955, when *National Review* was launched, Buckley had long been a CIA agent. In his biography of Buckley, Judis claims Buckley served under E. Howard Hunt in Mexico City in 1951. Rothbard claims Buckley was directed to the CIA by Yale Professor Wilmoore Kendall, who introduced him to James Burnham, then a consultant to the Office of Policy Coordination, the CIA's covert-action wing. While at Yale, Buckley had served as a campus informant for the FBI, "feeding," Rothbard says, "God only knows what to Hoover's political police."⁶

Buckley's sister Priscilla also worked for the CIA, as did almost everyone associated with founding *National Review*, including William Casey, who would later head the CIA. Casey drew up its legal documents. Of the \$500,000 needed to launch *NR*, \$100,000 came from Buckley's father. The source of the rest of the funding is unknown. Frank Meyer, author of the "fusionist" ideology that informed *NR*, confided privately to Rothbard that he believed *National Review* was a CIA front.

In his history of neoconservatism, *The Neoconservative Revolution: Jewish Intellectuals and the Shaping of Public Policy*, Murray Friedman claims even more convincingly that *National Review* was run by Jews. As the career of Irving Kristol demonstrates, we are not talking about mutually exclusive alternatives here. Following the lead of Jewish organizations like the AJC and the ADL and their avid support of America's anti-Communist crusade, many American Jews went to work just as avidly for the CIA as their parents and grandparents had worked for the CHEKA.

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National Review could grow out of and absorb *The Freeman* because that magazine had already been absorbed by “conservative Jewish activists”⁷ like Frank Meyer, Frank Chodorov, Morrie Raskin, and Willi Schlamm. In this regard, young Yale graduates Buckley and L. Brent Bozell, his brother-in-law to be, were both junior partners and *goyische* front men in the venture. Friedman calls Willi Schlamm one of “the forgotten Jewish godfathers”⁸ of *NR*. Schlamm worked at *Time*, but hearing that Buckley had access to funding, suggested that he bring out an opinion magazine. With a promise of \$100,000 from Buckley’s father, Schlamm co-wrote the business plan that drew in other investors. Buckley later described Schlamm, who possessed “all the patronizing charm of the Viennese cafe intellectual along with the cultural solemnity of the Jew brought up under German culture,” as one of “his two closest partners” in founding *NR*.⁹ The other was Sidney Hook’s protégé James Burnham, also a CIA agent. Friedman notes “Although *National Review* has often been characterized as militantly Catholic and Irish-Catholic, five Jews served on the original editorial board including Meyer and Schlamm.”¹⁰ “Buckley’s circle of Jews”¹¹ included Frank Chodorov, who appointed Buckley president of the Intercollegiate Society of Individualists (later changed to the Intercollegiate Studies Institute) only to remove him because it was “Easier to raise money if a Jew is president.”¹² ISI would produce neoconservative activists like Edwin J. Feulner, Jr., later president of the Heritage Foundation, and Irving Kristol’s son, William, who would become Vice President Quayle’s chief of staff and editor of the neocon flagship *The Weekly Standard*.

Another of “Buckley’s circle of Jews” was Frank Meyer, whose fusionism was the philosophical underpinning for *National Review*. Meyer was a student of Louis Wirth at the University of Chicago. Like Wirth, he was a Stalinist who had second thoughts. The result was “fusionism,” an eclectic ideology that sought to combine the best (or least incompatible) elements of the conservative movement. As senior editor at *National Review*, Meyer tried to combine the libertarianism of the Randians and the Austrian school with the traditionalism of Russell Kirk in his column “Principles and Heresies.” The only thing that kept this radically incoherent mixture together was anti-Communism, and, when Communism fell apart in 1989, conservatism fell apart too.

What conservatism lacked in philosophical coherence, it made up for in organizing techniques its “founding Jewish fathers”¹³ remembered from their days in the Communist Party or in Zionist terrorist organizations. The most influential organizer in Buckley’s “circle of Jews” was Marvin Liebman, a former communist who came to conservatism *via* Zionism, in particular *via* the terrorist organization Irgun Zvai Leumi. In 1946, Liebman was captured smuggling Jews into Palestine and held in a British detention camp on Cyprus for 15 days. When the Korean War killed his enthusiasm for Communism, Liebman discovered conservatism. Liebman created a public relations firm that fronted for anti-Communist crusades, and it was in this capacity that he became the moving force behind the

publishing of *National Review*. It was Liebman who mobilized the young Republicans who were disillusioned in the aftermath of Nixon's defeat in 1960 into Young Americans for Freedom, and it was Liebman, with the help of YAF, who mobilized New York for Barry Goldwater in 1964. It was Liebman who invited those activists to his farm in Sharon, Connecticut, for a meeting that issued the Sharon Statement, which was more influential than the more well-known Port Huron Statement of the SDS. Liebman's Sharon Statement was a philosophically incoherent blend of traditionalism and libertarianism, held together by anticommunism and political organizing. "Liebman," according to Friedman, "was the key figure in the creation of what one historian has called 'the most important organizational initiative undertaken by conservatives in the last 30 years.'"⁴ Buckley, often credited with founding YAF, credited Liebman, saying, "my midwifery ... was purely ceremonial."⁵

Much of what is attributed to William F. Buckley was the work of Jewish thinkers and financiers who, working behind the scenes, created a foil to the socialism that held the allegiance of the majority of American Jews. Buckley was the *goyische* front man for Trotskyite conservatism in the same way Gus Hall was the *goyische* front man for American Communism. Hall reportedly was chosen to head the Communist Party in America because he was the only member who didn't have a Brooklyn accent. Buckley's role, however, was more specific and more related to his Catholic identity. Buckley was the ideological enforcer who would pronounce the political *cherem* on competing conservative sects and expel them from the synagogue. He was also the model for the Catholics he was to control by transforming them from recalcitrant ethnics into docile movement conservatives. "Buckley's most important contribution to the conservative movement," Friedman says, was "his purge of its most extreme and bigoted elements. 'Conservatism,' he wrote, 'must be wiped of the parasitic cant that defaces it.'"⁶ Never a deep thinker, Buckley relied on Jews for the heavy lifting, whether getting him subscribers (Liebman) or coming up with a conservative philosophy (Meyer). Buckley's job was to serve as a model for the Catholic students from Villanova and Fordham who flocked to the YAF. His other job was to destroy any conservative movement not toeing the line of the internationalist establishment. All forms of "isolationism" were anathema. It also meant an all out attack on anything "anti-Semitic."

In October 1965, *National Review* attacked the John Birch Society, using Barry Goldwater and Frank Meyer to claim "the Birch's Society's 'psychosis of conspiracy' threatened American interests."⁷ The attack, according to Friedman, "proved to be a critical moment in the development of a more responsible conservative movement."⁸ Shortly after dispatching the Birchers, Buckley received his own TV show, *Firing Line*, which he used to attack George Wallace, then a significant threat to the two-party monopoly. Buckley also attacked Ayn Rand and Objectivism, which Whittaker Chambers portrayed as a competing sect that was

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the mirror image of Soviet Communism. Chambers, in a *NR* piece, “Big Sister Is Watching You,” likened “Randian man” to “Marxian man,”—each was the center of a godless world.¹⁹ “From almost any page of *Atlas Shrugged*, a voice can be heard commanding: ‘To a gas chamber—go!’”²⁰ Rand fired back, denouncing *NR* as “the worst and most dangerous magazine in America.”²¹ In 2003 Alan Greenspan, a Randian, was still critical of Buckley. “Someone has finally defined the rational morality underlying capitalism,” the economic savant wrote, “and you treat it in such a vulgar manner.”²²

Some of the Jews associated with Buckley at *National Review* eventually converted to Catholicism. Friedman claims that all of the Jews associated with *NR* were philo-Catholic without stating what was equally obvious, namely, that Buckley undermined the Catholic positions on of the crucial issues of the age, from contraception to economics, under the motto “Mater si Magistra no!” He was also the agent of choice when it came to blacklisting and/or publicly denouncing Catholics who dared to stray from the conservative reservation.

National Review’s purpose was to purge “bad” conservatives by running the conservative blacklist. The first to go were isolationists and anyone with residual sympathies for the America First movement, including followers of Father Coughlin. Then the John Birch Society was purged. Then the Ayn Rand cult. Then Joe Sobran and Pat Buchanan after Buckley denounced them as anti-Semites. Most recently, David Frum excommunicated paleoconservatives as traitors during the run-up to the war in Iraq. Paleocon columnist Sam Francis was purged as a columnist at the *Washington Times* largely because of Buckley’s efforts. Before his death, Francis claimed Buckley was responding to a memo from the ADL.

Before long it became clear that conservatism became whatever certain Jews defined as conservatism, and any conservative who disagreed was expelled from the synagogue of organizations like the Philadelphia Society by being labeled an anti-Semite. Russell Kirk, founder of the conservative movement, experienced Midge Decter’s ire when he bemoaned Jewish influence in the movement. Even the philo-Catholic Jews at *National Review* were unable to get beyond the rhetoric of Messianic, revolutionary politics, and unable to tolerate anyone who disagreed with their essentially Talmudic understanding of conservatism. After Richard Nixon’s presidential nomination, Frank Meyer lectured a group of students on the difference between real and false conservatism. Real conservatism was Jewish. Real conservatism was Talmudic. Real conservatism was revolutionary. Or, as Friedman puts it:

Meyer declared, in a manner Jewish Neoconservatives would adopt later, “a revolutionary force” had shattered “the unity and balance of civilization.” Conservatism should not be limited to an uncomplicated reverence for the past, which is the essence of natural conservatism. The conscious conservative, he proclaimed, was required to become, in a nonpejorative sense, an ideologue, with a clear understanding of how principles and institutions and men affect each other to form a culture and a society.²³

1955: Ramblin' Jack Elliot heads for England

In 1955, Ramblin' Jack left for England, which was going through the Skiffle Craze, and became a sensation overnight. Wizz Jones remembers him, strutting around Piccadilly Circus in his cowboy outfit. "He was larger than life. With his cowboy boots and hat, he would stop traffic. But one day we realized that he really wasn't what he claimed to be. He was Elliott Adnopoz. And one day his mother and father came to the gig. That's amazing."²⁴ Instead of being disillusioned, Jones was filled with admiration for Adnopoz posturing as a cowboy, because it proved to a generation of Englishmen, including Mick Jagger, Keith Richards, Donovan, John Lennon, and Rod Stewart, "You can choose to be whatever you want to be. You can turn your back on your roots. You don't have to be what your parents wanted you to be."²⁵

The generation born to the Communist New York Jews during the 1930s and '40s came to be known as "red diaper babies." Their parents didn't want them to grow up to be cowboys. They wanted them to grow up to be decent upstanding Jewish Communists like Julius and Ethel Rosenberg, and to insure that this would happen, the Communists and their fellow travelers created a group of summer camps in the Catskills where they would be sheltered from the red-baiting of the Irish Catholics who taught them in New York's public school system. These summer camps were the laboratory in which the new personal lifestyle was created. In the late 1940s, Ron Radosh attended Camp Woodland for Children, "one of the myriad alternative institutions founded by the Communist Party in its effort to construct an alternative to America."²⁶ Woodland was technically independent although, "it drew its staff from the Communist world."²⁷

The most radical of all of the Catskill red-diaper baby camps was Camp Wo-Chi-Ca, a name derived from the first syllables of the words, Workers' Children's Camp. Campers recited a pledge "to combat the influence of jokes, comic books, newspapers, radio programs that make fun of any people."²⁸ As the anti-comic book pledge makes clear, the Jewish communists of the 1940s seemingly had more in common with the Legion of Decency than with, say, the Fugs, a Reichian sex-pol rock band formed in the '60s by Tuli Kupferberg, which is to say, by their own children. Camp Kinderland was more Jewish in its orientation; it tried to hand on "to the children of Eastern European Jewish immigrants the legacy of the secular Jewish radical culture developed in the Old Country."²⁹ Camp Kinderland featured an appearance by the widow of the Yiddish writer Sholom Aleichem, "whose portraits of *shtetl* life in Poland became the basis for the musical hit *Fiddler on the Roof*," as well as "modern dance classes led by Martha Graham protégé Edith Segal, a hard-core Communist who tried to blend modern dance with Marxism."³⁰ Soviet holidays were Jewish holidays for the Jewish communists who lived in this milieu. Radosh recounts a joke: "What Jewish holidays do you celebrate?" The answer: "Paul Robeson's birthday and May Day."³¹

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When Radosh joined the Communist Party, “the reasons had little to do with politics and a great deal to do with the need to find an identity.”³² He could just as easily have said that Communism was part of his ethnic identity as a New York Jew. Communism was a way of being a Jew. The Labor Youth League offered “the camaraderie of a tight-knit group of ready-made friends along with a sense of moral superiority” because it was ethnically homogeneous, something he takes up at another point in the same narrative when he says, “most of the members of ... the Upper West Side LYL, were all Jewish.”³³ A salient aspect of the Communist organization was “a purely cultural *Yiddishkeit* that emphasized Yiddish literature and theater, the folk writing of Sholom Aleichem, the parables of freedom that abounded throughout Jewish culture, and most important a complete rejection of anything to do with religion.”³⁴

More important than Jewish religion were Jewish morals, which were in flux during Radosh’s teen years. The LYL, says Radosh, “offered the possibility of what every teenage boy seeks: a girlfriend. God bless the Communist movement for giving me my very first sexual experiences from among a group of ‘liberated’ girls whom I found time to romance.”³⁵ Radosh makes light of his generation’s sexual experiences, but they would have far-reaching consequences for the Left. The subverters were unwittingly subverted by their own penchant for subversion. At the Upper West Side Chapter of the LYL, Radosh met David Horowitz, who would become his lifelong friend, introducing him late in life to the Jewish subversion known as neoconservatism.

Freed from the constraints imposed on them by the then largely anti-Communist public schools, counsellors at Camp Woodland could promote “progressive education,” which, Radosh says, “meant the creation of a new personality to fit the new kind of culture which we saw developing in America.”³⁶ At Camp Woodland the Jews learned they were in America but not of it. The counselors were “to liberate children not from their parents but from America;”³⁷ because if the camp liberated campers from their parents, they would have no longer been communists. The Jews sent their children to Camp Woodland to internalize what the camp director called the “new emerging culture of democracy,” which meant “the ethos of the Popular Front, the Communist Party’s attempt to domesticate itself after the disastrous, revolutionary Third Period, when it had demanded a break with liberals and social democrats.”³⁸ Camp Woodland was creating “the new socialist man,” a “new democratic personality,” that was “molded to fit the socialist paradise to come.”³⁹

Since its educational philosophy was based on the Popular Front, folk music played a major role at Camp Woodland. There Radosh met Pete Seeger, who also had lasting effect on his life, determining what instrument he played and the politics that went along with it. According to Radosh,

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The highlight of many Sunday meetings was to have Seeger gather before the camp at the outdoor amphitheater, where he first sang what much later would become hits for the Weavers, including his version of Leadbelly's "Goodnight, Irene" and "Kisses Sweeter Than Wine." The camaraderie one felt in sitting with friends and singing the beautiful words and melodies produced a belief that all would be good in the world and that the lovely music we were creating would help us build that better world.⁴⁰

Largely because of the Catskill commie summer camps, folk music became the revolutionary *lingua franca* for a generation of Jewish revolutionaries:

I am convinced that much of the radicalism that Woodlanders would carry with them in later years came from the illusions they developed as a result of the weekly sing-alongs with Seeger. Songs are weapons, he often said. And during the years of the commercial top 40 "Hit Parade," before rock and roll, songs were helping us to build an alternative culture mirroring the alternative politics that Seeger was trying to create during the 1948 presidential campaign, when he accompanied Henry A. Wallace throughout the country and sang wherever Wallace appeared for his new Progressive Party.⁴¹

Seeger also educated a generation of predominantly Jewish five-string banjo pickers like John Cohen, of the New Lost City Ramblers and Eric Weissberg, whose "Dueling Banjos" became a hit from the movie *Deliverance*.

Summer 1959

Alice and Ron Radosh got married in summer of 1959. Before heading off to one more Left-wing, Jewish, folk music enclave at the University of Iowa, they spent an extended honeymoon at Wingdale on the Lake. It was not a good omen for their marriage.

Arriving in Iowa, the Radoshes found a ready-made community, namely, "the bohemian and political fringe" at "the university's first off-campus, Greenwich Village-style coffee shop." There Radosh met poet Bob Mezey, "a master guitar picker and folk singer" and Sol Stern, later editor at the '60s icon, *Ramparts*.⁴² Stern, Radosh says, "was another New York Jew who had attended the City College of New York and had been active in its left-wing milieu."⁴³ By now, the Jewish left-wing milieu had outposts in almost every university town in the country, a network that promoted folk music, proletarian-chic clothing, sexual liberation, and radical politics *ad libidem*. Radosh could differ with Stern, who "ridiculed my orthodoxy," but they shared the same "basic socialist assumptions."⁴⁴ Even that misstates the case. They shared cultural and ethnic assumptions that would make the revolution of the '60s as inevitable as it made the politics of their fathers irrelevant. Radosh and Stern were revolutionary Jews, and they had a nationwide network of folk music coffee houses from which to promote revolution. The other details were irrelevant. More importantly, the music at those coffeehouses would soon be promoted by the mainstream media, magnifying the revolutionary effect, bringing revolution to the children of the *goyim*, who thought they were listening to an authentic alternative to Nelson Riddle arrangements of Frank Sinatra.

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The situation in Philadelphia was no different from that in Madison, Wisconsin or Ames, Iowa. The Philadelphia folksong society was formed in 1957 by a group who mirrored the Philadelphia ADA, i.e., Left-wing Jews and WASPs united to keep the city from falling into the hands of Catholic ethnics. The Jews ran the folk music clubs, the Gilded Cage, run by Ed and Esther Halpern, and The Second Fret, run by Manny “Money” Rubin, and the premier radio show in town, hosted by Gene Shay, whose real name was Ivan Shaner. They quickly took over the movement and redefined it to suit their tastes as a vehicle for cultural revolution.

Shaner was born into a Russian Jewish family in the Nicetown section of Philadelphia, where his father owned a women’s lingerie store. Shaner was drawn to Jazz after World War II, but then he met Ken Goldstein, who in 1959 became professor of anthropology at the University of Pennsylvania. Goldstein had the most impressive folk record collection in town and exerted enormous influence. Goldstein was instrumental in creating the Philadelphia Folk Festival in 1962. He also arranged recording contracts, and from his position at the University of Pennsylvania he had a major say over how things ethnic got defined in Philadelphia. “Ken,” according to one folk devotee, “put Philadelphia on the map as a folk city.”³⁵ Goldstein determined “one doesn’t find traditional musicians in Philadelphia,”³⁶ so he imported acts from the network of clubs across the country but largely from New York. Ironically, Philadelphia, because of its traditionalism, was a bastion of traditional Jewish music. Klezmer didn’t mutate in Philadelphia as it had in New York, but in the late ‘50s Klezmer didn’t count as “traditional,” which, paradoxically, had become a synonym for revolutionary.

When he met Ken Goldstein, Ivan Shaner switched from promoting Jazz to promoting folk. He changed his name too. “In those days,” Shaner explained later, “ethnic names had to be changed.”³⁷ Since Shaner “found myself getting into Anglo-American folk music, Scottish ballads, etc.,”³⁸ he adopted the Scotch-Irish sounding Shay, which also referred cryptically to the first syllable of Shaner. “I ... found I liked traditions,”³⁹ explained Shay ironically.

Through Goldstein, Shaner met Tossi Aaron and ended up managing her career. Her albums *Jewish Folk Songs for the Second Generation* and *Tossi Sings American Folk Songs and Ballads*, evince, we are told, “an original Philadelphia folk sound.”⁴⁰ It was Ivan Shaner who brought Bob Dylan to Philadelphia for his first performance there. While in town, Dylan and his girlfriend stayed at Tossi Aaron’s house.

1961: Bob Dylan arrives in New York

After Bob Dylan signed his first contract with Columbia Records, someone from the publicity department, whom Dylan identifies as Bill, “dressed Ivy League like he could have come out of Yale”⁴¹ interviewed Dylan for material to promote the album. To get Dylan “to cough up some facts,” Bill asked Dylan about his family, “where they were,” etc., only to find that the 19-year-old folksinger had “no idea,” telling Bill that they were “long gone.”⁴²

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This was untrue. Mr. and Mrs. Zimmerman, Bob's parents, were alive and well in Hibbing, Minnesota. He had spoken with them recently on the phone. Dylan said he had just arrived in New York City via boxcar, which was also not true. He had driven there with students from Minneapolis, where he had been a student and part of the folk scene. The reference to the boxcar set up the best question:

"What kind of music do you play?" Bill asked, and without batting an eye, Dylan responded "Folk music."⁵³

When Bob Dylan uttered the term, folk music was another word for Jewish cosmopolitanism or deracination. Bob Dylan, according to Bob Spitz, one of his many biographers, "was haunted by his lack of roots."⁵⁴ Dylan "claimed little connection to an ancestral bloodline"⁵⁵ and changed his name, settling on the first name of a Welsh poet who died of alcohol poisoning. Dylan says the one thing he "didn't have too much of" was "a concrete identity."⁵⁶ So he made one up from snatches of folk songs: "'I'm a rambler—I'm a gambler. I'm a long way from home.' That pretty much summed it up"⁵⁷ is how Dylan described his "concrete identity" or lack thereof in his autobiography. Dylan would claim he was an orphan, and he would deny being Jewish. (At another point, he accused the disapproving mother of a girlfriend of being an "anti-Semite" because she didn't view him as the ideal son-in-law.) There was, of course, a certain amount of irony in this because by the time he arrived in New York City in January of 1961, folk music had become pretty much a Jewish enterprise, certainly in New York City. Bob Dylan was a genius at creating and projecting an image. He was also the quintessential Jewish folksinger, but that image involved a certain amount of crypsis, lest the idea become a source of mirth rather than mystery. Myth was Dylan's only reality.

Fabrication of image, mythic or not, was in some sense a necessity because Dylan was a third-generation Jew, i.e., a Jew on whom the triple melting pot had done its work. Bob's grandparents came from Odessa, but his grandmother, his only surviving link to that past, was living in Duluth, a predominantly Polish patchwork of ethnic neighborhoods typical of cities across the northern tier of the United States. Bob Dylan's ethnic identity was now dependent on religion not country of origin, and since he had no religion to speak of, he had to create an identity out of the materials at hand. That meant music because he aspired to be a musician, and, in particular, it meant constructing an identity out of snatches from the folk songs of the '60s. Bob offhandedly indicates his musical heritage was Polish, most certainly not Appalachian Scotch-Irish, whose deracinated derivative passed as folk music when he arrived in New York. "Polka dances," Dylan says, "always got my blood pumping. That was the first type of loud, live music I'd ever heard. On Saturday nights the taverns were filled with polka bands."⁵⁸

Dylan would say this after he was famous. It was not hip to be pro-polka in New York City in 1961, especially among those Dylan wanted to impress. Israel Young ran the Folklore Center, "the citadel of Americana [sic] folk music."⁵⁹ Young, "an old-line folk enthusiast," was "very sardonic and wore heavy horn-

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rimmed glasses, spoke in a thick Brooklyn dialect.⁶⁰ His Center was “a crossroads junction for all the folk activity you could name and you might at any time see real hard-line folksingers in there.”⁶¹ Bob Dylan wanted to become a “real hard-line” folksinger, like the lapsed Catholic from Brooklyn, Dave Van Ronk, who showed up at the Folklore Center during Dylan’s conversation with Izzy Young.

Dylan would not be satisfied being a second-rate Dave Van Ronk. He wanted to become a second-rate Elvis Presley; or better, he wanted to become the Elvis Presley of folksingers. To do that, he had to impress Izzy Young, and to do that he had to keep his mouth shut about the Polka joints in Duluth and Hibbing. Dylan wasn’t going to become as famous as Elvis by playing polkas. After Dylan scandalized the folk world in 1965 by playing amplified instruments at the Newport Folk Festival, Young, the folk music maven, said in *Sing Out!*: “Next year he’ll be writing rhythm & blues songs when they get high on the charts; the following year, the Polish polka will make it, and then he’ll write them too.”⁶² By 2004, Dylan was so hip he was beyond hip; he could even say he liked polkas. It was clear that he could not say this in 1961, not if he wanted to make it in New York City.

But that doesn’t mean ethnic connections weren’t helpful. Bob Dylan told his first New York girlfriend, Suze Rotolo, that he was an orphan who “had run away from his foster parents in Fargo, North Dakota.”⁶³ It might have been a good line for picking up chicks, but he had something more sophisticated for Young, as he “thumbed through a lot of his antediluvian folk scrolls”⁶⁴ at the Folklore Center. When “Izzy ... asked me about my family,” Dylan talked about his grandmother from Odessa: “I told him about my grandma on my mom’s side who lived with us.”⁶⁵ It was easy to string along a dumb guy like Bill from Yale, but Jewish identity had its perks when played right. Dylan’s identity had to appeal to those who controlled the media and the folk-song establishment. This meant coming up with something Jewish, but cryptically so. Dylan was the consummate artist of identity. Dylan was in the “long tradition in show business that permits a performer to adopt an ethnic identity not necessarily his own.”⁶⁶ As Al Jolson put on black face, so Bob Dylan put on white face, literally, during his days with the Rolling Thunder Revue. Figuratively, the scion of Odessa Jews put on both black face and white face in his search for a compelling, marketable identity. First, black face, as, according to Spitz, “he embodied Little Richard’s black gospel performance,”⁶⁷ and then “white face,” as he imitated Okie Woody Guthrie. It soon became impossible to distinguish the mask from the face behind it.

The most obvious identity for Bob Dylan in the early ’60s, the singing Jewish cowboy, had already become a standing joke that got Lenny Bruce lots of laughs. Dylan had to come up with something more subtle without disguising himself so thoroughly that he would lose the benefit of knowing Izzy Young and Irwin Silber and all of the other singing Jewish cowboys. So Bob Dylan went to work assembling an identity from the sources available. There was, of course, Woody Guthrie but there was also, at least according to the autobiography, Bertold Brecht, Alber-

tus Magnus (who “seemed like a guy who couldn’t sleep, writing this stuff late at night, clothes stuck to his clammy body”)⁶⁸, Sophocles, who wrote the Oedipus trilogy, but who, according to Dylan, was the author of a “book on the nature and function of the gods” which also explained “why there were only two sexes,” and, of course, Thucydides.⁶⁹ How could we leave out Thucydides? Albertus Magnus, Dylan the polymath tells us, “was a lightweight compared to Thucydides.”⁷⁰

Dylan never explains the link binding Albertus Magnus and Thucydides, except that translations of their books sat next to each other on some bookshelf in some apartment in Greenwich Village. However, when Dylan expounds on the influence of other seminal figures, a pattern emerges. “Picasso,” he says, “had fractured the art world and cracked it wide open. *He was a revolutionary*. I wanted to be like that.”⁷¹ Dylan projected as much into this disparate group of thinkers as he drew from them. He drew from them what he thought would play well with Izzy Young. That meant, in short, a penchant for revolution.

Dylan says he spent long hours hanging out with Liam Clancy of the Clancy brothers at the White Horse Tavern on Hudson Street (Jack Kerouac’s hangout ten years earlier), which by the ‘60s had become “mainly an Irish bar frequented mostly by guys from the old country.”⁷² Bob was thus exposed to another form of ethnic music as genuine as the polkas. Dylan says “All through the night,” he and the Clancys and their Irish buddies “would sing drinking songs, country ballads, and rousing rebel songs that would lift the roof.”⁷³ Ever the chameleon, Dylan “was beginning to think I might want to change over,” i.e., become Irish, but he restrained himself because “The Irish landscape wasn’t too much like the American landscape.”⁷⁴ Before he could appropriate ethnic Irish music, he would “have to find some cuneiform tablets, some archaic grail to lighten [sic] the way.”⁷⁵ Dylan discovered in the Irish music at the White Horse what he had already discovered in Picasso, namely, revolution. “The rebellion songs,” Dylan says, “were a really serious thing. The language was flashy and provocative—a lot of action in the words, all sung with great gusto.... They weren’t protest songs, though, they were rebel ballads ... even in a simply melodic wooing ballad there’d be rebellion waiting around the corner. You couldn’t escape it.... Rebellion spoke to me louder. The rebel was alive and well, romantic and honorable.”⁷⁶

Like Captain Ahab who stared at the coin he nailed to the mast and saw in it only himself, Bob Dylan sailed to New York, and everywhere he looked he saw the revolutionary Jew staring back at him. Dylan was the ‘60s version of Jay Gatsby, another Jew who reinvented himself according to American myths and expectations. If you take America and place the Clancy Brothers on top of it, and place Woody Guthrie on top of that, and place Picasso over him, what you come up with is revolution. The only persona—what Dylan calls the “Archaic Grail”—that could unite these disparate personae was the revolutionary Jew. Suddenly the singing Jewish cowboy had become plausible in a way Lenny Bruce could not understand. Bob Dylan took the popular front persona Woody Guthrie had created and up-

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dated it to meet the exigencies of college students plunging toward the sexual revolution. But the persona of the revolutionary folksinger didn't begin with Woody Guthrie. It began with Joe Hill, the Swedish immigrant who fought in Mexico and later wrote songs for the Wobblies. "Joe," Dylan says, "wrote the song 'Pie in the Sky' and was the forerunner of Woody Guthrie. That was all I needed to know."⁷⁵

New York 1961

As we have seen, when Bob Dylan arrived in New York City in 1961, he found a world as avid to publish his fantasies as he was to spin them. *New York Times* folk music critic Robert Shelton was Dylan's most avid acolyte. Spitz says, "Shelton played the indulgent straight man as Bob shoveled it on thick."⁷⁶ Dylan recounted the "I'm a rambler; I'm a gambler; I'm a long way from home" line with every clichéd variation imaginable. Shelton dutifully regurgitated what he heard to credulous *Times* readers. Shelton was to Dylan what the Bosnian Franciscans were to the seers of Medjugorje. He was the authority that gave an air of plausibility to the secular equivalent of the phony apparition—the urban Jew as the avatar of the '30s Okie. The important thing was not what Dylan said but that someone with the credibility of the secular clergy believed it. Once the secular clergy accepted his myth, his myth became a reality. That happened on September 28, 1961 when Shelton's article appeared in *The New York Times*. According to Spitz, Dylan read and "reread the words in a state of shock."⁷⁷ The first article ever written about him appeared in no less august a forum than the *New York Times* "and it was a goddamn rave."⁷⁸

A day later, Dylan went to the Columbia recording studios to play harmonica for Carolyn Hester, knowing producer John Hammond would be there to offer him a recording contract on the strength of Shelton's review. Hammond "liked what he saw—the whole Dylan package, the angry young folksinger. It hit the right chord."⁷⁹ Dylan got the contract.

Dylan knew who were the players in the folk music scene and how to appeal to them. There was something artful about his deceptions and something methodically calculating about them too. Within weeks, Dylan was sleeping with a 17-year-old Italian girl, Suze Rotolo. He was also sleeping on the couch at her sister's apartment, and her sister, Carla Rotolo, was secretary to Alan Lomax.

1961: Rambling Jack Elliott returns

In 1961, Ramblin' Jack Elliott returned to America after a six-year sojourn in England and Europe. The folk music movement was a cultural craze "sweeping the nation." Elliott's timing was exquisite. A new generation born after the war and bred in prosperity was looking for a leader on whom they could shower money and adulation. Elliott, 15 years their senior, looked the logical candidate. "It was like the Messiah coming down from heaven,"⁸⁰ said Izzy Young, broker of folk music and messianic politics, describing Elliott's return to Greenwich Village.

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When Ramblin' Jack traveled to New Jersey to visit Woody in the hospital, he found considerable competition for Woody's mantle as the uncontested leader of the folk music movement. While attending the gathering that the Gleasons arranged every Sunday so Woody's army of fans could serenade him, Elliott met Bob Dylan. Dylan ingratiated himself with the returned idol. He told Elliott he had all of Jack's records. He then began to hang around with Elliott as obsequiously as Elliott ten years before had hung around with Guthrie. Dylan couldn't move in with Elliott's family because Elliott didn't have one. So he moved in next door to him at the Earle Hotel. When Dylan played his first gig at Gerde's Folk City, he was billed as "The Son of Jack Elliott,"⁸¹ which wasn't particularly flattering to Dylan or to Elliott either. When Dylan's career took off and Elliott's stalled, Elliott bore his young imitator no ill will because he was simply following in Elliott's footsteps. Sounding like Woody Guthrie had become a Jewish tradition by 1962.

What distinguished the two men was not their musical styles as much as their attitudes toward their careers. Elliott seems to have taken to heart the essential message of deracinated folk music—"I'm a rambler, I'm a gambler, I'm a long way from home" by living that life himself. Elliott had rambled all over Europe and lost his first wife when she put down roots in a Kibbutz in Israel. Ramblin' Jack just kept on rambling, which meant he didn't stay put even when he got back to Greenwich Village, which was not a smart career move at the time. He stayed only long enough to be greeted like a god at a series of sold out concerts. He was anointed by the secular clergy, praised by *Newsweek* as "authentic." He was anointed by the high priest of the folk movement, Robert Shelton, who claimed this son of a Jewish doctor from Brooklyn had "a remarkable ear for the speech and sounds of the American plains," and that he had "thoroughly mastered the idiom of genuine American folk music."⁸² "Mr. Elliott," Shelton concluded, "doesn't know where the road of the future will take him. Some observers think that with stern direction he could channel his drifting and parlay his colorful demeanor and rich musical talents into a stage personality of great popular appeal."⁸³ "Stern direction," however, was the last thing on Ramblin' Jack's mind.

Unlike Ramblin' Jack, Bob Dylan was smart enough not to believe his own lyrics or take the persona he was cultivating for public consumption too seriously. Dylan's obsession with persona and image made him inscrutable, which further-enhanced his image. "I never knew when he was playing a role or being himself," said folk singer Mark Spoelstra.⁸⁴ Dylan read the lifestyle needs of his audience and tailored his music to them. The folk music of the popular front did not fit the lifestyle of the babyboomers. When Henry Ford died in 1947, his grandson broke with the family tradition of hiring goons to beat up union organizers. With the autoworkers as a model, the nation enjoyed cooperation between labor and management, which brought unparalleled prosperity. The workers' children raised during the Dylan era would have a hard time relating to the "Ballad Of Joe Hill" and "Solidarity Forever." They needed new music or at least new lyrics to address

the big issues of the day, and, as Ron Radosh indicated, the avant garde of the cultural proletariat had decided to get involved in sexual liberation.

In September 1961, Rod Radosh and his wife returned to Madison, where he hoped to earn a Ph.D. in history under William Appleton Williams, whom he describes as “an authentic American radical,”⁸⁵ i.e., not Jewish. Soon, a “very thin ... young kid ... with traces of baby fat on him” showed up looking for a place to stay.⁸⁶ The young kid, Bob Dylan, got Radosh’s name and address from Carl Granich, “a friend and awesome guitar picker from the young Communist circle in New York City.”⁸⁷ Dylan and Radosh shared a desire to subvert what they saw as the inhuman institutions of an incipiently “fascist” America. Dylan did not stay with Radosh—he was sent down the road to the apartment of Danny Kalb, who later formed the late ’60s variation on the Jewish folksinger, the Jewish blues band.

Where Bob Dylan spent the night was irrelevant. In Madison, he lived in the Wisconsin equivalent of Jewish Bohemia. He fit in by playing the guitar at the regular impromptu Hootenanny sessions at “a small new cafe on State Street ... modeled on Greenwich Village hangouts.”⁸⁸ Dylan wasn’t yet a star. Indeed, he took a back seat to Radosh, who performed an agit prop ballad by Irwin Silber, “Talkin’ Un-American Blues,” which attacked the House Un-American Activities Committee in the style of Woody Guthrie. The song delighted Dylan, who added it to his repertoire. Dylan then sang a few Guthrie songs, including “New York Town,” which must have resonated with Radosh, the New Yorker in exile. Radosh says Dylan was actually too ready to pick up his guitar. At one party, he was told “Bob, would you put that damn guitar away already? Nobody wants to hear you anymore!”⁸⁹ Dylan meekly put his guitar away and left Madison for New York.

Dylan claimed he was a rambler and a gambler and a long way from home, but only when it fostered his career. Radosh was understandably skeptical when Dylan told him “with a tone of complete assurance,” that he was “going to be as big a star as Elvis Presley.”⁹⁰ Dylan insisted, “No, you’ll see. I’ll play the same and even bigger arenas. I know it.”⁹¹ “Destiny,” Dylan said of his life in 1961, “was about to manifest itself.”⁹² It “was looking right at me and nobody else.”⁹³ Often, as in the 60 *Minutes* interview following the release of the first volume of his autobiography, Dylan spoke as if he had been singled out by the “powers of this world”⁹⁴ to fulfill some cosmic design.

The *Zeitgeist* needed someone bright enough to put two and two together, or at the very least, to write new lyrics to the old melodies. The sexual revolutionaries would soon run into the same problem that their parents encountered. “Wild-wood Flower” still wasn’t a revolutionary melody. And it was even less appropriate for sexual revolution than it had been for the popular front. To update the music of the popular front, Bob Dylan had to tap into the cultural aquifer that produced the tourists that inundated the Village every weekend. The Kingston Trio was popular but culturally irrelevant. Pete Seeger had been relevant, but the Popular Front was long dead and gone. Because he was a Jew working in the Jewish folk music subset

of the Jewish popular music industry, Dylan could count on a sympathetic hearing when he articulated his deepest feelings of rebellion or revolution. "Nothing seemed to delight Bob more than undermining the power of an authority figure," one biographer says.⁹⁵ In this regard, Dylan was only doing what other Jews had done before him—Marx and Freud and Reich—and what they were going to do with more gusto as he redefined folk music in places like Manny Roth's (uncle of rocker David Lee Roth) club The Wha? as the vehicle for the cultural revolution, with a little help from his friends.

Dylan's biggest friend in this regard was a self-described "Jewish businessman"⁹⁶ from Chicago by the name of Albert Grossman. Grossman, according to Spitz, was "neither a gentleman nor political," but rather a "Jewish businessman," who was "a cagey operator who lived by the Teutonic [sic] theory that those who struck first and fastest usually eat best."⁹⁷ Grossman claimed to have graduated from the University of Chicago, which was not true, and to have walked away from a career in Chicago city government, which was also not true. He did, however, manage a folk club there and was astute enough to understand that the future of that musical movement lay in Greenwich Village, where he arrived shortly after Ramblin' Jack Elliott and Bob Dylan. Dave Van Ronk, approached early on by Grossman, called him "an astute but very cruel man—extraordinarily cruel in a very cold and calculated way," who went out of his way to corrupt the performers he represented.⁹⁸ Grossman played "a kind of Mephistophelian role"⁹⁹ with young village folksingers. He guaranteed them stardom "in return for their integrity."¹⁰⁰

Grossman approached Van Ronk to see if he were interested in becoming part of a folk supergroup trio which he planned to manage. Grossman saw a large gap between commercially successful but insipid groups like The Kingston Trio and the "authentic" but commercially unappealing imitators of Woody Guthrie. Grossman's solution was a trio, Peter, Paul, and Mary. PP&M combined the talents of a stand-up comic, Noel Stookey (who changed his name to the vaguely religious sounding Paul), a singer, Peter Yarrow, and Mary Travers, the sexually liberated, platinum blonde bombshell from the Elisabeth Irwin School. Van Ronk was Grossman's first choice as Mary's foil, but to get into the act, Van Ronk had to "change my name to Olaf the Blues Singer ... wear a helmet with horns growing out of it, and pretend to be blind."¹⁰¹ Van Ronk had to be willing to make a fool of himself on stage because "Integrity bothered Albert," who "used to say that there was no such thing as an honest man, and it was merely a question of finding out what my price was, even if it cost him \$300,000 of his own money. That was the kind of guy Albert really was."¹⁰²

Dave Van Ronk, five years older than Dylan, was an established figure in the Village when Dylan arrived. In his autobiography, Dylan describes meeting Van Ronk under the watchful eye of Izzy Young. Dylan describes Van Ronk as singing songs "originally sung by singers who seemed to be groping for words, almost in an alien tongue."¹⁰³ Van Ronk had recorded his first album in 1959 for Folkways

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Records, a company founded by Moses Asch, and one of the critical links between the Popular Front and the folksong revival of the '60s. From a broken family in Brooklyn, Van Ronk was taught by "vicious Irish nuns"¹⁰⁴ in Queens. Originally a merchant seaman who sang songs and played the guitar, the blossoming folk music craze changed that. Odetta listened to him and suggested he "make a demo tape" and "send it to Albert Grossman."¹⁰⁵ Van Ronk hitchhiked to Chicago to present the tape and perform for Grossman, but their personalities never meshed, possibly because of ethnic differences, although the suggestion that he change his name to Olaf the Blues Singer didn't help. The persona of the urban folksinger had already been set, and it was cryptically Jewish, not Dutch/Irish Catholic. Van Ronk abandoned the religion of his youth for socialism, but abandoning his ethnic identity proved more difficult. Paradoxically, the compatibility between Grossman and Dylan lay in the shared ethnic identity they had abandoned, or, perhaps, reworked with the *Zeitgeist* in mind. Spitz says Grossman, "much like his protégé Bobby Dylan," developed a new persona by concocting "an apocryphal autobiography."¹⁰⁶ And he helped Dylan do the same thing.

Bob Gibson, a successful folksinger managed by Grossman, didn't come up with the proper image either. The *goyim* were finding it difficult to compete as cultural revolutionaries. The revolutionary Jews had an advantage, especially since music promoters shared their views. According to Gibson, Grossman gave "highest priority" to "class," which meant that "you had to ... embody Albert's elitist tendencies, which also meant taking regular instruction and criticism from him and assuming aspects of his personality."¹⁰⁷ That meant combining the "Jewish businessman" with messianic cultural politics, because, as Gibson notes, "Albert envisioned himself as a cultural messiah."¹⁰⁸ Grossman wanted to get rich off his singers, but in order to do so he first had to "create a legend,"¹⁰⁹ to elevate the enthusiasm of the folk music fans flooding into college campuses to "a level that separated his new client from every other performer, so that no comparisons could be drawn."¹¹⁰ "The cultural revolution had officially begun, and God help the folk singer who couldn't conceptualize his own myth."¹¹¹ Bob Dylan "was in a class all by himself," and Albert Grossman was "going to make damned sure that he remained there," by promoting "'the Dylan mystique,' as he referred to it."¹¹²

Bob Dylan's first album was released in March 1962, earning a glowing pseudonymous endorsement by the fawning Robert Shelton. He wrote under the name Stacy Williams because "it would have been regarded as un-ethical for a *New York Times* critics to objectively review an album that carried his byline on the back cover,"¹¹³ especially in light of payola scandals. The album consisted of covers of folk tunes popular in Greenwich Village, including a version of "House of the Rising Sun," appropriated without permission from Dave Van Ronk. His only original piece, a tribute to Woody Guthrie, lifted Woody's melody from a song written about a 1913 mining disaster that Ramblin' Jack Elliott popularized.

Dylan's original music first appeared in spring 1963 when *The Freewheelin'*

Bob Dylan album was released with a picture on its cover of him and Suze Rotolo walking down Great Jones Street together. "Don't Think Twice It's All Right" was the album's biggest hit, and, like the cover photo of the two, it involved Suze Rotolo, who had gone to Europe at the urging of her mother. Dylan was desolate; the song has a clear emotional and musical focus that disappeared from his music when Dylan later joined the sexual revolution. He would then sing indistinguishable songs about indistinguishable women. But in 1963, the revolution hadn't taken place yet. He could still focus one song on one woman.

When Dylan's third album, *The Times they are a Changin'*, was released in February 1964, the revolutionary cat was out of the bag. Even though written in the folk mode, the title song had clear revolutionary intent, tailored specifically to the generation that was then coming of age and buying lots of records in their search for a new lifestyle identity. The music was different enough (a weird G chord to an insistent strum and forthright harmonica which disguised the standard G, C, D progression) to add urgency to the lyrics, which were undeniably powerful. No more Popular Front working men, but rather a denunciation of parents! "Your sons and your daughters are beyond your command/Your old road is rapidly agin'/Come get out of the new one if you can't lend a hand/ For the times they are a changin'."

It wasn't the Fugs. It wasn't Dionysian excess, but it didn't throw cold water on the disordered passions either. It ennobled those passions by associating them with the civil rights movement, messianic politics, and a host of equally revolutionary themes. Everyone was blown away by the bard who made Jewish revolution plausible in a peculiarly American way. Dylan's next four albums established him as "the spokesman of his generation."¹⁴ To explain how Dylan revolutionized folk and popular music, Spitz mixes metaphors: "Natural selection," he writes, "had chosen Bob Dylan to be the high priest of protest singers."¹⁵ Then he calls Dylan "an enlightened prophet."¹⁶ Finally he settles on business metaphors, saying "beneath his scruffy folk exterior beat the heart of a Jewish businessman from Minnesota" who "knew the value of self-promotion," and "in an offbeat way he courted the establishment crowd when he thought that could help his career."¹⁷ In a plutocratic society, it's unnecessary to distinguish between businessmen, political messiahs, and revolutionaries; one person can be all three. Or, to put it succinctly, to succeed with your cultural revolution, you have to be all three rolled up in one. In America, it was all three rolled up in two—Bob Dylan and Albert Grossman.

Once Peter, Paul and Mary proved folk music could pull in mainstream money, recording contracts began to pour into Greenwich Village. Dave Van Ronk noticed that "all of a sudden there was money all over the place."¹⁸ From 1960 to 1965, recording company executives began:

handing out major label recording contracts like they were coming in Cracker Jack boxes. People who had been sleeping on floors and eating in cafeterias a year

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or two before, all of a sudden had enough money to buy a suit, if they wanted to.¹¹⁹

Mark Spoelstra pinpoints the change in folk music from something practiced by sincere amateurs to something controlled by the music “industry” to a specific week in 1962. He went to visit friends in Canada, and when he got back, Bob Dylan and his friends “were sitting around talking Big Bucks.... You’d have thought I’d walked in on a dinner party of wealthy industrialists.... What the hell happened while I was in Toronto? ... The object of our closely knit folk community had always been to sing and have fun. And suddenly it seemed as if everything had changed.”¹²⁰ Spitz claimed that the point “at which folk music merged with show business ... could actually be seen by the human eye.”¹²¹ The notion that folksingers and money were incompatible became “obsolete.”¹²² Bob Dylan was to become the well-paid “poet-philosopher of his generation,”¹²³ someone who could satisfy “Young middle-class Jewish intellectuals’ ... hunger for someone to put ideas into their heads.”¹²⁴

Bob Dylan’s revolutionary music arrived not a moment too soon, because the other side of the collective Jewish personality in America, the Jewish comedian, had been subverting the folk scene by making it look ridiculous. In 1962, Allan Sherman released his album *My Son the Folksinger*. Dylan was no stranger to parodies of Jewish folksingers (his “Talkin’ Hava Nagila Blues” is a case in point) but Sherman took the tradition established by Mickey Katz and his Kosher Jammers to a new level precisely when the folk bubble was threatening to burst. Jewish involvement in the resurrection of Popular Front Appalachian or Negro Music was a satirical target too big to ignore, and many scored direct hits, including Shel Silverstein in his parody, “Folk Singer’s Blues,” which talked about what to do when

And the only levee you know is the Levy who lives on the block, Yes
The only levee you know is the Levy who lives on the block¹²⁵

The disparity was too big to ignore. Young middle class Jews singing about picking cotton in Mississippi was prime comedy material. If folk music was to survive the assaults of Alan Sherman singing “Catskill ladies sing your song, doo dah doo dah,” it needed different lyrics, and a more Dionysian music to fit the mores of the new generation of Jews who went to camp not to sing folksongs around a campfire but to have sex with the Negro lifeguard.

Bob Dylan provided that music. More importantly, Dylan provided the new persona of the folksinging revolutionary that enabled others to make the music too. “What folk music needed,” according to Spitz, “were performers who were willing to invest in it something unique and intensely personal,” rather than simply recycling labor movement songs in the style of Woody Guthrie.¹²⁶ That music was “no longer vital to the younger generation.”¹²⁷ Bob Dylan was the *Zeitgeist* on a motorcycle. “By writing new folk songs, Bob had a chance to say something compelling about the current scene and comment on his own life and times.”¹²⁸

The Second Vatican Council Begins

In 1960, shortly before Bobby Dylan arrived in New York City, a French Jew by the name of Jules Isaac went to Rome to discuss what he saw as the Catholic Church's 2000-year-old "teaching of contempt" against his people. Isaac was the former inspector general of France's public schools and a historian who had written two books on Catholic attitudes toward the Jews after losing a number of family members during the war. In *Jesus et Israel* (1946) and *Genese de l'Antisemitisme* (1948), Isaac made two points that would dominate Catholic Jewish dialogue for the rest of the century. Isaac claimed 1) the Catholic Church had preached an anti-Semitism for 2000 years which 2) found its ultimate expression in the mass murder of Jews during World War II.

Father Paul De Mann from Paris and Father Gregory Baum, a Jewish convert from Canada, spread his thesis in Catholic circles. Baum called *Jesus et Israel*, "a moving account of the love which Jesus had for his people, the Jews, and of the contempt which the Christians, later, harbored for them."² In 1947 Isaac participated in a conference in Seelisberg, Switzerland, that issued a memo on "The rectification of Christian teaching concerning Israel."³

In 1949, Isaac met with Pope Pius XII. Isaac wanted the pope to write an encyclical condemning anti-Semitism, but nothing came of the meeting. It's not difficult to understand why. Despite the openly pagan ideology of National Socialism and the havoc it wrought, Isaac felt the most dangerous form of anti-Semitism was the oxymoron known as Christian anti-Semitism. Because it was theological and not racial, it perdured much longer than Hitler's racial views. Its roots went back to Christianity's fundamental texts, in particular, the Gospels of Matthew and John and the writings of Church Fathers, St. John Chrysostom, St. Ambrose, St. Augustine, and Pope St. Gregory the Great.

When Isaac arrived at the Vatican in 1960 for his second visit, the times had changed dramatically since 1949. The genial Giuseppe Roncalli had succeeded the austere Eugenio Pacelli, but the changed atmosphere was traceable to more than just a difference of personality.

Roncalli had lived through the war, but Pacelli had been nuncio to Germany during the rise of National Socialism. He had been in Munich during the First and Second Bavarian Soviet Republics. He had seen the Levine administration and their slutty hangers on when he visited the Wittelsbach Palace in 1919, and he knew the rise of Hitler in Bavaria in 1923 was predicated on the excesses of Jewish Bolshevism there and not on readings of the sermons of St. John Chrysostom or the Gospel of St. John.

The Jewish Revolutionary Spirit

Pacelli had emerged from World War II as a hero, a status the world's Jews confirmed at his death in 1958. But now a new spirit was blowing through the Vatican, and Isaac saw a window of opportunity for his ideas. Aside from its position in Communist countries, the Catholic Church was an object of universal esteem in 1960, and it wanted to use that esteem to promote unity among Christians and reconciliation with the Jews. The Vatican Secretariat for promoting Christian Unity had been set up months before Isaac's visit under the leadership of Augustin Cardinal Bea. Bea had known Jews from his days as a student and teacher in Berlin. From the Jewish perspective, the time was ripe to press for a condemnation of all it disliked about Catholic teaching on the Jews.

The French Embassy, knowing the people behind Isaac, arranged a meeting with Cardinal Tisserant, who gave Isaac the run around. Isaac wanted to meet with Pope John XXIII, but he was sent instead to the prefect of the Holy Office, Alfredo Cardinal Ottaviani, who then sent him to 83-year-old Andrea Cardinal Jullien, hoping that a meeting between two old men, both hard of hearing, would lead nowhere. Ottaviani was wrong. After pleading his case, Isaac sat in silence, waiting. Jullien finally said the word that provided the key for the door Isaac wanted unlocked: "Bea." Augustin Cardinal Bea, the German Jesuit and Biblical scholar who had authored Pius XII's encyclical on biblical scholarship, *Divini Afflante Spiritu*.

On June 13, 1960, Isaac got his meeting with Pope John XXIII. The only account comes from Isaac, who introduced himself to the pope "as a non-Christian, the promoter of *l'Amities Judeo-Chretiennes*, and a very deaf old man."⁵ The pope took the initiative by discoursing on his devotion to the Old Testament. Sensing an opening, Isaac told the pope this "kindled great hopes in the people of the Old Testament."⁶ It was time to fulfill those expectations by issuing a condemnation of anti-Semitism. Pope John had been thinking along those lines, but he could not do this unilaterally because the Church was not a "*monarchie absolue*."⁶

Not long thereafter, Isaac "learned with joy" that the pope had conveyed his suggestions to Cardinal Bea who had been commissioned to work toward "a firm condemnation of Catholic anti-Semitism."⁶ Bea would draft a text about Jewish-Christian relationships for the Council's consideration. Thus was born what came to be known as the Jewish Declaration.

The pope's desire soon was transformed into something radically different when it made contact with the realities of 20th century Jewish interest groups and publicity organs. Before long "the people of the Old Testament" were represented by international Jewish organizations like the American Jewish Committee and the Anti-Defamation League. Rather than formulating the Catholic position on the Jews in light of Catholic tradition, Cardinal Bea became a go-between between the Jewish organizations and the Council Fathers, who initially were also under the impression they were dealing with the "people of the Old Testament." Because the Council Fathers were favorably impressed by Jules Isaac's petition (as opposed

to his books, which they had not read), Isaac was allowed to determine the terms of the debate, becoming the principal theorist for the Vatican's statement on the Jews. Isaac's friend Bishop Provencheres tried spin this positively by claiming it was the first time a layman and a Jew had initiated a council document, without bringing up the nagging question of who benefited from this break with tradition. Viscount Leon de Poncins was less reticent, claiming Isaac was "the principal theorist and promoter of the campaign being waged against the traditional teaching of the Church."⁸ *Nostra Aetate* was destined to become "a weapon designed to overthrow traditional Catholicism, which they consider the chief enemy."⁹

Such thoughts were far from the minds of the participants in the early dialogue between Catholics and Jews. The goal of condemning anti-Semitism seemed noble enough, but the spirit of the times precluded close theological examination of the terms of the discussion. Just who was going to determine the precise meaning of "Anti-Semitism"? Popularized in Germany in 1870 by the racial thinker Wilhelm Marr, the word had a racial meaning. This was not problematic for German racists, but it was problematic for the Catholic Church, especially if she were to incorporate uncritically an essentially a-theological and ideologically racial term into a conciliar document. It would contradict a crucial assertion of the Catholic faith, the age-old admonition *Sicut Iudeis non*: Jewish converts were to be accepted "without prejudice." If Jewish identity was based on race or blood or DNA and not on rejection of Christ, then baptism lost its efficacy.

By the time Jules Isaac finally got his meeting with the pope in June 1960, Alfredo Cardinal Ottaviani had already commissioned the preliminary documents for the Second Vatican Council. The conventional explanation of the council is summarized in one word: *aggiornamento*; which was taken to mean bringing the church up to date. From Ottaviani's point of view, the Church referred to the Curia, which had reached a state of near paralysis during the last days of Pius XII and was seen as inadequate to the challenges facing it. In the hands of the revisionists, *aggiornamento* has taken on another meaning, namely, getting the Church to accept the tenets of the Enlightenment Pius IX condemned in his syllabus of errors. According to this view, *aggiornamento* meant "reversing the craziness that had compelled Pope Pius IX to produce his famous Syllabus of Errors, which condemned a number of almost self evident propositions—including this one: 'The pope can and must try to achieve a reconciliation and a settlement with progress, liberalism and modern civilization.'"¹⁰ From an American point of view, the term meant support for the theories of John Courtney Murray, who wanted "to baptize America's religious freedom and make it a part of Pope John's *aggiornamento*."¹¹

According to the Americanist reading, "there was that rumor that Giuseppe Roncalli, Pope John XXIII, had been a covert sympathizer with the Modernists."¹² Ottaviani's involvement in the preparatory stages of the council tells another story, supported by a close reading of the preliminary documents. Judging from them, the point of the Council was not to baptize the Enlightenment, but to reform the

Curia and make Catholics aware of a threat to faith and morals coming from the West, in particular, the United States, more particularly, Hollywood.

In January 1962, the preparatory document on "The Moral Order" was submitted to the Council for deliberation. In it, Cardinal Ottaviani sketched out the moral challenges facing the Church. The Church needed to challenge

The attempt ... to substitute the useful, the agreeable, the good of the race, the interests of a class, or the power of the state, as the criterion of morality. Thus, philosophical systems, literary fashions, and political doctrines have been created and propagated. These try to substitute for the Christian moral order the so-called morality of situation or individualistic morality, often condemned by Pius XII and finally condemned by a decree of the Holy Office in February of 1956. These also try to substitute the morality of independence (i.e., divorced from the Christian morality) for the idea of God, sanction and obligation.¹³

The reference to moralities of race and class referred to Nazism and Communism. But they were conjoined in condemnation with "the so-called morality of situation or individualistic morality,"¹⁴ which could only refer to errors emanating from America. There was risk involved here, since American Catholics were overwhelmingly pious church-goers at the time (in comparison to their brothers in Europe) and contributed significantly to the Vatican's finances.

As the Council progressed, the condemnation of the American threat to Catholic morality became more and more overt. To "defend ... the immutable principles of Christian modesty and chastity,"¹⁵ the Council warned of the energies spent by the world of fashion, movies, and the press to shake the foundations of Christian morality, as if the Sixth Commandment was outmoded and free rein should be given to all passions, even those against nature. The council was to clarify and eventually condemn attempts to revive paganism and the abuse of psychoanalysis to justify even things directly contrary to the moral order.¹⁶

In May 1962, Ottaviani issued *The Esteem of Virginity and Chastity*, which he said, "reflects the most acute and discussed moral problems of our day."¹⁷ As Italian director Federico Fellini was saying in films like *La Dolce Vita*, American films as the vehicle for American mores were undermining the traditional way of life in Catholic Europe and in Italy in particular. If the Church lost its hold on sexual morals, it would lose control of "the ordinary way of sanctification for the majority of the human race."¹⁸ Far from baptizing modernity, the preparatory documents condemned it as one long, drawn-out occasion of sin:

Modern life, without doubt, multiplies invitations to evil by such distractions as beauty contests, spectacles, billboards, songs, illustrated magazines, beaches, places of vacation, promiscuity, and certain forms of sport. This is why the Church never ceases to recall to each one the principles of prudence, conscience, and responsibility, the rights and duties of liberty, and the obligation of vigilance and precaution on the part of parents, educators and civil authorities. This is also why the church points out as dangerous and condemns as erroneous all theories that are then translated into practice concerning the cult of movie stars, natural-

ism, the so-called sexual education, pansexualism, and certain injurious aspects of psychoanalysis.¹⁹

It didn't take a genius to know who in America was prominent in supporting "the cult of movie stars, pansexualism, and psychoanalysis." It was the Jews. So the Council became a battleground over whose interpretation of the Jews was going to be normative. Were the Jews the "people of the Old Testament" as Jules Isaac portrayed them? Or were they, in practice, the avant-garde of modernity and the promoters of sexual deviance as a covert form of control, as Ottaviani implicitly portrayed them?

The American hierarchy was plagued with its own Jewish problem ever since they began censoring Hollywood in 1934 with the creation of the production code and the Legion of Decency. Psychoanalysis had also come in for condemnation at the hands of the famous TV priest, Fulton J. Sheen. In March 1947, Sheen gave a sermon on "psychoanalysis and confession"²⁰ in St. Patrick's Cathedral in New York City. In it, Sheen derided Freudianism as a philosophy based on "materialism, hedonism, infantilism, and eroticism."²¹ In the February/March 1947 issue of *McCall's*, Clare Booth Luce told of her conversion to Catholicism. Luce had undergone psychoanalysis by a Jewish psychiatrist shortly after divorcing her first husband. After exposure to confession, Luce resented her treatment at the hands of Jews. "We Christian innocents," she wrote, "have been duped into our present godless condition by the unholy triumvirate of communism, psychoanalysis and relativity. These three symbolized by Marx, Freud and Einstein, are the result of the messianic impulse of the religiously frustrated Jewish ego."²²

It didn't take long for the Jews to react to this shot across their bow. Both Sheen and Luce were accused of anti-Semitism in 1948 in the *American Scholar* because they "leave the careful reader an impression that responsibility for our present spiritual inadequacy rests not only on Freud but as well on the other outstanding thinkers of Jewish origin."²³ *Time*, run by Mrs. Luce's husband, tried to patch things up by contrasting Sheen with Father Coughlin, but the cultural battle lines had been drawn; as in the Hollywood obscenity battle of the '30s, the Jews were on one side and the Catholics on the other.

By the time the Vatican Council convened, the American bishops were showing signs of battle fatigue in their culture war with the Jews, and the council looked like a way of declaring a separate peace. Or like a battle between Americans who wanted an accommodation with the Jews versus traditionalists like Ottaviani who saw Hollywood Jews, Reichian pansexualists, and Freudian psychiatrists as the main threat to Catholic morals in a Europe weakened by two catastrophic wars. Given Jewish dominance in the media, it was easy to see who was going to be portrayed as the villain in this scenario.

If someone had pointed out that the preparatory reports had used Hollywood, pansexualism, and psychoanalysis as code words for Jewish subversion of morals it would have exposed the ethnic dimensions of a struggle generally perceived

as an intra-Catholic struggle between liberals and conservatives. So no one portrayed it in those terms, not in the major media anyway. As in most ethnic battles, political surrogates replaced the real players. The Vatican Council was portrayed as a battle between the forces of darkness and reaction, symbolized by Cardinal Ottaviani, and the forces of light and progress, symbolized, in American journals, by the Jesuit John Courtney Murray, who appeared on the cover of *Time* when contestation over the Council began.

If there was one man responsible for this Manichean scenario it was Robert Blair Kaiser. If there was one organ responsible for the dissemination of those views it was *Time Magazine*. Kaiser entered the Jesuits in the late '40s and was out by the mid-'50s, convinced by modernism and the evolutionary thought of Teilhard de Chardin that he could better achieve the goals of the Jesuits by leaving the order. Given what became of the Jesuits, this was at least an arguable proposition, but not as Kaiser wanted to argue it. He soon became a bachelor reporter in California, driving from one sexual encounter to another in his '56 Thunderbird. Then he married and landed a job at *Time*.

When the Second Vatican Council opened in October 1962, Kaiser was there to cover it. Kaiser takes credit for converting *Time* to the "global vision"²⁴ he learned as a young Jesuit scholastic by reading de Chardin and Cardinal Suhard. "By making information available to an international community of men and women who had an uncommon say in running the planet, *Time* was contributing to a better world, by opening up channels of communication that had long been clogged. That was a worthy cause."²⁵ Kaiser's reporting bespoke a meeting of the minds, mostly of Jesuits, who had committed themselves to "Church reform"²⁶ through the media. Kaiser was so zealous in "coming down in favor of the liberals,"²⁷ that he was reprimanded by his bureau chief, who sketched *Time*'s editorial policy in a memo to Kaiser: "We have clearly opted in print for the reformation of the Catholic church undertaken by Pope John, and now presumably being carried forward by Pope Paul. My caution is this: we should not make our stories and our reporting so one-sided that we become naked partisans in this rather than skeptical spectators."²⁸ *Time*'s "reformation of the Catholic church"²⁹ involved leveraging the pope's genial personality into sympathy for everything the modern world hated about the Catholic Church. So Kaiser portrayed the pope as "a secret Modernist all along, and then, when he became pope, an open one."³⁰

The one area in which the Church was most glaringly out of sync with the modern world was its attitude toward the Jews. To remedy that, John XXIII, according to Kaiser, "asked Cardinal Bea to prepare a schema for the Council that would revise the old Catholic story about the Jews killing Christ, and thus bringing eternal damnation on them and on their children too. It was a myth that had nurtured anti-Semitism for centuries."³¹ One of the tenets of Roncalli's modernism, according to Kaiser, was the belief that Jews did not need to convert in order to be saved. Kaiser related an anecdote he got from Msgr. Loris Capovilla, the

pope's personal secretary. When a young Jew came to Roncalli and asked to become a Catholic, the future pope put him off, saying, "Be a good Jew" because "becoming a Catholic would kill your parents."³⁰ Roncalli eventually relented and had the man baptized in secret. After Roncalli became pope and the man asked the pope to confirm him, the pope allegedly replied: "All right, all right, but you've got to continue being a good Jew in your own synagogue, support the Jewish schul, because by being a Catholic, you do not become any less a Jew."³³

If true, the anecdote reveals a fatal ambiguity at the heart of the Jewish question as discussed at Vatican Council II. The question was simple: Did a Jew remain a Jew after he was baptized? The traditional Catholic answer was no. The Jew, a rejecter of Christ, ceased being a rejecter of Christ upon baptism. Jews should be admitted to the Church "without prejudice" because through baptism they ceased being Jews. If, on the other hand, becoming a Catholic meant "you do not become any less a Jew," then Jewish identity was bound up with blood, race, and DNA, the very view which Christ rejected in the Gospel of St. John. At this point it wasn't clear which view the Church was going to espouse in its schema on the Jews.

In August 1962, Cardinal Bea granted an interview to the *Jewish Chronicle*, in which he stated unequivocally that the Church intended to use the Council to issue an official and radical condemnation of anti-Semitism. After the first session of the Council, Bea used the hiatus before the second session to consult with Jewish groups. The major Jewish organizations used the opportunity to lobby for concessions from the Church. Rabbi Abraham J. Heschel, who met Bea when both were students in Berlin 30 years earlier, collaborated with the American Jewish Committee, which had issued "The Image of the Jews in Catholic Teaching," which Bea had read in preparation for dialogue with the Jews which began in earnest in January 1963. Heschel wanted the Vatican to ban what he termed proselytizing, which meant a revocation of the belief that Jews had to accept Christ as their Savior to enter the Kingdom of Heaven. He also wanted the Council to ban any reference to the Jews as an accursed race. The "cursed race"³⁴ claim was a Jewish extrapolation from Matthew 27:26 in which the Jewish people "to a man shouted back [to Pilate, after he offered to release Jesus], 'His blood be on us and on our children.'"

The real issue, the issue the Jews did not want to face, was the Jewish rejection of Christ, which was on-going not by occult force but because of Jewish will. By portraying this rejection as a curse, the Jews trivialized it and placed the onus not on their rejection of Christ but on the Church as the perpetrator of some occult voodoo spell, which, while harmless of itself, had caused prejudice, which led to persecution, culminating in the Holocaust. B'nai B'rith wanted the Church to delete any language it deemed anti-Semitic from the Catholic liturgy. This was a tall order because the liturgy was based on Scripture that was, if not anti-Semitic, then certainly anti-Jewish. Virtually the entire Gospel of St. John and the Acts of the Apostles revolved around the conflict between the Jews who accepted Christ as their savior and the Jews who rejected him. Since those texts were central to any

Catholic liturgy and full of invidious comparisons between the New Israel, the Catholic Church, and the Old, repudiated by Christ for its blindness and obstinacy, it was hard to see how dialogue could succeed. Unless, of course, the purpose of dialogue was something other than what it claimed to be.

Those who came to oppose the schema on the Jews claimed that ulterior motives had been driving the discussion from the beginning. Their fears were confirmed (three years after the fact) in March 1963, when a limousine picked Cardinal Bea up at the Plaza Hotel in New York and deposited him at the offices of the American Jewish Committee six blocks away. When Bea arrived, “a latter-day Sanhedrin”³⁵ was waiting to greet him. The meeting, of course, was “kept secret from the press.”³⁶ It was also kept secret from the Vatican Council fathers. “I am not authorized to speak officially,” Bea told the Jews. “I can, therefore, speak only of what, in my opinion could be effected, indeed, should be effected, by the Council.”³⁷ The Jews, Bea continued, were accused of deicide and “on them is supposed to lie a curse.”³⁸ According to the only account of the meeting, Bea repudiated both charges. “Because even in the accounts of the Evangelists, only the leaders of the Jews then in Jerusalem and a very small group of followers shouted for the death sentence on Jesus, all those absent and the generations of Jews unborn were not implicated in deicide in any way,” Bea said.³⁹ As to the curse, it could not condemn the crucifiers, the Cardinal reasoned, because Christ’s dying words were a prayer for their pardon.

Bea concluded by claiming it was “wrong to seek the chief cause of anti-Semitism in purely religious sources—in the Gospel accounts, for example. These religious causes, in so far as they are adduced (often they are not), are often merely an excuse and a veil to cover over other more operative reasons for enmity.”⁴⁰ Bea did not identify the more operative reasons for enmity, or if he did, his explanation went unreported.

As a result of the meeting, the Jewish organizations assigned two lobbyists to monitor the progress of the “Jewish schema” at the council, Joseph Lichten of B’nai B’rith’s Anti-Defamation League and Zachariah Schuster of the American Jewish Committee. Both men had lost relatives to the Nazis during World War II. Both were determined to bring “the strongest possible Jewish declaration”⁴¹ back from Rome so their respective organizations could claim credit for it.

In addition to lobbying the Church Fathers in Rome, the Jews sought to change the climate of public opinion by other means. In February 1963, Rolf Hochhuth’s play, *Der Stellvertreter* (*The Deputy*), opened in Berlin. Hochhuth portrayed Pope Pius XII as criminally negligent because of his silence on the deportation of the Jews during World War II. After it opened in London, Giovanni Battista Montini, archbishop of Milan and soon to be Pope Paul VI, attacked it as a defamation of Pius XII, whose secretary he had been. The pope was probably aware that Erwin Piscator, a Jewish communist, along with the already mentioned Jewish organizations, provided financial backing for the play. Msgr. John Oesterreicher, the Jew-

ish convert responsible for the Jewish schema under Bea, accused the AJC and the ADL of poisoning the waters by promoting the play. "Jewish human-relations agencies," he wrote in *America*, "will have to speak out against *The Deputy* in unmistakable terms. Otherwise they will defeat their own purpose."⁴² The press ignored Oesterreicher's warning, playing up Hochhuth's accusations instead. Hochhuth's message was clear. If the incoming pope (John XXIII was dying; who would succeed him was unknown) didn't want to go down in history as another Pius XII, guilty because silent, he better pass the schema on the Jews.

As Oesterreicher warned, the Jewish media campaign caused a reaction. Amleto Cardinal Cicognani, a powerful conservative in the Curia and former delegate to the United States, expressed fear that issuing a statement on the Jews might not be in the Church's best interest. Bea countered that he had already assured the Jews that a statement was forthcoming, so failure to produce one would be construed as mendacity. As resistance grew among the conservatives grew, Bea kept claiming he had created a growing tide of expectation in Jewish circles and in the pluralistic society of America and Germany, and that now he had to meet that expectation. The Jewish lobby was not going to take no for an answer.

Hochhuth's play did not begin the campaign against Pius XII. In France, Francois Mauriac had attacked him in 1951, for which he received a Nobel Prize. Mauriac would later be instrumental in cleaning up Elie Wiesel's violently anti-Christian Yiddish memoir *Un di Velt hat geschwigen* and turning it into *La Nuit*, which earned Wiesel a Nobel prize as well. In 1958 the Jewish Communist Francoise Cousteix-Drohocki elaborated on Mauriac's charges. "Why," she asked, "call Pius XII 'the Pope of peace' rather than of war? He no more stopped the latter than he imposed the former.... Pius XII's pontificate was totally bankrupt: war, torture, the annihilation of the individual, and cruelty in all its forms, reached a level never before attained. It's a shame that Pius XII never got around to excommunicating Nazis with the same level of indignation that he had for excommunicating Communists. If he was not aware of what was going on in Germany, then all the Vatican's listening posts are useless. If he was aware ... "

In June 1963, Pope John XXIII died, and Montini, who had already attacked *The Deputy* in his defense of Pius XII, was elected his successor, taking the name Paul VI. Paul VI was aware of the expectations Bea had aroused, but he was also aware of the growing conservative resentment, especially over the slander of Pius XII and equally aware that he had to reconcile increasingly hostile camps.

The second session of the Council opened on September 20, 1963. Its main concern was the schema *De Ecclesiae*. Hearing the schema on the Jews had been incorporated into a larger document on ecumenism, the Israeli ambassador to Italy, Maurice Fischer, called on Pope Paul VI to find out whether the document dealt with the Jewish question. Sensing he must do something to ease the disappointment of the Jews, Paul VI and his advisers came up with the idea of visiting Israel during a trip he was planning to the Middle East. In recognizing the existence of

the Jewish state, Paul VI hoped that the disappointment would be lessened. The Jewish lobby, however, was not going to take no for an answer, and resistance to the document was growing among the bishops for precisely that reason. The trip to the Holy Land suggested that the tensions had become more than mere mortals could resolve. From the Jewish perspective, the second session, which ended on December 4, 1963, was a distinct disappointment. The media barrage, however, continued unabated. Schuster and Lichten were experts at getting their views into the *New York Times*. Fritz Becker, lobbyist for the World Jewish Congress, specialized in quiet diplomacy. "We don't have the American outlook," he said, referring to Lichten and Schuster, "on the importance of getting into print."⁴³

The Deputy opened in Paris on December 9. Four days later it opened in Basel in Switzerland. The Jewish Lobby kept up the pressure with three more openings: in Vienna on January 22, 1964, in New York on February 28, and in Tel Aviv, on June 20. Outraged that the second session ended without passage of the Jewish schema, the Jewish Lobby demanded that the American cardinals pressure the pontiff for a declaration on the Jews, but at no stage did a delegation of American cardinals go to him and insist on the discussion of religious liberty and the Jewish document.

By this point the Jewish lobbying was beginning to cause a reaction. Pamphlets on the Jews began to appear at the council. *The Jews and the Council in the Light of Holy Scripture* by Bernardus offered the most rational presentation from the official Church standpoint. Its message: Scripture states clearly that the Jews were voluntary deicides; the Fathers of the Church supported this doctrine. St. Thomas Aquinas wrote that the attitude of the Roman Pontiffs can only be interpreted as an affirmation that the Jews partake of a world-wide plot to destroy the Church. Hence, all should be wary of the Jew and not destroy a fundamental dogma of the Church. The tract of Bernardus was followed by *Complotto contro la Chiesa*, four thousand copies of which were distributed to the Council Fathers.

Fortified with a heavy-duty expense account by *Time*, Robert Blair Kaiser turned his spacious Roman apartment into "a gathering place for conciliar progressives ... those who were pushing hardest for updating everything, and doing so with a high hilarity."⁴⁴ In addition to regular Sunday night soirees of progressives, Kaiser held intimate dinner parties where Church leaders could talk about their hopes with people they would otherwise never meet. Bishop Mendez of Cuernavaca in Mexico, for example, found himself opposite the Hollywood director Otto Preminger over dinner one evening. Joining them were Kaiser and Gregoire LeMercier, prior of the Benedictine monastery in Cuernavaca, who explained to Kaiser's dinner guests how he had profited from psychoanalysis. He explained to Preminger how Freudian psychoanalysis had transformed his monks into better Benedictines. Preminger, who like Cardinal Ottaviani and Bishop Sheen, felt that Catholicism and Freudianism were like oil and water, asked LeMercier where he had found a Catholic psychiatrist. It turns out that LeMercier couldn't find a Cath-

olic psychiatrist, and so he brought in one who was an atheist and Jew instead. That psychiatrist brought along a woman assistant who convinced many of the monks that the only reason they had joined the monastery was their fear of sexuality. Once they understood that, many of the monks then abandoned the order. LeMercier's claim that Freudian psychoanalysis had strengthened the monastery left Preminger shaking his head in wonder. At this point, Kaiser turned to Bishop Mendez and asked his opinion on the abbot's use of Freud to empty out one of the monasteries under his jurisdiction. "With Gregorio's help," Mendez replied "I am preparing an intervention for the Council. I think it's time we baptized Freud."⁴⁵

One wonders how Cardinal Ottaviani would have replied to Kaiser's question, but Ottaviani was not invited to his apartment. One Council father who showed up regularly was the Irish Jesuit Malachi Martin. Martin, like Bea, was connected to the Biblicum, the Jesuit-run university for scripture scholars in Rome. Like Bea, he was working behind the scenes on the Jewish schema. Kaiser felt Martin was "one of the good guys," who "cut a fine figure of a priest" in his tailored suit.⁴⁶ Martin, Kaiser heard, had been sent to Rome "to save the Biblicum from the conservatives who wanted to shut it down."⁴⁷ The admiration was mutual, or so it seemed. After one Sunday evening, Martin "whispered conspiratorially" in Kaiser's ear "how important these Sunday nights have become to the progress of the Council.... Every cleric I've met is talking about these parties. They're saying this is where ideas are incubated, friendships struck, new national alliances formed, strategies laid, plans formed for each coming week."⁴⁸ Kaiser appreciated the flattery because he believed he had been sent to Rome to influence the events he was supposedly reporting on. Martin's access to key *personae* made him a valuable source of inside information; it also allowed Kaiser to feel he was influencing the outcome of the council.

Before long Kaiser would come to doubt both propositions. The first to go was his reliance on Martin. Martin was forever feeding him inside information, but when Kaiser's reporting was challenged Martin couldn't or wouldn't back it up. Other people were learning the same lesson. After Father Gus Weigel was quoted in the *New York Times* saying the Jewish schema was in trouble, he was reprimanded by Cardinal Bea for spreading lies and blacklisted. Kaiser knew Martin was Weigel's source: Martin had tried to peddle the same story to him for *Time*. Martin maintained the story was true in spite of the denials of Willebrands and Bea, much to Weigel's perplexity, since he lost his credibility due to Martin's false report. Kaiser by this time had stopped using Martin as a source, but was still unable to figure out the agenda behind his actions.

As Bea's assistant, Martin's main concern was the "Jewish schema." Martin supplied Kaiser with a steady diet of stories to show he was thwarting reactionaries in the Curia who allied with prelates from Arab nations to "sabotage Catholic-Jewish relations by scuttling the 'schema on the Jews.'"⁴⁹ To do this, they were not above sending phony telegrams from Bea's office to the AJC in New York or forged letters on Bea's stationery to the Council Central Commission.

After the Weigel incident, Kaiser was convinced that Martin was circulating false stories about the "Jewish Schema." Once burned by using Martin's information in stories he had filed for *Time*, Kaiser soon began to feel that Martin was manipulating him for his own ends. What those ends were became apparent one Sunday evening when Martin showed up at Kaiser's apartment "with a pair of important American Jews, representatives of the American Jewish Committee" in tow.⁵⁰ Suddenly, Martin's reason for circulating the stories that had ruined Weigel's reputation became clear. "Martin," Kaiser now realized, "was their lobbyist. These Jews were using him and paying him well for his help, which they thought they needed because they were reading those stories in the *New York Times*."⁵¹ Martin had planted the stories to give the Jews the impression his efforts were indispensable in saving a document that wasn't in trouble. The Jews had been taken in by Martin's ruse, and they rewarded him handsomely for his duplicity. During the summer between the second and third session, Kaiser "noted that Malachi had always had a wallet stuffed with hundred-dollar bills."⁵⁰ Now Kaiser knew "where he was getting them."⁵²

Kaiser told his wife, but he was taken aback by her response. "What's the matter with that?" she asked.⁵² "Well," Kaiser stammered, "if he's a paid lobbyist, at least he ought to register, so people know where he's coming from."⁵³ Regaining his composure, Kaiser went on the offensive. "Have you ever wondered why he is always with Zachariah Schuster? He used to get spending money from me. He doesn't get it from me anymore. I think he's getting it from the American Jewish Committee.... I think he's keeping the pot boiling just to make himself more indispensable to the Jews."⁵⁴

Kaiser found his wife's response unsettling. Martin had given Mary Kaiser a copy of Betty Friedan's *The Feminine Mystique*, underlining portions denigrating husbands and writing comments in the margins. Seeing Friedan's book as a seduction device, Kaiser suspected that Martin had designs on his wife. Michael Novak, another American correspondent at the Council, aggravated Kaiser's fears by claiming Martin and Mary were having an affair. During one of his wife's increasingly frequent absences, Kaiser, consumed with suspicion, discovered birth control pills while rooting through his wife's lingerie. Kaiser had been researching a birth control story he hoped would help overturn Church teaching. In his misguided way, Kaiser thought his "reporting might help overturn the tyranny of an authority with a very limited view of marriage, one that I believed was having a damaging effect on millions of Catholic marriages."⁵⁵ Instead, it looked as if it had facilitated his wife's adultery.

The pill, however, wasn't the only facilitator that Kaiser had to worry about. It turned out that Jewish activists, in exchange for Martin's contribution toward a Jewish schema favorable to their interests, were willing to facilitate the Irish Jesuit's adultery with Mary Kaiser. While hoping for a reconciliation for his wife, Kaiser noted that instead of coming to the hotel where he had arranged to meet

her in Paris, his wife, “stopped off to see Zachariah Schuster and two other friends of Malachi Martin’s in the Paris offices of the American Jewish Committee.”⁵⁶ The American Jewish Committee had agreed to (or led Mary to believe) give her a job when she ran off with Malachi Martin. Mary, Kaiser writes at another point, “planned a European rendezvous with Malachi in Paris, where she thought she would be given a job by the American Jewish Committee.”⁵⁷ Zachariah Schuster was not only paying Martin to subvert the Jewish schema, he was also helping him commit adultery.

Blinded by his commitment to views he considered progressive, Kaiser failed to see that the Council was providing an opening for all of the Church’s traditional enemies. At around the same time that Kaiser’s wife began taking birth control pills to conceal any possible effects of her affair with Malachi Martin, Kaiser discovered that the Church was thinking of changing its teaching on birth control. Predictably, he considered it a good thing “if frozen Catholic attitudes on birth control would start melting under the great reforming heat of this Council,” because “then the Council would start meaning more to American Catholics”⁵⁸ in the same way that it was having more meaning for Kaiser’s wife.

Kaiser also came into possession of a memo written by Planned Parenthood Federation of America Chairman, Donald B. Straus, describing his visit to Rome in February 1963. Straus met with Msgr. Cardinale, who told him “that the church had no quarrel with Planned Parenthood over its goals, only wanted its assurance that the organization was not pushing ‘all kinds of contraceptives without regard for moral considerations.’”⁵⁹ Straus was taken aback by the “liberal views expressed by Msgr. Cardinale” and “wondered if the word could be passed along that discussion with Planned Parenthood representatives did not amount to consorting with the devil.”⁶⁰ Two years later, in the summer of ‘65, Rev. Theodore Hesburgh, CSC, president of the University of Notre Dame, arranged a meeting between John D. Rockefeller, 3rd, and Pope Paul VI, during which Mr. Rockefeller offered to write the pope’s birth control encyclical for him. This “openness to the modern world”⁶¹ also led to the Commission on Birth Control which Paul VI rejected when he issued *Humanae Vitae* in 1968.

Kaiser soon discovered that Martin was writing his own book on the Council under the pseudonym of Michael Serafian. Kaiser was taken aback by the news but hardly in a position to object since much of his own book on the Council had been written by Martin as well. Martin would later become a prolific author of books of dubious accuracy. His book on the Jesuits purportedly was based on inside sources but was riddled with obvious factual errors. By the end of his career, Martin confined himself to *romans à clef*, like *Windswept House*, a purported expose of corruption in the Church from a conservative viewpoint.

During the Vatican Council, Roger Straus, “one of the most distinguished guys in the New York publishing world,”⁶² took on Martin as an author and established publishing connections for Martin that lasted for the rest of his life. No

matter how savagely his books were panned, Martin never lost access to big name publishing houses. When Jack Shea showed Kaiser the manuscript of Martin's *The Pilgrim*, Kaiser "turned quickly to a passage concerning the schema on the Jews," and concluded, "It's Malachi all right, and it looks like a fabrication."⁶³ From the Jewish perspective, however, *The Pilgrim* was far from a fabrication. It was a faithful rendition of the Jewish indictment of the Catholic Church launched by Jules Isaac. "From the tolerance of an Innocent III to the attitude of most Catholics toward Jews today," Martin wrote, "there is a direct line of filiation. Between the burning and plundering of all Jewish synagogues in Mesopotamia in 388 AD on the order of the Bishop of Callinicum and the destruction or desecration of all synagogues under the recent Nazi regime, we cannot but see a relationship of origin."⁶⁴ Martin continued:

no one conscious of what has made modern Europe can deny that the pyres and the crematoria, the mephitic smoke and stench of the extermination camps in Nazi Germany, were, if not the logical conclusion, at least one extremist consequence of the normal Christian attitude to the Jews.⁶⁵

In June 1964, *The New York Times* reported that the denial of Jewish responsibility for deicide had been cut from the latest draft of the schema. Bea's office quickly denied the charge; the source of the rumor was most likely Malachi Martin. The Jews, however, were upset. Richard Cardinal Cushing of Boston arranged a personal meeting between Rabbi Heschel and Pope Paul VI. Heschel, who attended the meeting with Zachariah Schuster, wanted the pope and the council to ban proselytizing Jews. Sensing in mid-interview that Heschel's *chutzpah* offended the Pope, Schuster switched to French, freezing Heschel out of the conversation.

The conservatives at the Council were even more offended by Jewish effrontery. The AJC tried to distance itself from Heschel's remarks, but the conservatives used the incident to discredit their opponents, especially the American bishops, who were seen as Jewish lackeys. As if to prove the conservatives were right, Cushing demanded that the deicide denial be put back in the document, and Bishop Steven Leven of San Antonio called for a ban on converting Jews.

In the end, the heavy-handed Jewish lobbying tactics backfired. Heschel maintained that his *chutzpah* did some good, but the consensus began to emerge that Jewish effrontery had harmed the Jewish cause. Even a devoted supporter of the Jews like Cardinal Cushing was forced to conclude that "the only people who could beat the Jewish declaration were the Jewish lobbyists."⁶⁶

The Jewish Revolutionary Spirit

Chapter Twenty-Five

Folk Music Meets the Civil Rights Movement

In 1963 the personal became political, or politics became personal. In February of that year, Ron Radosh's wife gave birth to their first child, but the arrival of that child did not help their marriage, which in distinction to his "exciting" intellectual life, "involved constant bickering and fighting."¹ Radosh repressed the recurring thought they should have never married by throwing himself "into what we were beginning to call 'the Movement' and into folk music."² By this point in time, that "movement" was defined more by Freud than by Marx. When Radosh's wife insisted they undergo therapy, Radosh didn't know how to say no, because "besides Marxism, our other chosen -ism was Freudianism, which we thought could do for the individual psyche what Marx could do for society."³ So Radosh and his wife made a weekly pilgrimage to Chicago where a cut-rate shrink named Alan Robertson initiated them into the mysteries of "sleep therapy," something "that allowed the patient to reach the deepest levels of the unconscious."⁴ This particular form of therapy involved Robertson charging Radosh and his friends for the naps they took in his office, during which Robertson also napped. Needless to say, the therapy didn't help Radosh's marriage. When his wife developed a "serious medical problem,"⁵ she moved back to New York to her family.

The personal became political for Bob Dylan too. On May 2, 1963 Gene Shay picked up Dylan and his girlfriend Suze Rotolo at the 30th Street Station in Philadelphia and drove them to Tossi Aaron's home in Cheltenham, where they rested in anticipation of Dylan's concert the following day at the Ethical Society building on Rittenhouse Square. The release of *Freewheelin' Bob Dylan* with Suze on the cover was a month away, but Dylan and Suze were already having problems. Dylan had met Joan Baez and they had fallen in love—she with his music and he with her career. An affair ensued, and a concert tour followed. On tour, Joan Baez would sing a few songs and then invite Dylan on stage, where he stole the show. The culmination of the affair and the tour was the 1963 Newport Folk Festival where Dylan was inducted into the folk music pantheon. A picture shows Dylan linking arms with Peter Paul and Mary, Baez, Odetta, Pete Seeger, and Theodore Bikel—all singing "We Shall Overcome" with unidentified Negro representatives of the Civil Right Movement.

Bob's legendary mystique took a major hit shortly after that festival when an article entitled "I am MY Words," appeared in *Newsweek*. The article exposed Dylan's roots as a Jew named Zimmerman from the Midwest. He could no longer deny the existence of his parents because they had been seen at his recent concert at Carnegie Hall. People with middle-class Jewish parents from the Midwest

didn't arrive in New York City in boxcars, certainly not in 1963. According to Spitz, Dylan "flew into a rage" because "he had been unmasked as a fraud."⁵ The unmasking, however, would have little effect, because by this time Robert Shelton had become a member of Dylan's entourage, hanging out, drinking, and partying with Dylan and Grossman. Shelton still had the *New York Times* at his disposal to repair Dylan's myth whenever it got threatened by impious outsiders. Shelton accused *Newsweek* of "a hatchet job on Dylan,"⁶ and that laid the roots issue and the issue of Dylan's truthfulness about those roots to rest.

Actually, what the *New York Times* defense of Dylan did was simply repress the truth so that the protest which it fueled would appear in another form. The success of Peter, Paul and Mary ensured that a reaction would occur, especially when one of the biggest hits of 1963 was their cover of "If I Had a Hammer," a song which HUAC condemned as "communist inspired" in 1955. In 1963, millions of high school students "from San Diego up to Maine, in every town and mill" were singing it. Pete Seeger had been sentenced to prison for writing the song, and now Albert Grossman and his protégés were making millions off it. Some people interpreted the situation as a sign of how far the country had fallen.

In summer 1963, Pete Seeger showed up to perform in Los Angeles, only to be denounced by "The Fire and Police Research Association of Los Angeles, Inc.," for using folk songs as "an unidentified tool of Communist psychological or cybernetic warfare to ensnare and capture youthful minds."⁸ Perhaps sensing folk music had become a leading tourist attraction, New York's Senator Kenneth Keating denounced the California cops and fire fighters, announcing he was "stunned by the revelation that folk music is part of the Communist arsenal of weapons."⁹ Keating labored under "the impression ... it was thoroughly American in spirit, it was American folk music,"¹⁰ indicating that he was either naive or pandering for the Jewish vote in Manhattan. Jere Real, writing for the John Birch Society periodical *American Opinion*, disabused Keating of any naiveté. Folk music, according to Real, was "a very subtle but highly effective presentation of standard Communist Party propaganda" in spite of, or perhaps because of, "the handclapping, the guitar strumming, the banjo-picking the shouting and the howling" accompanying it.¹¹ As a result, "Not since the 1930s have so many people of the United States been so directly, so cleverly, deceived into a widespread parroting of the Communist line."¹²

The Birch Society was right about the subversion, but, as usual, they were wrong about who was subverting whom. Even Party hacks like Irwin Silber, still editor of *Sing Out!* in 1963, had resigned from the Communist Party in 1958. The Birchers failed to understand that people like Silber were revolutionaries not because they were Communists, but because they were Jewish folksingers. The Right always had a difficult time distinguishing between form and content and the part and the whole. The form in this instance was the revolutionary Jew. The revolutionary content was no longer communism; it was folk music. What the commu-

nists construed as a vehicle for Popular Front era propaganda had taken on a life of its own. The party no longer directed the revolution, nor did it define its content. People like Dylan did that based not on any party line but on the lives they were leading, as seen through the lens of the ancestral Jewish penchant for revolutionary activity. Bob Dylan was not a communist, but he was a revolutionary Jew, and as such he could redefine the revolution to meet the needs of the *Zeitgeist*, which, as Norman Mailer, another revolutionary Jew, announced in his essay “The White Negro,” were increasingly sexual.

Right-Wing Critics

Other right-wing critics were equally obtuse. Rather than risk accusations of anti-Semitism, they beat the dead horse of Communism. In *The Marxist Minstrels: A Handbook on Communist Subversion of Music*, David Noebel wrote “The Communist infiltration into the subversion of American music has been nothing short of phenomenal and in some areas, e.g., folk music, their control is fast approaching the saturation point under the able leadership of Pete Seeger, *Sing Out!*, Folkways Records and Oak Publications, Inc.”³ Three years earlier, Serge Denisoff, in his book *Great Day Coming*, had documented “the Old Left’s discovery and use of folksong materials.”⁴ Irwin Silber could resign from the Communist Party, but he never stopped being a revolutionary Jewish folksinger, and that was precisely the persona which the Revolutionary Jew adopted when it got tired of defending the largely irrelevant dogma emanating from Moscow in the years after Krushchev denounced Stalin. Music may very well have continued to be a vehicle for revolution, but the revolution was not Communism, nor was it run by commissars from Moscow. It was run by the children of the commissars from Moscow, who now considered themselves Americans, largely because of all the folk music they had played at summer camp. The Reusses explain the fate of the revolutionary Jew when he made contact with American folk music but only obliquely when they say that “to the extent that participants in the communist movement came from recent immigrant stock, absorbing American folk song and folk lore is one way to assimilate into American society.”⁵ So Communism didn’t, in the final analysis, subvert folk music; folk music subverted Communism. The real continuity was ethnic, not political. The Revolutionary Jew would redefine the revolution to suit his needs, even if he destroyed himself in the process.

The Summer of ‘63 was folk music’s “moment of glory,”⁶ and nothing epitomized that moment more than the duets of Joan Baez and Bob Dylan. Those duets also unfortunately signaled the end of Dylan’s relationship with Suze Rotolo. The lady who had marched down Great Jones Street adoringly hanging on Dylan’s arm was now history, in more than once sense of the word. After Dylan left on his concert tour with Baez, Rotolo moved out of their apartment and got a job working as a waitress at a luncheonette on 12th Street. Rotolo was now finished with Dylan, or so she thought, until she discovered that she was pregnant. Bob Dylan dealt

with his paternity by having Albert Grossman arrange for an illegal abortion at a doctor's office on the Upper East Side. It was a defining moment both for Dylan and for the movement he would lead. The emotional clarity of ballads like "Don't think twice" would now become muddled by a torrent of surrealistic imagery. The imagery of songs like "Mr. Tambourine Man," are usually and correctly traced to drugs, but the increased use of drugs is rarely traced back to one of its most common functions, namely, anesthesia, specifically anesthesia of conscience. Bob Dylan was notoriously cruel with anyone around him. His favorite targets were folk singers who admired him, people like Eric Anderson and Phil Ochs, who idolized Dylan in spite of the abuse he took at his hands. Eventually, Dylan turned on Joan Baez as well during their tour of England. Dylan and his buddy Bobby Neuwirth ridiculed Baez so mercilessly—some of which is caught on the Pannebaker film *Don't Look Back*—that she eventually dropped out of the tour. This is the way that Dylan repaid her kindness in fostering his career a few years earlier.

As a result, Dylan's music began to take on the characteristics of his deformed soul. The music became harsh and electronically amplified and the lyrics became increasingly opaque, as Dylan fell more and more under the influence of degenerates like the Beat poet Alan Ginsburg, whose poetry mirrored an equally depraved soul. Since the people who bought his records were undergoing the same sort of moral degeneration, each innovation in his music was greeted as an artistic breakthrough.

The Jewish Revolutionary Spirit

The Sign in Sidney Brustein's Window

As if in recognition of her new-found fame, Hansberry and Nemiroff left Greenwich Village in 1962 and moved to a country estate in Croton on Hudson. At this point in her life, Hansberry, because of her marriage to Nemiroff, had become a living embodiment of the Black-Jewish alliance. She had also become increasingly involved with SNCC, which began to attract significant amounts of Jewish money because "a small coterie of radical northern Jews... were attracted by SNCC's militancy and by its willingness to take help from sources viewed with suspicion by more moderate civil rights groups."¹ Because of her Jewish husband and her new-found fame as a playwright and politically engaged intellectual, Hansberry was poised to become a spokesman for the black-Jewish alliance at the moment of its greatest success; it was at precisely this point, however, that the theoretical issues which would eventually lead to its demise began to emerge.

In February 1963, Norman Podhoretz published "My Negro Problem, and Ours" in *Commentary*, the official organ of the American Jewish Committee, disputing the official view of the nonviolent Negro based on his own experience with Negro gangs in New York. Podhoretz, like Irving Louis Horowitz, who had grown up in Harlem under similar circumstances, grew up in a world where Negro violence was a daily fact of life. Hansberry, whom Friedman describes as "one of the most convinced exponents of Negro-Jewish unity,"² was blindsided by the Jewish attack and could only retort lamely that Podhoretz had "to hold his nose"³ in dealing with Negroes because of some personal aversion. Podhoretz's piece prompted Harold Cruse to write "My Jewish Problem and Theirs," in which "Cruse described his mistreatment by Jewish teachers as he grew up in Harlem and the subordination later of black intellectuals to Jewish control."⁴

But Norman Podhoretz wasn't the only Jew who was calling the terms of the Black-Jewish alliance into question. Hansberry had had a similar run in with Norman Mailer, whose essay "The White Negro" had effectively defined the Negro as a Jewish fantasy of liberation from sexual morals. Hansberry suddenly found herself caught in the middle. She believed in sexual liberation because she was a revolutionary, but she didn't like the way that Jews like Norman Mailer defined the Negro as a paradigm of sexual liberation. Setting a precedent which she would follow in her second play, Hansberry saw Mailer as "symbolic of all who fashion their particular fantasies and 'Take the 'A' Train' to Harlem to find them... and go back downtown and write essays not on the prostitutes they met, but on—'Harlem,'"⁵ but she did not bring up the Jewish issue. Instead she faulted a phantom group known as "The New Paternalists." Even though she mentioned the fact that "the

most lowly of the barflies in Harlem” would start talking about the Jews the moment a writer like Sejmour Krim or Norman Mailer “left the room,” she ended her essay on a consciously irenic note urging Mailer “not to write of the greatness of our peoples—yours or mine—in the past tense,” because better days for the Black-Jewish alliance were just around the corner.⁶ In a move that must have set Harold Cruse’s teeth on edge, Hansberry ended her essay with a quote in Yiddish, “Vail kumen et noch undzer oysgebenkte sho,” which Hansberry rendered in English as “Because the hour we have hungered for is near” after lifting it from “Song of the Warsaw Ghetto” by Hersch Glick.⁷

Hansberry was learning the hard way that if she aspired to be an official spokesman for the Negroes she was going to have to do it on Jewish terms. It was a lesson that James Baldwin had already learned. James Baldwin was

another black writer whose talent was first recognized and nurtured by Jewish editors of small but influential magazines: Elliot Cohen and Robert Warshaw at *Commentary*, Saul Levitas at the *New Leader*, and Philip Rahv at the *Partisan Review*. In 1946 Levitas gave Baldwin his first book review assignment, an act the grateful author never forgot; indeed, in 1961 he told his biographer that these editors had helped save his life.⁸

Baldwin repaid the favor to the Jews who launched his literary career by misconstruing the conflict in Harlem as Black vs. White. “The Negro facing a Jew,” Baldwin wrote in *Commentary* in 1948, 13 years after the Harlem riots had caused a mass exodus of Jewish merchants, “hates at bottom, not his Jewishness but the color of his skin. It is not the Jewish tradition by which he has been betrayed by the tradition of his native land. But just as society must have a scapegoat, so hatred must have a symbol. Georgia has the Negro and Harlem has the Jew.”⁹ Baldwin, who apparently never had his Christmas bulbs tested in the Horowitz hardware store in Harlem, claimed that “The Negro identifies himself almost wholly with the Jew. The image of the suffering Christ and the suffering Jew are wedded with the image of the suffering slave.”¹⁰

Cruse claimed that Baldwin was being disingenuous when he referred to the conflict in Harlem as Black v. White. Even when he admits that the Jews in Harlem are guilty of exploiting the blacks there economically, Baldwin attempts to exonerate the Jews by claiming that they are only operating “in accordance with the American business tradition.”¹¹ Baldwin’s essay on Harlem in *Commentary* forces Cruse to conclude that he wants “to avoid dealing with the facts of Harlem as they exist.” This means “bending over backward to avoid criticism of Jews while pretending to be angry with whites,” as well as overlooking the fact that he overlooks “American Jews... are very much in control of their situation and have their enemies well ‘cased’ from all directions.”¹²

In concluding that the battle in America is ethnic not racial, Cruse has discovered the triple melting pot, which claims that there never has been nor never will be one homogeneous mass of Americans. The same theory goes on to state that, after three generations, religion replaces country of origin as the source of

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ethnicity in America. By claiming that the Negro was in effect a separate ethnic group, and by denying (or ignoring) the role which religion plays in defining ethnicity in America, Cruse effectively cut the Negro off from their most important allies in America's *Kulturkampf*, namely, their co-religionists, and it is precisely this issue which Hansberry explored in her second and final play, *The Sign in Sidney Brustein's Window*.

It was after public brawls with Jews like Norman Mailer and Norman Podhoretz, when a younger generation of Jews was spreading revolution in Mississippi during the Freedom Summer of 1964 that Lorraine Hansberry decided it was her turn to speak out on the Black-Jewish alliance. Her vehicle was the play *The Sign in Sidney Brustein's Window*, which opened on Broadway in the fall of 1964. As an omen that this exploration of the black-Jewish alliance was not going to go well, Hansberry and Nemiroff divorced in 1964. Cruse claimed that Hansberry was "making... noisy, but superficial integrationist propaganda"³ when she wrote *Raisin*. His criticism of Brustein is even more biting. Harold Cruse claimed that Hansberry had in effect become a Jew when she married Nemiroff:

Witness the jesting "ethnic" idea behind the bit of dialogue in *Brustein's Window* to the effect that Brustein was an "assimilationist Jew." But this line has serious "folksy" intent as far as the playwright's ethnic sentiments went. Lorraine Hansberry had not simply married a man who "just happened to be of Jewish antecedents" as the liberal-humanist-moralists would have it: she had "assimilated" into white Jewish cultural life.⁴

If so, Hansberry was not a happy Jew. Lorraine's sister Mamie tried to minimize the Jewish/Black antagonism that comes out in the play by claiming that Nemiroff's family, "in their ethnic way, was very similar to our family."⁵ Ossie Davis tried to pour oil on the troubled waters of the black-Jewish alliance after Brustein riled them up by claiming that "all subcultures share the common bond of being outsiders."⁶ Cruse's analysis of the play is better than the generally clueless interpretation of Brustein as reflecting "harmony and acceptance between blacks and whites, Jews and Christians, and people of varied backgrounds" that has succeeded it, but even a cursory reading of Brustein indicates that the situation, as the divorce indicates, isn't as simple as he portrays it either.

Fourteen years after arriving there, Hansberry had discovered that she didn't like Bohemia or its American incarnation, Greenwich Village, which she describes as "the preferred habitat of many who fancy revolt or at least detachment from the social order that surrounds us."⁷ Sidney Brustein, the main character in the play, is an unhappy Jew, and he is unhappy because he has turned his back on the only identity a Jew has, namely, being a revolutionary. Brustein longs to "smite evil" with "the sword of the Maccabees," but instead he says L'chaim and "takes a pill" for the pain in his "oozing intestine."⁸

The oozing intestine image is especially interesting in light of the fact that it was Hansberry and not Nemiroff who was dying of duodenal cancer at the time the play was being written, in rehearsal, and being performed on stage. By conflating her own very real cancer with Brustein's fictional "oozing intestine," Hansber-

ry identifies herself as having internalized the Jewish revolutionary spirit, but not leaving it at that goes to hint symbolically that it is precisely the internalization of the principles of Jewish revolution that ends up killing her.

Hansberry claims to be grateful for what she has learned from the Jews. Speaking through the persona of Iris she tells Sidney, "I have learned a lot after five years of life with you, Sidney. When I met you I thought Kant was a stilted way of saying cannot; I thought Puccini was a kind of spaghetti....Thanks to you, I now know something that I wouldn't have learned if it hadn't been for you."⁹

In spite of her gratitude, Iris, speaking for Hansberry, feels that she has lost more than she has gained. The Jews have exacted a price for their participation in the black-Jewish alliance that was far higher than the one which Harold Cruse complained about. The price the Negro has to pay for marriage (both literal and figurative) with the Jews is 1) loss of faith in God and 2) moral corruption. At the end of her life, clutching her "oozing intestine" Hansberry suddenly realizes that the price she paid was too high but is unclear what to do about the fact.

Hansberry could invoke the name of John Brown, but her diary entries toward the end of her life indicate that she was an ambivalent revolutionary at best. "Do I remain a revolutionary?" Hansberry wrote in her journal seven months before her death. "Intellectually—without a doubt. But am I prepared to give my body to the struggle or even my comforts? This is what I puzzle about."²⁰ One month later she seemed determined to resolve the issue by throwing herself "back into the movement," but no sooner are the words out of her mouth (or pen) and the native hue of resolution is once again sicklier o'er with the pale cast of thought and

that very impulse is immediately flushed with a thousand vacillations and forbidding images.... Comfort has come to be its own corruption....Comfort. Apparently I have sold my soul for it. I think when I get my health back I shall go into the South to find out what kind of revolutionary I am....²¹

Rather than allowing her to find out what kind of revolutionary she was, *Brustein* allowed her to find out what kind of revolutionary she was not. As W. A. Domingo pointed out 40 years earlier, any Negro who aspired to be a revolutionary had to sit at the feet of Russian Jews. But Hansberry soon discovered that the revolutionary spirit was spiritually destructive, to Jews and Negroes both. In becoming a Jewish revolutionary, Hansberry alienated herself from her own people, who were for the most part devout Christians. As in the past when Ottilie Assing introduced Frederick Douglass to the writings of Feuerbach and the Communists collaborated with Haywood Patterson in the writing of *Scottsboro Boy*, the Jews in Hansberry's day were still busy trying to turn Negroes into atheists as a way of completing their revolutionary education.

The conflict had already appeared in *Raisin* which was written four years after Hansberry married Nemiroff. When Mama says, "God willing," Beneatha launches into an atheist tirade:

"God hasn't got a thing to do with it.... God is just one idea I don't accept... I get tired of Him getting credit for all the things the human race achieves through

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its own stubborn effort. There simply is no God—there is only man and it is he who makes miracles.”²²

At this point, Mama slaps Beneatha violently in the face and instructs her, “Now you say after me, in my mother’s house there is still God.” The stage directions for *Raisin* indicate that Beneatha has been “defeated,” when she repeats, “In my mother’s house there is still God.” In *Brustein*, Hansberry indicates that the Negro revolutionary has been defeated for the exact opposite reason. Iris and Mavis have been defeated by revolutionary Jews like Brustein, who “have all so busily got rid of God for us.”²³

Hansberry would later tell Mike Wallace “Beneatha is me, eight years ago,” because, as her biographer puts it:

At twenty, Beneatha is very much the new woman: she is planning to become a doctor, she will delay marriage until she completes her training, she doubts God, and various institutions and she toys with diverse forms of self-expression—playing the guitar, acting and horseback riding.²⁴

But by now it should be obvious that every character was Hansberry, especially by the time she got around to writing *Brustein*. So perhaps Hansberry is also Ruth, who “considers having an abortion in order to prevent adding another financial burden to the family.” The issue is formulated in a way that bespeaks rationalization, for no one in the Hansberry family was ever in financial straits, dire or otherwise. And yet, in spite of all of the talk about race, *Raisin* revolves around the abortion issue. Mama has her plant, which is associated with life; it is she who is determined that Ruth not have an abortion; it is she who decides that a move is necessary, no matter what the cost, because, as she puts it, “We was going backwards ‘stead of forwards—talking ‘bout killing babies and wishing each other was dead... When it gets like that in life—you got to do something bigger...”²⁵

The conflict of ideas in *Raisin* is between Lena and Beneatha, not between Lena and Ruth. Lena believes in God and is against abortion, reflecting the Christian roots of America’s blacks; Hansberry once described herself “as not being “hostile” to religion “unless it happened to be Catholic,”²⁶ but Beneatha is hostile to religion. Beneatha is an atheist who believes in free love and as a result would be more likely than Ruth to get pregnant and feel that abortion was a way out of that dilemma. So the question the play brings up is whether Ruth is standing in for Beneatha, who is standing in for Hansberry, who wants to talk about the sexual issues troubling her conscience in disguised form. We know from her biographer that Hansberry made a conscious decision not to have children. “Lorraine’s decision not to have children,” she writes, “evolved from her nurturance of her art.... Lorraine the artist triumphed over Lorraine the Mother.”²⁷ Again the very formulation of the issue smacks of rationalization.

In fact, in trying to explain her atheism, Hansberry tells one interviewer, “We only revert back to mystical ideas—which includes most contemporary orthodox religious views, in my opinion—because we simply are confronted with some

things we don't understand yet."²⁸ When the interviewer counters by saying that Mama "gets so much sustenance from this... kind of faith," Hansberry goes on the defensive, claiming that she doesn't "attack people who are religious at all, as you can tell from the play." Man, however, no longer needs religious crutches because now "Man exalts himself by his achievements... and this power to rationalize—or excuse me—his power to reason!"²⁹

At this point, either Hansberry or her interlocutor burst out laughing after Hansberry committed what the folks in Greenwich Village in the 1950s referred to as a "Freudian slip." Then as if to cover over what this gaffe revealed about her state of mind, Hansberry added after the laughter died down, "Well, now, of course, his rationalization has its benefits too. I don't know if he could get along without either."³⁰

At this point we'll never know whether Hansberry got pregnant as a result of the affairs she fantasized at the University of Wisconsin or whether the trip to Mexico was to procure an abortion, or whether an abortion had anything to do with the cancer that eventually killed her. An "oozing intestine" was a common complication arising from abortion, all of which were illegal at the time. Sometimes it led to death by septicemia within days of the abortion, sometimes the damage was repaired in time. Whatever the case, the link between a possible abortion and cancer is no more far-fetched than Mamie Hansberry's post mortem, which claims that "The black experience creates a lot of stress, and...a form of cancer can evolve from the emotional stress of racism."³¹

All of that gets covered over by the announcement that Hansberry was a lesbian. The New York critics attacked Hansberry for *Brustein's* homophobia after Hansberry had Alton say, "After a while, hanging out with queers gets on my nerves." Hansberry, according to her biographer, wrote anonymous letters to various gay and lesbian publications, but the main evidence comes from Nemiroff, who claims that Hansberry's homosexuality "was not a peripheral or casual part of her life but contributed significantly on many levels to the sensitivity and complexity of her view of human beings in the world."³²

A husband attesting to his late wife's lesbianism has an odd sort of ring to it. But when it comes to the posthumous Lorraine Hansberry we are dealing almost exclusively with the mind of Robert Nemiroff. This meant, of course, that whatever misgivings she had about the influence of Jewish revolutionaries on her life got expunged from the public record after she died, which is when Nemiroff took over her literary estate.

When *Brustein* opened at the Longacre Theater on October 15, 1964, the play was met with mixed reviews, which meant financial problems. By November the play was already in financial trouble. To counter the possibility that the play might fold, a number of writers, artists, actors and actresses took out an ad in the *New York Times* telling New Yorkers that "Miss Hansberry's new play is a work of distinction.... We the undersigned... urge you to see it now."³³ Many of those who

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signed the ad were Jewish; many were black; one, Sammy Davis, Jr. was Jewish and black. In November 1964, comedian Mel Brooks and his wife, actress Anne Bancroft, opened their home for a midnight strategy meeting to keep *Brustein* alive.

The fact that prominent Jews like Mel Brooks tried to save the play could not disguise the fact that most Jews did not like it. *The New York Times* did not like sitting through two hours of listening to, as Hansberry put it “the tortures of the engage,” her way of describing “the generation which grew up in the swirl and dash of the Sartre-Camus despair of the postwar years” as they “crossed each other leaping in and out of the Communist Party.”³⁴ Norman Nadel claimed that “this play sinks under its own sordid substance.”³⁵ The worst news of all, however, was that “Hadassah hasn’t bought a single theater party.”³⁶ Before long it was pretty clear that Hadassah stayed away in droves, because it did not like what Hansberry had to say about Jews. In the end all efforts to keep the play on life support failed, and *Brustein* died on the same day that Lorraine Hansberry did, on January 12, 1965.

After Hansberry died, Robert Nemiroff, now her ex-husband, chose as the epigraph for her black marble tombstone *Brustein*’s hosanna to the Jewish revolutionary spirit: “I care. I care about it all. It takes too much energy not to care...The why of why we are here is an intrigue for adolescents; the how is what must command the living. Which is why I have lately become an insurgent again.”³⁷

After Hansberry’s death, Nemiroff took over the promotion of her writing. When he did, all the ambivalence toward Jewish revolutionaries disappeared. In a letter to Lisbeth Vuorijaervi, a Swedish scholar, Robert Nemiroff wrote that “Jews have played an extraordinary role, out of all proportion to their numbers... in all democratic, liberal and radical, humanizing and liberating movements” and that “other oppressed peoples—especially in the Hitler years and their aftermath—have recognized this tacitly and often explicitly, and have tended to look to Jews for greater understanding. As allies or potential allies or, at least, as the least hostile ethnic group in the society at large.”³⁸ This may or may not be true. The question, however, is, if Hansberry felt this way, why did she write *Brustein*? *Young Gifted and Black*, Nemiroff’s redaction of her writings, won a Golden Globe award in 1973.

Unlike *Young, Gifted and Black*, which was the Jewish reading of Hansberry, *Brustein* was a prophetic play because it foreshadowed the collapse of the Black-Jewish Alliance. Friedman sees the first signs of the collapse at the 1964 Democratic convention in Atlantic City, which was soon followed by a riot in Harlem, which was followed by riots in the ghettos of cities across the country. As in Harlem, so also in Philadelphia, which had its own riot, blacks targeted small shopkeepers, almost all of whom were Jews. Friedman who was head of the Philadelphia branch of the AJC, claims that 22 Jewish merchants were killed and 27 were shot or beaten in Philadelphia alone over the course of the four years from 1968 to 1972. From 1964 until 1968 there were 329 riots in 257 cities across the country,

and in just about every instance it was blacks attacking Jews and accusing them of price and rent gouging.³⁹ It was the riots and the black attack on Jewish merchants which prompted many Jews to pull out of the civil rights movement. When Israel went to war in 1967, many Jews pulled out for good and devoted their energies and their money to supporting Israel.

Malcolm X was murdered on February 21, 1965, but by the time he died there were many who were willing to take up the tattered banner of black nationalism and return to a more virulent version of the vision which everyone had pronounced dead when the NAACP succeeded in silencing Marcus Garvey. It was Harold Cruse, however, and not Lorraine Hansberry who wrote the definitive book on the Black-Jewish Alliance, so definitive in fact that it caused the collapse of the alliance. When *The Crisis of the Negro Intellectual* arrived in bookstores in 1967, "the civil rights movement was quagmired in a crisis of purpose from which it would never emerge."⁴⁰ Of course, one of the reasons it never emerged from its crisis lies in how well Cruse documented Jewish involvement in Negro affairs. Cheryl Greenberg argues that Cruse's claim that Jews "deliberately manipulated the movement for their own ends" is "not simple anti-Semitism" because "a look at the historical record suggests that Jews did have a great deal of self-interest in promoting a civil rights movement based on integration, and they did indeed turn away from the movement in the 1960s as their self-interest increasingly conflicted with it."⁴¹ Greenberg concludes by saying that "The 'golden age of a black-Jewish alliance never existed.'⁴² Rather than try to refute what Cruse said, the Jews just lost interest in the plight of black folk. When Israel warred with Egypt in the same year, that loss of interest became permanent.

When Lorraine Hansberry died on January 12, 1965, her family received a letter of condolence from Martin Luther King which praised "Her creative ability and her profound grasp of the deep social issues confronting the world today" and claimed that it would "remain an inspiration to generations yet unborn."⁴³ Martin Luther King had just rented an apartment in Chicago's black belt and was planning an assault on what he saw as segregation in housing in that city. One of the great mysteries of the civil rights movement was why Martin Luther King got involved in the housing situation in Chicago, a decision that would bring about the biggest debacle of his career. His letter gives some indication that *A Raisin in the Sun* was on his mind when he made the decision.

After months of preliminary work, Martin Luther King arrived in Chicago to kick off his housing drive in June 1966. As one of his first acts, King, drawing on the symbolism of his namesake, attempt to nail the housing equivalent of 95 theses to the door of Chicago's city hall, but had to settle for taping his theses after he discovered that the door was made of steel.

Chicago had been a racial battlefield since the Chicago Housing Authority, the Quakers, B'nai B'rith/ADL and Louis Wirth redoubled their efforts to com-

plete the social engineering of Chicago's ethnic neighborhoods that had begun during World War II. Beginning in 1946 at Airport Park and spreading across the South Side, racial war raged throughout the 1950s and 60s. The local politicians reached a *modus vivendi* in 1954 when the mayor fired the head of the Chicago Housing Authority, but the issue was not local. The federal government was promoting racial migration and the ethnic cleansing of Catholic neighborhoods in all of the major cities of the North and East. The Catholic Church, which had a huge financial stake in the outcome of this battle, was, if anything, divided on the issue, with rank and file Catholics throwing rocks through the windows of newly arrived Negroes while at the same time the hierarchy and much of the clergy welcomed the civil rights movement with open arms.

In 1963 Chicago's branch of the Catholic Interracial Council organized a centennial celebration of the Emancipation Proclamation which featured speeches by Martin Luther King and Chicago's ordinary, Albert Cardinal Meyer, who told the assembly, "Our whole future as a nation and as a religious people may be determined by what we do about the race problem in the next few years."⁴⁴

Meyer's successor, John Cardinal Cody, continued this rhetorical and symbolic support for civil rights, and many priests, nuns and lay people played an active role in the growing civil rights movement. Cody met privately with King on February 2, 1966 and gave his tacit support to King's housing campaign. When King held his mass rally at Soldier Field that summer, tacit support became open support when Auxiliary Bishop Aloysius Wycislo, representing the Archdiocese of Chicago read a statement from Cody affirming that "your struggle and sufferings will be mine until the last vestige of discrimination and injustice is blotted out here in Chicago and throughout America."⁴⁵ Since Chicago had acquired a reputation as "a Catholic town,"⁴⁶ King's success there seemed assured.

But things started to go wrong from the beginning, and they never ended up going right. When King stepped out of his car to lead a march through "segregated" Marquette Park, he was greeted by a hail of rocks and bottles, one of which hit him on the head and made him stagger to his knees. The Lithuanians who would later set fire to the marchers' cars and chase Jesse Jackson down 63rd St. were outraged by the fact that people from another part of the country would come into their neighborhood and tell them to sell their homes. That wasn't precisely King's message, but the simple fact of the matter was that no one, not even the *Chicago Tribune*, knew exactly what King's message was. According to an editorial in the *Chicago Tribune*, the message of the "paid professional agitators" who made up the march was "give up your homes and get out so that we can take over."⁴⁷

King was befuddled, as Mayor Daley indicated, because he didn't understand Chicago. One of King's lieutenants only strengthened this suspicion when she said, in effect, Chicago was different that what they had expected. "Down South," the SCLC's Dorothy Tillman opined, "you were black or white. You wasn't Irish or Polish or all of this."⁴⁸

Mayor Daley was quick to capitalize on SCLC ignorance of Chicago. When King announced that he intended to end slums in Chicago, Daley announced that Chicago already had a slum clearance program staffed by people who knew more about the city than he did. "What the hell is [King] doing here anyway?" Daley's staff wanted to know. "Does he think we don't care about slums? Why Chicago, instead of Atlanta or Harlem? King has no knowledge of Chicago."³⁹ When King announced that the SCLC planned to march in Gage Park, Daley countered by saying that King was "very sincere" but lacked "all the facts on the local situation" because "after all, he is a resident of another city."⁴⁰ When Daley suggested in April 1966 that King go home to Georgia, seven Negro committeemen seconded his suggestion.

King's Jewish backers had a sense of foreboding about Chicago as well. Both Bayard Rustin and Stanley Levison "sensed disaster."⁴¹ Friedman claims that "Levison sought to restrain his friend but failed to do so."⁴² The main problem was King's unfamiliarity with the situation in Chicago. King's knowledge of the housing situation in Chicago was based largely on *A Raisin in the Sun*. When King vowed that "he would lead a rent strike unless the city's landlords improved their properties immediately"⁴³ he failed to understand that many of the landlords were black, and that Hansberry Enterprises was one of the biggest slum landlords in Chicago. King was caught up in a world he did not understand, and his ill-fated Chicago campaign soon turned into the disaster that Levison and Rustin feared it would become.

Friedman claims that Levison was "the voice of moderation in King's circle," claiming that Levison had told King, "You don't call for insurrection in a place where you're outnumbered, outgunned,"⁴⁴ but it was equally obvious that Levison wanted King to succeed for ethnocentric reasons. King "was the last major black leader to promote the legitimacy of Zionism within the black community."⁴⁵ If King were to be discredited in Chicago, his defeat would open the door for King's black nationalist competitors, who were no friends of Zionism. Like Marcus Garvey before them, and like Malcolm X and Harold Cruse, the black power advocates of the mid-'60s realized that integrationism and black nationalism were incompatible. They also realized that Zionism and Black Zionism were incompatible according to the terms of the Black-Jewish Alliance. After his failure in Chicago, King's assassination was merely anticlimactic. The "beloved community" that King and others in the Black-Jewish Alliance had tried to create during the '50s and early '60s had died two years before he did.

The Jewish Revolutionary Spirit

The Third Session of the Council

The third session of the Second Vatican Council began in fall 1964. On November 19, the Council passed a document on the Jews so heavily influenced by Jewish lobbying that many thought it repudiated traditional Catholic teaching. The Jews rejoiced, but their rejoicing was short-lived. Paul VI refused to promulgate the schema. The approval of a flawed document by many bishops awoke conservatives to the dangers of Jewish lobbying. As a result, the conservatives now launched their own campaign. The salient issue concerned the Council Fathers' misunderstanding of who they were dealing with. Were the Jews "the people of the Old Testament" or the source of Hollywood star cults, pansexualism and Freudian psychoanalysis, and as a result a danger to Catholic morals? According to Poncins, "The majority of the Council Fathers" were "under a serious misapprehension as to what constitutes the very essence of Judaism" because they "only applied themselves to the humanitarian aspect of the problem, skillfully submitted by the spokesmen of World Jewry and by a Press largely favorable to Jewish interests."¹

Once the November 1964 document was withdrawn from consideration, Pope Paul VI returned it to the "conciliar commission in charge of the preparation of the schema," where it was "profoundly reshaped" once again.² According to Poncins, "The new text submitted for the approval of the council was distinctly less favorable to Jewish demands and more acceptable to conservative consciences; however, it still contained a few ambiguities which could be interpreted as promising a prudent revision but a revision, nevertheless, of the traditional Catholic attitude toward Judaism, which has remained unaltered for 15 centuries."³ Poncins claimed "the conservative majority had been taken entirely by surprise"⁴ by the November 1964 document. If so, they were regaining their composure, now that they "had time to take stock of the situation."⁵ With a better understanding of "the extreme gravity of this vote" the conservatives were able to "energetically combat ... the Jewish-Catholic coalition, which was able to dispose of a press almost entirely at its service."⁶ Led by Mgr. de Proenca Sigaud, archbishop of Diamantina, Brazil, Mgr. Lefebvre, Superior General of the Holy Ghost Fathers, and Mgr. Carli, Bishop of Segni, Italy, the conservatives began to influence the mind of the council Fathers. In February 1965, Bishop Carli wrote an article for his diocesan newspaper claiming that the Jews of Christ's time and their descendants down to the present were responsible for Christ's death.

The most devastating blow came on Passion Sunday, 1965, when the pope preached a homily that held the Jews responsible for the crucifixion. "It is an extremely solemn and sad page which recalls for us the meeting between Jesus and

the Jewish people," the pope said. "This people was predestined to receive the Messiah and has long been waiting for him for thousands of years and was completely absorbed in this hope and certitude, but at the very moment, that is to say, when Christ came and spoke and showed himself, not only did they not recognize him, but fought him, slandered him, abused him and finally put him to death."⁷

The Jews were dumbfounded, then furious. The Chief Rabbi of Rome, Elio Toaff, and Dr. Sergio Piperno, President of the Union of Italian Jewish communities, immediately sent a telegram to the Vatican, published in *Il Messaggero de Roma*:

Italian Jews express their sorrowful amazement at charge Hebrew people in death of Jesus contained in Sovereign Pontiff's homily, delivered shortly before Easter Roman parish Our Lady of Guadeloupe and reported official Vatican press, thus renewing deicide accusation, secular source tragic injustices towards Jews, to which solemn affirmations Vatican Council seemed to terminate for ever.⁸

The Jewish schema was causing unprecedented division at the Council. The more the Church dealt with the Jewish issue, the more contentious it became. The Jews accused the pope of reneging on their agreement with Cardinal Bea. Conservatives accused Bea of "simony,"⁹ trafficking in sacred things. Bea was accused "of having accepted Jewish capital for the functions of his secretariat for unity."¹⁰ Bea was "accused of having imprudently promised, per contra, a declaration which would, as far as it concerns the Church, be the epilogue to the Nuremberg trial: that she should demand pardon from the Jews for all the persecutions which Christian doctrine has caused them throughout the centuries (deicide Jews, the people accursed by God, etc.)."¹¹

The conservatives were "ready to take the necessary steps to save the church from such an ignominy" by "appeal[ing] to the Council Fathers who have not yielded to Jewish pressure, or who have not sold themselves in simony to Jewish gold ... to repeal the perfidious declaration."¹² Paul VI was faced with the unenviable prospect of fighting both the Jews and their conservative opponents. To rescue the schema, he now had to rescue Cardinal Bea from "the grave insinuations"¹³ raised against him, largely, one suspects, because of the machinations of Father Martin.

In April 1965, a *New York Times* report claimed the Jewish schema was in trouble. Robert C. Doty cited "an authorized leak from the Vatican."¹⁴ By now this had become a code word for Malachi Martin. Nine months later, Martin was identified in *Look* as the "double agent" responsible for "Similar stories in the *Times* [that] foretold Council failings before they happened."¹⁵ *Look* identified the priest under another pseudonym, "Timothy Fitzharris O'Boyle, S.J.,"¹⁶ an Irish Jesuit, who wrote books under the name Michael Serafian, articles in "The American Jewish Committee's intellectual monthly, *Commentary*,"¹⁷ under the name F. E. Cartus, and confidential memos leaking inside information to the press under the name Pushkin. Pushkin was the "inside tipster"¹⁸ for *Time* and the *New York Times*, as well as the author of much of Kaiser's book on Vatican II.

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Martin, in other words, was Pushkin, who was “Michael Serafian in book length, F.E. Cartus for the magazines, and a translator in the Secretariat for Christian Unity, while maintaining a warm friendship with the AJC. At the time, Pushkin-Serafian-Cartus was living in the Biblical Institute, where he had been known well since his ordination in 1954.”¹⁹ Martin was a ladies' man “known to be working on a book at a young married couple's flat,” a living arrangement that “finished ... half of the friendship.”²⁰ Joseph Roddy pinpointed his identification of Martin as a “double agent,” by telling his readers whom Martin worked for. In his job at Bea's Secretariat, Martin was “valuable to the AJC and is still thought of by many around Rome as a kind of genuine savior in the diaspora. Without him, the Jewish declaration might well have gone under early.”²¹

So Martin was considered “a genuine savior” among New York Jews. He was quoted in the *Times*, discrediting Bishop Segni as an anti-Semite and also the pope, who had said Jews were responsible for the death of Christ because he “was speaking to ordinary and simple faithful people—not before a learned body.”²² Reading Martin's self-serving anonymous account of the council's proceedings in the *Times*, Morris Abram of the AJC professed to be reassured. If so, he was deceived too. The Jewish schema was, indeed, in trouble. Martin had cried “Wolf” so many times that no one recognized the truth of what he was now saying.

1964: Fiddler on the Roof

Germany and America became more Jewish after the world wars because they became more modern. Modernity, as Yuri Slezkine argued, was Jewish. Modernity was “about ... dismantling social estates for the benefit of individuals, nuclear families and book-reading tribes (nations). Modernization, in other words, is about everyone becoming Jewish.”²³ Friedman says much the same thing. The Jews transformed American society after World War II, remaking it in their image. The older generation of Protestant novelists and poets, many of whom—e.g., T.S. Eliot and Ezra Pound—had serious reservations about modernity even though their writing was “modern” in form, were replaced by almost exclusively Jewish writers. Ernest Hemingway, F. Scott Fitzgerald, Ezra Pound, and T.S. Eliot, who came to prominence in the '20s, were replaced in the '50s by Saul Bellow, Aaron Copland, Leonard Bernstein, Philip Roth, J.D. Salinger, Norman Mailer, Arthur Miller, Herman Wouk, Bernard Malamud, and Alan Ginsberg. Leslie Fiedler called it “the great takeover by Jewish American writers.”²⁴ Friedman says the Jews not only wrote books, they also

taught Americans how to dance (Arthur Murray) how to behave (Dear Abby and Ann Landers) how to dress (Ralph Lauren), what to read (Irving Howe, Alfred Kazin and Lionel Trilling) and what to sing (Irving Berlin, Barry Manilow, Barbara Streisand).²⁵

Lionel Trilling embodied the ambivalence of American Jews toward American culture. Trilling, through *The Liberal Imagination*, created Liberalism as a way of being Jewish in America. Trilling began his literary career writing for the

Menorah Journal in the '20s. Once his career took off, Trilling distanced himself from his "provincial and parochial"²⁶ Jewish roots. Cynthia Ozick recalled being made to feel shame for noting in one of Trilling's classes at Columbia that Marx, Freud, and Einstein were significantly Jewish in their thought. According to Norman Podhoretz, also Trilling's student at Columbia, Trilling was unable to defend the traditional culture "because on some level he himself secretly resented or despised it, or at least he resented and despised that muted form of it that he himself embodied in his own writing and persona."²⁷

Hollywood was a Jewish creation. There were always Jewish actors, like John Garfield, né Garfinkel, but they invariably changed their names. Beginning in the '60s, stars like Barbra Streisand portrayed overtly Jewish characters like Fanny Brice. On the eve of breaking the Hollywood Production Code, Hollywood introduced the showpiece of Jewish triumphalism, *Fiddler on the Roof*. Tevye the Milkman of the Sholem Aleichem tales, was proudly Jewish but also open-minded and American, except on the issue of intermarriage: "Tevye stood for tradition, of course, but he also understood the value of progress, freedom of choice, individual rights, and the nuclear family."²⁸ Tevye brought about a curious change in American culture and Jewish identity. As Jews became more overtly Jewish, Judaism became more American, and America became more Jewish. *Fiddler on the Roof* gave a lot of attention to pogroms but made no mention of the fact that they were connected with the assassination of two Czars and the rise of the revolutionary Jew in Russia. There is no mention of Jews like Sverdlov murdering the Czar and his family in the aftermath of the revolution that never got mentioned either, because by then Tevye was living on the lower East Side of New York.

During the 1950s, Jews taught Americans to become "specialists in alienation."²⁹ In promoting alienation, Jews projected their image onto American culture and weakened the mores of the Christian majority. It was only years after their works had become American icons, that Arthur Miller and Joseph Heller admitted that Willy Loman and Yossarian were essentially Jewish characters. Jews had a difficult time dealing with American culture. They began by subverting it and then began to transform it in their image and finally imposed their own draconian speech codes on it in the age of political correctness. In each instance the relationship was instrumental and manipulative.

During the '50s, New York Intellectuals imposed their image of themselves—the lonely, alienated outsider—onto the culture. The Jews imposed their image on American culture not by making Americans Jewish by religion, but Jewish by way of alienation. The new Jewish elite was "judaizing"³⁰ America by turning it into a nation of alienated strangers. They imposed "their own condition—their loss of religious faith and a sense of estrangement—upon the society."³¹

If the modern age was Jewish, then it was only logical that Jews should become the experts on how to live in that age successfully. "Jews acquired a mystique after World War II" because

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their experience of dislocation and persecution seemed to confer upon them a special sagacity about the human condition. An older myth of Jewish “genius” gave way to the new concept of the Jew as the prototypical “marginal man” who achieved insight into the social order from standing outside it.³²

Like the European Jew before him, the modern American was “someone who had to live in two worlds at the same time.”³³ As a result of dislocations due to two wars, Americans were “cosmopolitans and strangers”³⁴ in their own country. Before long, many would feel it was not their country.

Freudianism became a “salvation religion,”³⁵ with a priesthood and sacred texts, shortly after Protestantism handed the policing of Jewish Hollywood to the Catholics in the 1930s. Ministers became therapists, and therapists became ministers, and America became what Philip Reiff called the therapeutic state. “Freudianism, which was predominantly Jewish, proclaimed the beleaguered loneliness of the newly ‘emancipated’ to be a universal human condition.”³⁶

Psychology also became a locus of the struggle between Catholics and Jews over who would control American culture, because it

provided a perfect focal point for a culture clash between Jews and Catholics as they moved from the periphery toward the center of a society traditionally dominated by Protestants. For many Jews, psychology and Freud represented a path toward a more sophisticated, cosmopolitan America; for many Catholics, Freud signified a heretical departure from fundamental religious values.³⁷

The rise of psychology as a substitute for religion was linked to the de-ethnization at the heart of the psychological warfare campaign. In ethnic America, religion “dictated what people knew about human nature.”³⁸ “Christian followed Christian and Jew followed Jew.”³⁹ Once psychology replaced religion, ethnic compartmentalization was no longer valid, and the Jew, who was a “genius,” became the guide to how everyone should live in the “modern” world.

The redefinition of psychology was a revolution in the truest sense of the word. What was up went down, and what was down went up. Before that revolution, reason sat on instinct like a rider on a horse. After reading in the *After School Library*: “It is the untrained horse that balks or that shies; but the thoroughbred horse stands still the moment his master speaks, and he turns to the right or left at the lightest touch of the bridle,” the student of pre-Jewish American psychology was admonished, “Keep your hand firmly upon the helm of thought.”⁴⁰ Jewish psychologists tended to see passages like this as Christian, even though they derived from Greek sources, such as Plato and Euripides’ *Hippolytus*. Jewish psychology was either covertly, as with Freud, or overtly, as with Wilhelm Reich, instinctual. As a result, the definition of mental illness changed from passion out of control to passion repressed. This unleashing of sexual passion from the bonds of reason corresponded with Jewish involvement in pornography and the constant chafing at prohibitions against nudity in Hollywood films. The Jewish takeover of psychology put instinct in the saddle, where it was used as cultural control, as explicated by Reich in *The Mass Psychology of Fascism*.

Under Jewish influence, American psychology became Talmudic as well. University of Wisconsin psychologist Joseph Jastrow, whose father “was a distinguished rabbi and scholar whose lexicon of the Talmud, completed in 1903, remains a standard tool for English speaking students” saw psychology as the modern equivalent to the rabbinic *responsa*, in which the rabbi answered questions “about the many rituals and actions governing the daily life of Jews.”⁴¹ Modern psychology would become Talmudic in other senses too. It was seen as a weapon against Christian culture. Willi Muensterberg, an early Jewish psychologist in America, found his psyche expressed this impulse in a dream in which “a young Jew rises to an awesome height in society”⁴² and then “crushes buildings” including “a church steeple—the symbol of Christian dominance above which no synagogue roof was allowed to rise.”⁴³

Jastrow’s attitude toward the overwhelmingly Christian student body he taught at the University of Wisconsin was similarly aggressive. Jastrow

targeted Christianity ... as the prime example of the forcible imposition of thought on a community of people. In his course at Wisconsin on the “Psychology of Belief” and in his popular writings, he spoke of the “sad page of history” that records the Church’s techniques of censorship and suppression of thought. He also used the biblical and rabbinic phraseology of “the remnant” of Israel when he referred to the dissident few who fight in all times and places for freedom of thought: “There will always be a saving remnant,” he wrote, “who are willing to give up dogma.”⁴⁴

If Freudianism was Jewish, behaviorism was the refuge of divinity students who abandoned religion. The third way of Erich Fromm, Carl Rogers, and Abraham Maslow was less aggressively atheistic but still retained Jewish animosity toward the unthinking *goyim*, who needed to be liberated from repression. In *The Art of Loving*, Erich Fromm “married Mamonides to Freud in order to criticize the infantile conception of God to which, in his view, most people adhered.”⁴⁵ Fromm

wanted to reconnect secular Jewish idealists with the “revolutionary” principles of their ancestors. He believed that “the universalism and humanism of the prophets blossomed in the figures of thousands of Jewish philosophers, socialists and internationalists, many of whom had no personal connection with Judaism.”⁴⁶

Abraham Maslow debated changing his name to something less identifiably Jewish, but decided not to because “Jewishness encouraged intellectual independence and even rebelliousness.”⁴⁷ Like Carl Rogers, Maslow took Kurt Lewin’s research into group dynamics and turned it into a weapon against unsuspecting *goyim*. In April 1962, Maslow lectured to nuns at Sacred Heart, a Catholic women’s college in Massachusetts. Maslow noted in his diary that the talk had been very “successful,”⁴⁸ which he found troubling. “They shouldn’t applaud me,” he wrote, “they should attack. If they were fully aware of what I was doing, they would [attack].”⁴⁹

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Once the theories of Jewish psychologists like Freud, Reich, and Maslow gained respectability in academe, they were advanced by a hoarde of female Jewish advice columnists, who popularized and spread the tenets of Jewish psychology in the mass media, contributing to the decline in sexual morals and the rise of feminism: Joyce Brothers rose to fame in the '50s after winning The \$64,000 Question as an expert on boxing. Brothers introduced "millions of homemakers to the new feminism of the 1960s"⁵⁰ by popularizing the ideas of Betty Friedan (née Goldstein), a Communist who transmuted class warfare into gender warfare in *The Feminine Mystique*. Heinze claims Brothers' *In Defense of Selfishness* was "a homemaker's version of Adam Smith's philosophy of economics,"⁵¹ but it derived more directly from the Objectivism of another Jewish guide to modern life, Ayn Rand (nee Alissa Rosenbaum), a Russian Jew who created another largely Jewish sect known as Objectivism in the '50s through best-selling novels like *The Fountainhead* and *Atlas Shrugged*.

Brothers' advice was invariably Talmudic. She favored "contracts between spouses" and "psychological techniques of manipulation" to teach women *How to Get Whatever You Want out Of Life* (the title of her 1978 book).⁵² Brothers turned to Judaism for solace after her husband's death, but that did not prevent her from appearing in a comedy skit on a TV show during the traditional Jewish mourning period. Brothers, in fact, agreed to appear on Pat Sajak's TV show the day after her husband's funeral.

Joyce Brothers was the first of a long line of female Jewish advisors who told American how to negotiate the shoals of an increasingly Jewish and Talmudic culture. By the 1970s, "If a woman were going to end up as a psychological adviser to Americans, the odds were very good that she would be Jewish."⁵³ The Jewish twins from St. Paul, Minnesota, Esther Pauline Lederer and Pauline Esther Phillips, became advice columnists Ann Landers and Abigail Van Buren. They invariably advised "seek counseling" whenever a troubled reader brought up a problem involving sexual morality. They and Joyce Brothers contributed to the decline in American morals by psychologizing behavior that had previously been considered under the purview of faith and morals. America's largely Jewish advice columnists had become experts in persuading *goyische* America to ignore what their consciences and their ministers were telling them and to engage in Talmudic rationalization, abetted by the psychologists, instead.

When advice and attitude formation shifted to AM talk radio, Jews moved there too. The most famous radio advice show host was Dr. Laura Schlessinger. Unlike Joyce Brothers and Ann Landers, Dr. Laura was an anomaly in the American Culture Wars of the late 20th century. Dr. Laura identified herself as an Orthodox Jew, but she invariably ended up taking Catholic positions on controversial issues like abortion and homosexuality. The split mirrored her family heritage. Born in Brooklyn to a Jewish father, her mother was Catholic. As a result, her positions frequently offended the Jews whose views she claimed to promote. According to Heinze, Schlessinger's

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sense of “mission” and accusatory style were not characteristic of Modern Orthodox Jews, with whom she identified until her sudden break with Judaism in August 2003. She spoke of homosexuality, in particular, with a strident tone that most modern Orthodox rabbis would have found objectionable. Her pronouncements against abortion also obscured the complexity of traditional Jewish thought Because she tied her views so closely to Judaism, Schlessinger became an anomalous figure: the only Orthodox Jew ever to gain such an immense audience, yet one whose success in the “shock jock” style of 1990s radio distanced her from rabbinic standards of propriety.⁵⁴

1965 Newport Folk Festival

The best proof of Plato’s statement “No change can be made in styles of music without affecting the most important conventions of society” (*Republic*, 242c), was the 1965 Newport Folk Festival, the locus of the artistic “breakthrough” that ushered in the cultural revolution of the ‘60s. In typically subversive fashion, Dylan had named his album of revolutionary music (as opposed to the albums of revolutionary lyrics set to traditional folk music) “Bringing it All Back Home.” It was supposed to be a return to his roots, and in a sense it was—not to his roots in Hibbing but rather his psychic roots as the quintessential revolutionary Jew, only at home in some form of subversion.

If the audience in 1965 was expecting a replay of the 1963 “We Shall Overcome” sing along, there were signs early on that they were going to be disappointed. Instead of Fannie Lou Hamer, fresh from a voter registration drive in Mississippi, the crowd was treated early on to a white guy by the name of Paul Butterfield, playing the blues of the post-War black migration to Chicago, which is to say, with loud amplified instruments.

Bob Dylan exploited the behind the scenes chaos to set up his own band on stage. By now he was a man who needed no introduction at Newport. As Peter Yarrow, the MC, scurried from the mike after performing that act of supererogation, Dylan unleashed a wave of sonic assault on the audience. Technically the song was known as “Maggie’s Farm,” but since Dylan had instructed his road manager to crank up the amps, no one could hear anything but wave upon wave of electronic distortion over a pounding Dionysian beat. Scandalized by what he heard, Pete Seeger rushed backstage and demanded that the power to their amplifiers be cut. When no one complied, Pete grabbed a fire ax from off the wall and threatened to cut the cable himself. What ensued was the classic revolutionary moment in which the subverters were subverted by their own revolutionary ideology. The confrontation boiled down to a dispute between the old guard and the new, in this instance, a dispute between the WASP Pete Seeger—the Old Left Commie with Puritan American roots, the man who turned folk music into a lifestyle that circumvented American materialism—and Albert Grossman, the “Jewish Businessman,” who felt that Messianic politics and making money were two sides of the same coin. Alan Lomax, also backstage, sided with Seeger ideologically, but he also wanted

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him to put down the fireaxe, even if, some people feel, it was so that he could chop the cable himself. When George Wein, another festival director, suggested that they turn the power off and have a discussion, Grossman threatened in typical fashion, "You do that, and I'll sue you."⁵⁵ Finally, it was Theodore Bikel who got Seeger to put down the ax, and he did it by appealing to the "tradition"⁵⁶ of revolution. "This band these rebels" he stammered, "they are us. They are what we were twenty years ago. Remember?"⁵⁷ Peter Yarrow threatened to have Seeger arrested for assault, but in the end the musical din prevailed.

The musical modes had changed, and, as Plato predicted, political revolution followed. At the post-festival party in 1965, rather than the traditional hootenanny, festival attendees experienced the Negro Dionysian music of The Chambers Brothers. Dionysos is the god of music, intoxication, and sexual excess, and by the early hours of the next day, he was in charge. The revelers were drunk or stoned, sweatily pounding out Dionysian rhythms not on guitars, which seemed suddenly inappropriate, but on chairs, trash cans, and whatever else was available, and those rhythms, new to the folk music crowd, "had a wild effect on the group's already steamy passions."⁵⁸ The party, Spitz says, was "unusually loose and informal ... as if someone had given them a tremendous shove, turned their heads in another direction. A new world awaited them. As such, *the party was marked by the kind of wanton promiscuity that one experiences after a revolution*, a sense of 'anything goes.' ... There were no rules anymore.... The whole place was drunk on cheap booze and excitement."⁵⁹

The 1965 Newport Folk Festival was a metaphor for what happened to the country over the next ten years. As in the Dionysian festivals described by Euripedes, after passions got out of control, Agave would dismember her child; and, as Plato indicated, the ruling class imposed subtle but inhumanly draconian political control on the revolutionary nation blinded by its passions. Maria Muldaur, Spitz says, "remembers dancing like it was the first time she'd been set free."⁶⁰ But being set free also meant destroying the community that had nurtured her, the folk music network, especially Greenwich Village, which had been "a wonderful place to come of age in ... full of music and foolishness and camaraderie."⁶¹ That ended in the waning hours of the 1965 Festival. Everyone was now looking for a recording contract. Everyone was in it for himself. "Even the music had changed."⁶² Once the music changed, morals followed, and once morals were subverted, the state was ripe for revolution, and once the revolution succeeded, tyranny would follow. "That night everything seemed up for grabs," Muldaur said later. "Life as we had known it, was out of control."⁶³

Folk music was replaced by Rock 'n Roll, now fitted with revolutionary political lyrics as opposed to Negro complaints about V-8 Fords and untrustworthy women. Rock 'n Roll itself was Negro slang for sexual intercourse. "Rock 'n roll," according to Spitz, "was meant to shake foundations; it was musical terrorism, a *revolutionary*, attention-grabbing sound."⁶⁴ Everybody was determined to imitate

Bob Dylan's political amalgamation of revolutionary lyrics and Dionysian Negro music. Known as "folk rock," one of its first hits was the Byrds' cover of Dylan's "Mr. Tambourine Man," a song, appropriately enough, about intoxication. Dave Van Ronk called it "the hippie nightmare."⁶⁵ To show he was amenable to the corrupting influences of Albert Grossman, in 1965 Dave Van Ronk formed the Hudson Dusters, a band which went nowhere. The advent of folk rock meant the folk revival was officially over, so, as Van Ronk put it, "business got very bad."⁶⁶ In the early 1970s, "the rooms were closing down, record labels weren't signing acoustic acts any more."⁶⁷

The demise of folk music also meant the final demise of the old left. Woody Guthrie died in October 1967 at 55. Pete Seeger outlived him by decades, but he became increasingly irrelevant. "Everywhere he looked," Seeger's biographer says,

a new culture spread among young people, one he barely understood. Why should anyone want to take LSD? Why had Abbie Hoffman left civil rights for Revolution for the Hell of It? When people handed him flowers and beads at concerts, Pete didn't know what to say. Pete kept his distance from marijuana, long hair, and free sex. In the middle of one concert, the audience filed out one by one to smoke grass on a darkened balcony. Pete didn't even realize they had gone.⁶⁸

Soon Seeger's politics became as irrelevant as his music. Seeger promoted peace by inviting Jews and Palestinians to a hootenanny at the Tel Aviv Hilton. He dedicated a verse of "Guantanamera" "to exiles of two thousand years and exiles of nineteen years,"⁶⁹ a gesture that went over like a lead balloon. Seeger, Dunaway says, "was out of his depth;" he broke off in the middle of the song "close to tears."⁷⁰ Three days later the Arab-Israeli Six-Day War began. The Six-Day War signaled the moment the Jews pulled out of the Left and devoted themselves to Zionist causes. It also marked the moment the Left began attacking Zionism as racism. It also signaled the demise of the Jewish folksinger. Ethnicity began to reassert itself in politics and music, but the revolution was still in progress.

Fall 1965: Poncins shows up at the Council

In October 1965, Poncins showed up at the Council with thousands of copies of his pamphlet *Le Problème Juif face au Concile*, which "contained a brief history of the role of Jules Isaac in the preparation of the conciliar schema on the Jewish question and a summary of the theses."⁷¹ In an article in *Le Figaro* in October 1965, Rene Laurentin, later the foremost promoter of the phony Medjugorje apparitions, cited Poncins' tract as a "vigorously anti-Semitic document" which "had been liberally distributed to the [Council] Fathers."⁷² The message of Laurentin's attack was obvious: as Poncins put it, "these 'anti-Semites,' who use a formidable weapon, the texts of Jewish authors themselves, must at all costs be silenced."⁷³ Poncins was indignant. Isaac could call the Evangelists liars, but "because I simply quote Jules Isaac, Joshua Jehouda and others, I am described as a despicable anti-Semite."⁷⁴

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Convinced the Council Fathers who passed the schema had not read their writings, Poincins had the novel idea of reprinting what Jews like Isaac, Jehouda, and Memmi wrote about the Catholic Faith. Poncins was equally certain

when Jules Isaac and his associates went to Rome, they were careful not to mention these passages in their books; they spoke of Christian charity, of ecumenical unity, of common biblical filiations, of Judeo-Christian friendship, of the struggle against racism, of the martyrdom of the Jewish people, and their efforts met with success since 1651 bishops, cardinals, archbishops and Council Fathers voted to reform Catholic teaching according to the desires of Jules Isaac, the B'nai B'rith, and the World Jewish Congress.⁷⁵

Missing from the discussion were passages like Memmi's diatribe against Catholicism: "Your religion is a blasphemy and a subversion in the eyes of the Jews. Your God is to us the Devil, that is to say, the symbol and essence of all evil on earth."⁷⁶

Jules Isaac is only slightly less intemperate. After making unsupported claims—"No, Pilate did not wash his hands according to the Jewish custom.... No, Pilate did not protest his innocence.... No, the Jewish crowd did not cry out: 'His blood be upon us and upon our children.'"—Isaac has the temerity to call the Gospel of St. Matthew "obviously tendentious."⁷⁷ After claims based on nothing more than his *ipse dixit*, Isaac appends a "therefore" to his non-conclusion:

Therefore the total responsibility of the Jewish people, of the Jewish nation and of Israel for condemning Jesus to death is a matter of legendary belief and not based on solid historical foundation.... To maintain the opposite viewpoint, one would have to be intractably and fanatically prejudiced, or have a blind belief in a tradition which, as we know, is not 'normal' and thus ought not to be laid down as a rule of thought for even the most docile sons of the Church—a tradition which, moreover, is infinitely noxious and murderous, and which, as I have said and shall repeat, leads to Auschwitz—Auschwitz and other places. Some six million Jews were liquidated solely because they were Jews and thus brought shame not only upon the German people but upon the whole of Christianity, because without centuries of Christian teaching, preaching and vituperation, Hitler's teaching, propaganda and vituperation would have been impossible."⁷⁸

Forty years later, rabbis were repeating Isaac's charge almost verbatim at *Nosstra Aetate* celebrations. In fall 2005, Israel's Chief Rabbi Yona Metzger wrote in *America*

Not only ignorant peasants or monks but also eminent theologians and spiritual teachers had attacked the Jews as the "killers of Christ," as a people now abandoned by God, a race deserving not its envied wealth but revenge for plots and acts against innocent Christians.... Not only had the Jews of Rome been forced to live in a ghetto until the pope no longer governed that city ... but almost everywhere in Europe, Jews had been made to seem strange, sinister and repulsive. A long road of disgraceful preaching was one of the paths across the centuries which led to the Nazis' death camps and in the end, not Judaism but Christianity was discredited.⁷⁹

Isaac dealt with the Church Fathers *in simili modo*. They were "all persecutors filled with anti-Jewish hatred, the inevitable forerunners of Streicher and others, morally responsible for Auschwitz and 'six million innocent Jewish victims.'"⁷⁹

Poncins maintained in his tract that the Schema of November 1964 passed because the bishops were ignorant of Isaac's true feelings toward Christianity, but, more broadly, they were ignorant of the difference between the Torah and the Talmud. The former is the Word of God; the latter is its antithesis. The Talmud, Poncins pointed out, was a post-Christian confection designed to keep Jews from converting to Christianity. After the destruction of the Temple, "The Talmud ... replaced the Torah as the foundation of all wisdom and the guide in every detail of daily life."⁸⁰ The point of the Talmud was "to consummate the definite break from triumphant Christianity."⁸⁴ So "The imposition of the ideals of the Talmud on the new branch of Judaism has been the calamity of the Jewish people even to this day."⁸¹

The Council Fathers did not understand the Jews had a fundamentally different understanding of what was going on at the Council than they did. What the bishops saw as a gesture of reconciliation, the Jews saw as "a weapon designed to overthrow traditional Catholicism, which they consider the chief enemy."⁸²

The schema was dangerous because "it put the Church in the position of the accused, guilty of the permanent, unjustifiable and unatoneable crime of anti-Semitism for two thousand years."⁸³ Beyond that, it questioned "the good faith and truthfulness of the Evangelists, of St. John and St. Matthew in particular; it discredited the teaching of the Fathers of the Church and of the great doctrinarians of the papacy by depicting them in distasteful colors; in short, it threatened to demolish the very bastions of Catholic doctrine."⁸⁵

Given the gravity of the charges Poncins laid at the feet of the Jews, it was not surprising that the pope withdrew the 1964 text. The 1964 text was Jewish, not Catholic. Poncins cites Malachi Martin's hapless Jesuit confidante, Gus Weigel, as claiming "the declaration condemning anti-Semitism which was accepted by Cardinal Bea in 1964, was suggested by Zachariah Schuster, President of the American Jewish Committee."⁸⁶

Poncins demolished the idea the Jews are "the people of the Old Testament" by showing they want, not a Messiah, but "a terrestrial reign in which they will control the social, economic and political life of the nations.... Judaism seeks to impose itself as the sole standard and to reduce the world to Jewish values."⁸⁷ According to George Batault, the Jews

are instinctively sympathetic to everything which tends to disintegrate and dissolve traditional societies, nations and countries....The Jews have a feeling and love for Humanity, taken as an aggregate of individuals as abstract and similar to each other as possible, released from "the routine" of tradition and liberated from the "chains" of the past, to be handed over, naked and uprooted, as human material for the undertakings of the great architect of the Future, who will at

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last construct on principles of Reason and Justice the messianic City over which Israel will reign.⁸⁸

The Council Fathers forgot the role of the Jews in the revolutionary upheavals after World War I—until Poncins jogged their memory by resurrecting the French literature on that topic. During the 1920s Jews and Catholics knew Bolshevism was a Jewish phenomenon. The Catholics deplored that fact; the Jews applauded it, but no one disputed it. Poncins brought this to the attention of the Council Fathers to contextualize their thinking.

Poncins cited the Jewish writer Bernard Lazare, who praised Karl Marx's "clear Talmudic mind which does not falter at the petty difficulties of fact."⁸⁹ Ignoring what Marx said about Jews in his tract on the Jewish Question, Lazare claimed Marx "inspired by that ancient Hebraic materialism which, rejecting as too distant and doubtful the hope of an Eden after death, never ceased to dream of Paradise realized on earth.... With Marx, socialism became a secular version of Jewish messianism. The idea was born in Palestine and has now taken root in Moscow and Peking."⁹⁰

Poncins also cited Charles Sarolea, who claimed:

That the Jews have played a leading part in the Bolshevik upheaval and are still playing a leading part in the Bolshevik Government is a proposition which no one will deny who has taken the trouble to study Russian affairs.... Their dictatorship fell not only upon Russia but upon every country in Central Europe when Bolshevism attempted to implant itself by a bloody reign of terror; under Bela Kuhn and Szamuely at Budapest, Liebknecht and Rosa Luxembourg at Berlin, and Kurt Eisner and Max Lieven at Munich.... Unfortunately, not only have men belonging to the Jewish race played a very large part both in the beginning and in the development of the Bolshevik Revolution, but they have also been the chief participators in some of the worst crimes of that Revolution.⁹¹

Having established the connection between Jews and revolution in the Council Fathers' mind, Poncins went on to assert that ecumenism was the latest battlefield in the war against the Church. He cited passages from the writings of Joshua Jehouda, who along with Jules Isaac, B'nai B'rith, and the World Jewish Congress, has "been carrying out a carefully prepared and concerted campaign which resulted in the recent vote at the Council ... under the guise of ecumenical unity, religious reconciliation and other plausible pretexts."⁹² In spite of public statements of Jewish lobbyists, the object of the Jewish schema was "the demolition of the bastion of traditional Catholicism, which is described by Joshua Jehouda as 'the decrepit fortress of Christian obscurantism.'"⁹³

From the Jewish perspective, the Vatican Council was simply one more revolutionary moment of opportunity to "rectify Christianity,"⁹⁴ which included, according to Jehouda, "The Renaissance, the Reformation, [and] the Revolution of 1789."⁹⁵ Like Rabbi Louis Israel Newman, Jehouda supported all of history's revolutionary movements from the Reformation onward. The upheaval began with

Reuchlin, who “shook the Christian conscience by suggesting as early as 1494, that there was nothing higher than Hebraic wisdom.”⁹⁶ In promoting the Cabala, “Reuchlin advocated returning to Jewish sources,” which unleashed “the new spirit which was to revolutionize the whole of Europe” and to find expression in the revolutions of France and Russia.⁹⁷ The French Revolution, according to Jehouda, “continues through the influence of Russian Communism, to make a powerful contribution to the de-Christianisation of the Christian world.”⁹⁸ For Jews like Jehouda, history is synonymous with revolution: “the profound meaning of history, which remains unaltered in every epoch, is that of a veiled or open struggle between the forces working for the advancement of humanity [i.e., the Jews] and those that cling to coagulated interests, obstinately determined to keep them in existence to the detriment of what is to come [i.e., the Catholic Church].”⁹⁹

Poncins concluded the Jewish schema was a covert attack on the Church “under the banner of ecumenism.”¹⁰⁰ By allowing Jews unprecedented access in the formulation of the schema, the Church had allowed them to carry their revolutionary “war ... into the very interior of the Church itself.”¹⁰¹

In their attack, the Jewish lobbyists used the carrot and the stick. To induce concessions, they promised financial support. In *Le Monde* in November 1963, Label Katz, President of the International council of the B’nai B’rith, was quoted as saying “if this declaration is accepted by the Council, Jewish communities will explore ways and means of cooperating with the authorities of the (Catholic) Church to ensure the realization of its purpose and projects.”¹⁰² But the Jews also slipped into martial imagery. One Jewish writer referred to Jules Isaac’s *Jesus et Israel* as “the most specific weapon of war against a particularly harmful Christian doctrine.”¹⁰³

Eventually the Council Fathers got the message, and Poncins’ pamphlet turned the tide against the November 64 schema. “There is no doubt,” Poncins wrote later, “that the disclosure of these deadly texts was exceedingly embarrassing to the success of the Jewish progressive maneuver, and if they could have been published earlier they would have been even more effective.”¹⁰⁴

October, 1965: Final Vote on the Jewish Schema

A flurry of lobbying preceded the final vote on the Jewish schema. According to the post-mortem which got published in *Look* in January 1966, Malachi Martin had always been “around Rome when the declaration needed help.”¹⁰⁵ But “at Vatican II’s fourth and last session there was no help in sight.”¹⁰⁶ Everywhere there were speeches on the rise and fall of the Jewish declaration, many preparing for a final letdown. Lichten’s executive vice-president, Rabbi Jay Kaufman, told of his puzzlement “as the fate of the section on Jews ... shuttled between momentary declaration and certain confutation, like a sparrow caught in a clerical badminton game.”¹⁰⁷ The Jewish hard-liners wanted total victory or no declaration, but Msgr. George Higgins persuaded them half a loaf was better than none. Lichten and

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Schuster, who had access to the modifications the bishops proposed, knew the tide had turned against them. So did Msgr. Higgins. Lichten contemplated sending telegrams to 25 sympathetic, mostly American, bishops, but Higgins advised against it.

"Look, Joe," Higgins said to Lichten, "I understand your disappointment. I'm disappointed too."¹⁰⁸ When Higgins had Schuster and Lichten together in his room, he expanded on what he had told Lichten alone. "If you two give New York the impression you can get a better text, you are crazy," he said. "It's just insane to think by some pressures here or newspaper articles back in New York, you can work a miracle in the Council. You are not going to work it, and they will think you fell down on the job."¹⁰⁹ Lichten found Higgins persuasive, even though "I had to break my head and heart to think what should be done. I went through a crisis, but I was convinced by Higgins."¹¹⁰

Rene Laurentin made a last minute appeal by hinting darkly that the Church would be responsible if another Holocaust were to reoccur—but to no avail. The schema on the Jews was incorporated into a "Declaration on the Relation of the Church to Non-Christian Religions," known as *Nostra Aetate*, promulgated by the Council on October 28, 1965. Pope Paul VI then flew to New York to give his "*jamais plus la guerre*" speech. In the wake of his departure, the Jews tried to put as good a face on the document as possible.

On the whole, the conservatives were jubilant, and the Jews were disappointed, but the results in light of the actual document were mixed. Jews were disappointed that the charge of deicide was not rebuked. But conservatives were disappointed the text did not implicate all Jews in deicide. In one of the cleverest lines in the document, the Council Fathers wrote, "Even though the Jewish authorities and those who followed their lead pressed for the death of Christ (cf. John 19:6), neither all Jews indiscriminately at that time, nor Jews today, can be charged with the crimes committed during his passion."¹¹¹ According to the principles of logic, that statement could be taken to assert that some Jews were responsible for Christ's death. If we exclude from that group the Blessed Mother, the Beloved Disciple, and all of the other Jews who accepted Christ as the Messiah, we come up with a statement that is largely faithful to the gospels texts.

Even though the document finally came out in favor of the truth of gospels, the Church was left divided in its wake. The Jewish schema, according to Bishop Carli of Segni, subjected the Church to "an indignant Press campaign"¹¹² of unprecedented magnitude. It provoked "political and diplomatic complications and, unfortunately, in the East it has provided an excuse for some to abandon Catholicism in favor of Orthodoxy."¹¹³ More importantly, the Church was now under suspicion. The court of public opinion had decided that there must have been merit to the charges the Jews had leveled. Both Catholic sides in the battle over the Jewish schema ended up losing: "The Fathers who support it are slandered with having sold themselves to international Jewry, whereas those who, for various reasons,

consider the declaration inopportune or at least want to see it modified, are labeled anti-Zionists and practically held co-responsible for the Nazi camps."¹¹⁴

The document was testimony to the Jewish lobbyists' skill in getting their enemies to quarrel with each other. Jewish groups profited from the division. They also profited by shifting discussion from Jews' participation in revolutionary movements like Bolshevism and Freudianism. While *Nostra Aetate* retained the charge of deicide and specified who was and was not responsible, the acquittal of contemporary Jews created problems by questioning the continuity and identity of the Jewish people. The disjunction between the Jews of Christ's time and the Jews of their own emphasized the double standard the Jews espoused on collective responsibility. Jews could hold the German people accountable for Hitler's crimes, forcing generations of German taxpayers to pay billions in reparation to Jewish organizations and the state of Israel. But Jews vehemently denied collective responsibility for the death of Christ. The Council's schema tried to have it both ways, repudiating the claim the Romans alone were responsible for Christ's death but limiting Jewish guilt to Jewish leaders and their followers. As Poncins points out, in the case of Germany in the 20th century, "The whole people is considered responsible and subsequently punished for faults officials committed by its leaders, even when [those faults] are unknown to a great part of the people."¹¹⁵ On the other hand, the Gospel accounts make clear that many Jewish people in Jerusalem were aware of what their leaders were doing and supported them in their efforts.

All of the Jews who had lobbied for their version of the Jewish schema were disappointed by *Nostra Aetate*, but Rabbi Heschel responded most vehemently, calling the failure to condemn the charge of Jewish deicide "an act of paying homage to Satan,"¹¹⁶ without considering that his intemperate remarks to Paul VI may have contributed to that outcome.

By the end of the council, the feeling of good will toward the Jews that marked Pope John XXIII's meeting with Jules Isaac had evaporated, replaced by a feeling of resentment. The bishops "felt Jewish pressure in Rome and resented it."¹¹⁷ It wasn't the first time in history that the Jews had overplayed their hand. In fact, pressing an issue beyond what prudence dictates had come to be known as the Jewish virtue of *chutzpah*. At the council's beginning, anyone who asserted Cardinal Bea "wants to turn the Church over to the Jews"¹¹⁸ would have been dismissed as a crank. By its end, that charge was taken seriously, even in the philo-Semitic account of the Council which appeared in *Look*. Nahum Goldman of the WJC had warned Jews early "not to raise the issue with too much intensity."¹¹⁹ After it was apparent that Jewish lobbying had backfired, Fritz Becker of the WJC met with Cardinal Bea and both of them discussed, with the now useless benefit of hindsight, "the advantages of not talking."¹¹⁹

Despite Poncins' generally sanguine interpretation of the final document, it would have deleterious effects. As Father Brian Harrison pointed out, the November 1964 document, flawed as it was, called for the conversion of the Jews: "It

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is important to recall that the integration of the Jewish people into the Church is part of Christian hope. For, according to the Apostle's teaching (cf. Rom. 11: 25), the Church awaits with unshakable faith and deep longing the entry of this people into the fullness of the People of God, which has been restored by Christ."¹²⁰ In this verse, the Holy Spirit, through Saint Paul, speaks of the "blindness" of the unbelieving Jews as temporary, and prophesies in the next verse the salvation of Israel as a nation, after the "fullness of the Gentiles" has come into the Church. The final version omitted that passage because, Bea explained, "Very many Fathers have requested that in talking about this 'hope', since it has to do with a mystery, we should avoid every appearance of proselytism. Others have asked that the same Christian hope, applying to all peoples, should also be expressed somehow. In the present version of this paragraph we have sought to satisfy all these requests."¹²¹ By removing reference to conversion of the Jews (and by referring to conversion pejoratively as "proselytism"), Cardinal Bea

'elevate[d]' the future conversion of the Jews to the ethereal status of a "mystery," thereby insinuating that it will somehow 'just happen' spontaneously one day without the necessity of any human missionary activity on the part of Catholics. Bea himself, of course, was at that time the Church's main representative in relations with Judaism. And it seems more than likely, even though he didn't say so on the Council floor, that in proposing this amendment he had "sought to satisfy" his Jewish dialogue-partners as well as those "very many" (but unnamed) Catholic bishops who, he said, had requested the amendment.¹²²

After forty years, that omission translated into a repudiation of the Gospel by prelates like Cardinal Keeler and Walter Cardinal Kasper, who told an audience at Boston College not only that Jews do not have to accept Christ to be saved, but that in taking this stance, they are "in line with God's plan." "This does not mean that Jews in order to be saved have to become Christians," Cardinal Kasper told the Center for Christian Jewish Learning in November 2002, "if they follow their own conscience and believe in God's promises as they understand them in their religious tradition, they are in line with God's plan, which *for us* comes to its historical completion in Jesus Christ."¹²³

As anyone who understands Jewish hermeneutics could have predicted, the Torah of *Nostra Aetate* was irrelevant to the Talmudic interpretations which followed its promulgation. Dr. William Wexler of the World Conference of Jewish Organizations, one of the most prescient commentators on the Jewish schema, said, "The true significance of the Ecumenical Council's statement will be determined by the practical effects it has on those to whom it is addressed."¹²⁴ In terms of its practical effects, *Nostra Aetate* became a weapon against the Church, something which Poncins had claimed was its purpose from its inception. The Catholic Church lost control of the document because she lost control of its interpretation, which was forged in the media which the Jewish interest groups controlled. But there were passages that aided the hijacking of its meaning. The most glaring

was, "the Church ... deplores all hatreds, persecutions, displays of anti-Semitism leveled at any time or from any source against the Jews."¹²⁵ Zachariah Schuster deplored use of the word "deplores," thinking it too weak, but from a semantic viewpoint, the significant word was "anti-Semitism." The Church had condemned anti-Semitism without defining what it meant by that term, an omission of truly catastrophic proportions because, as Poncins pointed out at the time,

In Jewish eyes, every measure of defense and protection against the penetration of Jewish ideas and conceptions, against anti-Christian Jewish heresies, against Jewish control of the national economy, and in general every measure of defense of national Christian traditions is a manifestation of anti-Semitism. Furthermore, many Jews consider that the very fact of the recognition of the existence of a Jewish question constitutes a declaration of anti-Semitism.¹²⁶

Poncins reminded Catholics

Jules Isaac accuses all the Fathers of the Church of anti-Semitism ... He accuses them of having unleashed the savagery of the beast and of being the real people responsible for German anti-Semitism and the gas chambers at Auschwitz. He finds them even worse than Hitler and Streicher and others for their system resulted in the Jews being tortured slowly and being left to live and suffer interminably.... Does the Church admit Jules Isaac's thesis and plead guilty?¹²⁷

The answer came 30 years later when Pope John Paul II issued an apology to the Jews. Benedict XVI later explained the Church was not apologizing for the Holocaust because Nazism was a "neopagan ideology" for which the Church took no responsibility. But, as the behavior of Rabbi Paul Spiegel at the synagogue in Cologne during Benedict XVI's visit there in August 2005 indicated, Jews weren't listening. If the Catholic Church was unabatedly wicked, then the only reparation would be self-annihilation. Again, Bishop Carli pointed out the logic and the self-contradictions of the Jewish accusation against the Church. If what Isaac said was true, then the Catholic Church must be "the cruelest and vastest association of evil-doers that has ever existed on the face of the earth."¹²⁸ Then comes the contradiction bound up with the double standard on collective responsibility: "The Jews today no longer want to be considered responsible for everything which was done to Jesus Christ by their ancestors, to whom even now they grant the benefit of good faith; but they demand that the Catholic Church of today should feel responsible and guilty for every thing which, according to them, the Jews have suffered for the past 2000 years."¹²⁹

Poncins and the conspiracy theorists were proven right when, on January 25, 1966, *Look* magazine published an article explaining "How the Jews changed Catholic Teaching." *Look* not only made use of the Poncins material on Isaac, it substantiated his central claim that Jewish lobbying behind the scenes was distorting Catholic teaching.

For the next 40 years, *Nostra Aetate* was used as "a weapon designed to overthrow traditional Catholicism." Within a year of its passage, *Nostra Aetate* would

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be used as a weapon against the Oberammergau Passion Play.

November 1966: AJC threatens a boycott of the Oberammergau Passion Play

In November 1966, Phil Baum, director of the American Jewish Congress' Commission on International Affairs, demanded the Oberammergau Passion Play purge its script of anti-Semitism or face a boycott. With a supporting cast including Arthur Miller, Lionel Trilling, Stanley Kunitz, Leonard Bernstein, Leslie Fiedler, Theodore Bikel, Irving Howe, Alfred Kazin, and German writers George Steiner, Guenter Grass, Heinrich Boell and Paul Celan, Holocaust industrialist Elie Wiesel called a news conference in New York City to announce the boycott. Wiesel said "the artist cannot be silent when the arts are used to exalt hatred. If the people of Oberammergau feel that they cannot faithfully represent their vision except through an explicitly anti-Semitic text, then others have no choice but to denounce that vision and urge that all who share our view join with us in condemning the performance."³⁰

James Shapiro makes clear no group of literary and artistic luminaries would have gotten anywhere if the Catholic Church had not provided an opening in *Nostra Aetate*, not in what it said but in what the philo-Semitic media represented it as saying. The thinly-veiled aggression behind Jewish enthusiasm for conciliar documents is apparent in Shapiro's claim "it was only after Oberammergau was caught between the anvil of Vatican II and the hammering criticism of Jewish groups that serious changes were grudgingly made."³¹ The Bavarians were being hammered because of *Nostra Aetate*. Without it, they could have deflected the blows. With it, the Jews played the bishop against his flock to eviscerate anything the Jews found repugnant, leading one observer to conclude "*Nostra Aetate* was the cornerstone of the abusive relationship that has hamstrung the Catholics for the last 40 years."³² The villagers in Oberammergau blamed the Jews for the assault on their passion play. "But the truth" Shapiro says, "is that without a dramatic turn in the teachings of the Catholic Church, Jewish protesters would not have had much success in changing the play, boycotts notwithstanding."³³

Because of *Nostra Aetate*, the Oberammergau Passion play was portrayed "as disturbingly out of step with official [Catholic] dogma."³⁴ The Jews would have gotten nowhere "without the liberalization of official Catholic policy following Vatican II and the intense pressure subsequently brought to bear on this conservative village."³⁵ The Jews considered *Nostra Aetate* as their most important weapon in their arsenal of cultural warfare. "It was," says Shapiro,

a rude awakening for Oberammergau. The ensuing boycott of the 1970 production was the first time in this century when there were blocks of empty seats in the Passion playhouse. Until 1970, the Oberammergau play had been given a *missio canonica*, an official Church blessing signaling that Church doctrine was being taught. In that year, the first production following Vatican II and its

revolutionary "Declaration of the Relationship of the Church to Non-Christian Religions," this blessing was withheld ... [because the play] was now, according to the archbishop of Munich's pronouncement a play that "contained anti-Semitic elements and needed revision." The play hadn't changed, but the Church's message had.¹³⁶

Shapiro is right in saying that the play hadn't changed. He is wrong in saying that the Church's teachings had changed. *Nostra Aetate*, however, did change the tactics Jews used to undermine those teachings. The Jews coopted Catholic scholars into accepting their interpretation. Shapiro claims the ADL and the AJC "quickly enlisted" Catholic theologians "in their struggle to change the play."¹³⁷ The AJC and the ADL, actively involved in interfaith dialogue, stepped up pressure on their Church contacts. "From the perspective of these Jewish organizations," Shapiro says, "Oberammergau was an important test of the commitment of the Church: if it couldn't change what was taking place on stage at Oberammergau, it could at least condemn it."¹³⁸ Cardinal Doepfner of Munich quickly asked the mayor of Oberammergau to submit the script for review. The Jews had succeeded, in the initial stage at least, in dividing the shepherd from his flock.

That this was their intention becomes clear when Shapiro discusses the play's use of typology, the fact that events in the Old Testament prefigured events in the New. All typology, he says, is triumphalist and repugnant to Jews. As a rabbi "who rejected typology categorically" put it, "all configurations in the Hebrew Bible are the mental property of Judaism" and therefore "off limits to Christians."¹³⁹ The Jews, according to Shapiro, could exploit "the sensitive issue of collective Jewish guilt ... in a post-Holocaust world," but "there is little wiggle room when it come to typology, nor can there be, insofar as Christianity is built upon its foundations."¹⁴⁰ "Oberammergau and the Vatican took one and the same position" on typology "leaving Jewish critics with little leverage."¹⁴¹

Leverage is precisely what the Jews got with *Nostra Aetate*—not so much because of what the document said but because the Church could never make its interpretation of its own document prevail over the interpretation which the Jews wanted to impose on it. With the help of Catholic scholars they were able to use their interpretation to drive a wedge between the hierarchy and the peasants. One of the scholars most willing to help in this regard was Leonard Swidler of Villanova University. Swidler had a long history of saying whatever the ADL wanted to say whenever it would have been considered impolitic for the ADL to say it themselves. In the early '80s, Swidler wrote that "Jesus was himself not a Christian. He was a Jew."¹⁴² Swidler left the term Jew deliberately ambiguous as a way of undermining the Church's reading of its own historical roots. This meant that the Gospels could no longer be considered historically accurate. They were, instead, part of the "faith facts" school, which means that they "are records of the way specific communities remembered Jesus the risen Christ, rather than careful accountings of historical accuracy."¹⁴³ Swidler then collaborated with Gerard Sloyan,

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another Catholic, in exploiting “the gap” which “existed between the new historical research and the traditional representation of the characters of the Passion story”¹⁴⁸ as a way of subverting the 1984 Oberammergau production. By supporting the “new historical research” of “Catholic scholars”¹⁴⁹ like Swidler and Sloyan, the Jews were forcing the Bavarians into a bind. Since, according to Shapiro, “the villagers had long insisted that what they were staging was historically true,”¹⁵⁰ they could either capitulate to scholars like Swidler and Sloyan and eviscerate the Gospel or they could accept the Gospel in its entirety but admit that it had no historical foundation.

As a result of their inability to see through the Jewish lobby's strategy of cultural warfare, the Bavarians began to give ground and make concessions. “One by one,” Shapiro tells us, “the details of their play were shown to be ahistorical.”¹⁵¹ Since the Jews wanted to eviscerate the play as a prelude to eviscerating the gospels, no amount of concessions would satisfy them. “Even as changes were adopted in 1970, 1980, and 1984,” Shapiro writes, “more and more changes were suggested.”¹⁵² The more the Jews gained concessions, the less interested they were in historical accuracy. During the seemingly never ending negotiations someone suggested, “Some of the Jews ought to wear prayer shawls and cover their heads with kippot,” “*even if Jews in the first-century didn't!*” The purpose of the revisions, according to Shapiro, “was not only to make the play less offensive, *but also to change the story line.*”¹⁵³ That meant downplaying the “opposition between Jews and Christians” and rewriting it as “an intra-Jewish squabble that turns deadly only when the occupying Roman forces get involved.”¹⁵⁴ The Jews promoted this reading because “arguing for Jesus’ Jewishness also has the effect of delegitimizing Christianity itself.”¹⁵⁵

1967: Six-Day War and Ocean Hill-Brownsville

In 1960 Norman Podhoretz became editor of *Commentary*. Podhoretz was the son of a Brooklyn milkman and spoke Yiddish as his first language. In spite of those potential handicaps, he moved through the New York educational system, ending up as a student of Lionel Trilling at Columbia University, which he entered as a precocious 16 year old. As such, Podhoretz came by his liberalism naturally. But it had never been a particularly comfortable fit. Writing for *Commentary* in the ‘50s, Podhoretz had harsh things to say about the Beatniks and the novels of Jack Kerouac. He also became the Jewish white racist after the publication of his memoirs about getting into fights with black youths in Brooklyn in “My Race Problem—and Ours.”

Shortly after assuming the helm of *Commentary*, Podhoretz noticed how precient he had been about the race problem. The Jewish-Negro collaboration had begun when the Spingarn brothers created the NAACP. That same collaboration, which created the civil rights movement of the ‘60s, soon ran into inter-ethnic difficulties. Two-thirds of the white Freedom Riders fighting segregation in Mis-

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Mississippi in 1961 were Jews. Up to one-half of the volunteers during the Mississippi summer of 1964 were Jews, as were two of the three men who died there on that summer's voter registration march. The Waveland conference that year marked the beginning of feminism when Stokely Carmichael announced women's position in the movement was "prone."⁵⁶ Sexual liberation created ethnic tensions, which led to pressures for racial purity in Negro movements, which offended the Jews who had hoped the oppressed Negro would lead the revolution in America. Instead, ethnicity subverted the class conflict, leaving the Jewish supporters of the Negro civil rights movement dumbfounded. Imbued with Freudian and Reichian notions of the Negro as the embodiment of id-like passions that could bring the oppressive racist regime tumbling down, Jewish revolutionaries unleashed passions that soon led to disillusionment and, in the case of Allard Lowenstein, death.

In 1967, as part of its desire to wrest school boards from benighted local control, the Ford Foundation, under the leadership of WASP scion and social engineer McGeorge Bundy, funded the racial takeover of the Ocean Hill-Brownsville school district in metropolitan New York. The newly-empowered Negroes expressed their newly discovered ethnic solidarity by firing 19 tenured teachers, most of whom were Jewish. This enraged Albert Shanker, the Jewish head of the teachers union, who called a strike, bringing New York's multi-billion dollar budget school system to a grinding halt. When the strike ended, the Jewish liberalism Norman Podhoretz imbibed at the feet of Lionel Trilling was in ruins, and the phoenix of neoconservatism was extending its wings, ready to rise from the ashes.

The Ocean Hill-Brownsville debacle "signaled the collapse of the liberal coalition in which [Jews and blacks] had been joined together since the early days of the New Deal."⁵⁷ It inaugurated a change in Jewish political alignment as significant as the switch from communism to liberalism in the late '40s. It marked the beginning of neoconservatism, which, according to Friedman, "was a reaction to the liberal meltdown and the loss of confidence of many Americans. A group of primarily liberal Jewish intellectuals now came forward to challenge the despairing spirit of the times, the counterculture, and most especially what they believed to be aggressive Soviet designs in the world."⁵⁸

Neoconservatism also marked a further stage in the Jewish takeover of the American political landscape. Jews had gone from being communists and socialists to liberals, and in doing so had increased both their market share and their respectability. With the rise of neoconservatism, Jews could now dominate both ends of the political spectrum in America. "Ironically," writes Friedman, "the neocons share one characteristic of the New Left: Jewish leadership. Leftists Abbie Hoffman, Jerry Rubin and Sidney Blumenthal stood on one side; Kristol, Podhoretz and Glazer on the other. The leading publications on both sides of the divide were edited by Jews as well: *Commentary* (Norman Podhoretz), *The Public Interest* (Irving Kristol), and the *New York Review of Books* (Robert Silvers, Barbara Ep-

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stein, and Jason Epstein). In some respects the coming struggle between liberals and conservatives was a struggle *within the Jewish community*.⁵⁹

The situation is better interpreted as bespeaking an increasing Jewish dominance in American culture. The liberal/conservative battle between internationalist Protestants from the East Coast and isolationist Protestants from the mid-West in the '30s evolved by the '60s into a struggle between two groups of Jews: the party of peace, corresponding to the party around Rabbi Hillel, and the party of revolution, around Rabbi Shammai. Together the schools of Hillel and Shammai created a dialectic in which assimilation led to revolution and revolution led to assimilation. The neocons were the party of Hillel; the leftists the party of Shammai, a split that went back to the time Simon bar Kokhba. The conflict between Jerry Rubin on the one hand and Norman Podhoretz on the other corresponded to the split at the time of the destruction of the Temple between the Jews who wanted revolution and those willing to bake bread on the Sabbath or do anything else the Roman conquerors wanted.

The Ocean Hill-Brownsville debacle occurred at the time of the Six-Day War of 1967, "the most important episode in the history of Soviet (and American) Zionism."⁶⁰ That war propelled American Jews from liberalism and toward Zionism just as the Doctor's Plot and the Rosenberg trial had propelled them from Communism toward Liberalism. That war reinforced the ethnocentrism of Jewish liberals at a time when their commitment to increasingly surly and ethnocentric Negroes was diminishing. "If one thing ties Neoconservatives, Likudniks, and post-Cold War hawks together," Ian Burman concludes, "it is the conviction that liberalism is strictly for sissies."⁶¹ In 1967 Norman Podhoretz stopped being a liberal sissy.

Once the Jews recognized that the liberal/conservative conflict was an intra-Jewish debate, they stopped being subversives and instead of working to overthrow the old regime of Protestant culture, they began to demand unconditional allegiance to the new American regime, which was now Jewish and cosmopolitan. *Commentary* was one of the first magazines to recognize the de facto Jewish takeover of American culture. Under these circumstances, it no longer made sense to be adversarial. The Jews were now the ruling elite. So now patriotism was the appropriate emotion.

By the mid-'70s, it was clear that the Jews were the new establishment. In 1982, *Forbes* reported 40 percent of the wealthiest 40 people in America were Jews. Jews made up less than 3 percent of the American population, and yet 15 of the 20 most influential intellectuals were Jews. Jews dominated the "media elite" constituting "more than one-third of the most 'influential' critics of film, literature, radio and television" as well as "almost half of the Hollywood producers of prime-time television shows and about two-thirds of the directors, writers, and producers of the 50 top grossing movies between 1965 and 1982."⁶² When *Vanity Fair* did an article on "the new establishment" in October 1994, eleven of the 23 media moguls they profiled were Jews.

The Jewish Revolutionary Spirit

Chapter Twenty-Eight

Jews and Abortion

In 1967, Jewish gynecologist Bernard Nathanson was invited to a dinner party at which the ostensible topic was James Joyce. During that dinner party, Nathanson met another revolutionary Jew by the name of Lawrence Lader. Lader had been a protégé and, some hinted, lover of Margaret Sanger, the recently deceased diva of the American eugenics movement. Lader talked about Joyce, but Nathanson was soon fascinated to learn Lader had just written a book on abortion, a topic even more fascinating to Nathanson than novels by Irish apostates.

Nathanson defines Lader politically rather than ethnically. Lader became involved in radical politics in New York when he went to work for Representative Vito Marcantonio, a man who was rumored to have ties with the communist party, which was largely made up of New York Jews. Lader divorced his wife and became a freelance writer (a vocation financed by the money he inherited from his father) and became an agitator for the sexual politics of Margaret Sanger shortly after his return from World War II. From the moment he met Lader, Nathanson saw him as “brewing up a revolution” and as a result he felt “a growing sense of excitement.”¹

Nathanson felt that he came by his own revolutionary fervor naturally—he hints at some “Mendelian mechanism”—because he was a Jew. Revolution, according to Nathanson, was another word for “*chutzpah*”: “I come by my rebelliousness honestly. As a physician, I doubt that this is a quality passed on by any recognized Mendelian mechanism. But my father had it in abundance, except that in his generation and in the community in which he was brought up they called it *chutzpah*.”²

Because Nathanson feels “any author on abortion must submit to religious dissection,”³ he tells of his schooling in New York City. He went to a “fine private school with virtually 100 percent Jewish students”⁴ and he attended Hebrew School, where he developed an aversion to the Talmud.

Religious instruction in that era meant endless slogging through turgid passages of Hebrew Scripture, mindless memorization of Hebrew prayers for numerous occasions and sanctimonious lectures about the chosenness of the Jewish race. Preoccupation with Zionism and fundraising left little energy for instruction in Hebrew or any demeaning excursions into the arcane regions of faith.⁵

Nathanson’s experience in Hebrew School confirmed him in his aversion to the Talmud as a compendium of meaningless opinions which the rabbis enforced on Jews to maintain their control over them. In this he was not unlike the revolutionary Jews in Russia during its Maskilic period from 1860-1880, when the German Enlightenment destroyed the Jews’ allegiance to the Talmud and created the

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vacuum which was filled by Jewish conversion to messianic revolutionary politics.

Once religion had been discredited in Nathanson's eyes, he had no guide in life other than his own passions. While in medical school, Nathanson had an affair, which led to a pregnancy, which he paid to have aborted. The mother of his child informed Nathanson afterward that "she had haggled down his price to \$350 before the procedure." She handed him "the remaining \$150" and disappeared from his life. The experience of procuring the abortion of his own child coarsened Nathanson, causing him to become cynical about what other people considered sacred—"Marriage seemed ludicrous now,"⁸—propelling him further along the road to revolutionary politics.

Nathanson arrived at the revolution *via* sexuality, but also *via* the gynecological profession, which he felt predestined to adopt because of the influence of his gynecologist father. Gynecology plus revolutionary fervor in New York in the '60s meant abortion. After having murdered his own child, Nathanson was more disposed to act on his own "natural" Jewish inclination to revolution. He was also more likely to act on the promptings of other Jewish revolutionaries. Nathanson became a crusader for abortion at the time Wilhelm Reich's face and ideas made the cover of the *New York Times* magazine. Before long any ob/gyn who refused to admit involvement in abortion was part of a "loathsome little charade."⁹ Anger begat a desire to change the laws to conform to his behavior:

I suppose that in fury at my own impotence to aid my patients and particularly in anger at the egregious inequity in the availability of abortions, the germination of an idea began: the need to change the laws. There seemed no time for the luxury of contemplating the theoretical morality of abortion or the soundness of freedom of choice. Something simply had to be done.¹⁰

Because Nathanson considered abortion a revolutionary act and because he considered himself a revolutionary because of the fact that he was Jewish, he became, in his own words, "an enlistee in the Revolution."¹¹ In this, Nathanson was influenced by the Jew from Hibbing, Minnesota, Bob Dylan, who had procured an abortion a few years earlier. He even makes use of lyrics from a Bob Dylan song at one point—"the times they were a changin'"—in describing 1967 as the revolutionary *annus mirabilis* in which he joined with Lader to work for the "total abolition of abortion restrictions."¹²

I was as enthusiastic and as cooperative a confederate as one could wish for in a revolutionary movement as profound as this one. Larry and I and others were to devote hundreds of hours of our free time to the cause in the coming years. I was almost yearning to be radicalized in a cause. This was 1967. The country was being racked by the Vietnam convulsion and challenges to authority seemed the order of the day, particularly in the intellectual breeding-grounds of the Northeast. Though I was forty, I believe that I secretly longed to be a part of the youth movement that was sweeping the country, demanding justice, pledging change, exalting "love." So my indignation, my rebellious nature, and an undeniable urge to "join the kids," combined to move me into the public arena.¹³

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The abortion movement was part of the sexual revolution. The abortion revolution was, nonetheless, unique. It coincided with the rise to cultural prominence of American Jewry in the wake of their breaking of the Hollywood production code and the Arab-Israeli Six-Day War, when it became the opinion of the WASP state department elite that Israel was a strategic asset in America's quest to secure oil in the Mid-East. The abortion movement took on the same configuration as the revolution in Europe when Philip II contested Elizabeth over religious hegemony during the counter-reformation. Like Elizabeth's campaign to drive the Spaniards from Holland, the campaign to overturn abortion laws in New York State was largely an alliance of Protestants and Jews at war with the Catholics.

The list of groups attending a June 1970 meeting of the National Association for the Repeal of Abortion Laws (later, the National Abortion Rights Actions League) bears this out. NARAL always worked toward "enlisting the Protestant and Jewish clergy"¹⁴ to provide a moral counterforce to Catholics.¹⁵

Karl Marx claimed the revolution would be run by the vanguard of the Proletariat, which he associated with the Communist Party. But former communists like David Horowitz felt Marx's real "vanguard"¹⁶ was the Jews, who had been involved in every revolutionary movement since the fall of the Temple. Although Protestants were involved, Jews were the vanguard in the abortion movement as they were the vanguard of Bolshevism in Russia and of pornography in the United States. The movement to overturn abortion laws in New York was an essentially Jewish movement that saw itself as a revolutionary force against the darkness of Christianity in general and the Catholic Church in particular. The movement was certainly not exclusively Jewish, but it could not have survived or succeeded without Jewish leadership. The abortion rights movement was a quintessentially Jewish revolutionary movement that mobilized the coalition of Jews and Judaizing Protestants that America inherited from the English anti-Catholic wars of the 16th century.

The ethnic configuration of the abortion movement wasn't coincidental. The ethnically ambiguous Lader was to Lenin what Nathanson was to Trotsky. Together they carried out a crusade against Catholics. Shortly after meeting Nathanson, Lader explained his strategy of legalizing abortion by attacking Catholics. The proabortion forces had to "bring the Catholic hierarchy out where we can fight them. That's the real enemy. The biggest single obstacle to peace and decency throughout all of history."¹⁷ Nathanson, then no friend of the Church, was taken aback by the vehemence and cosmic scope of Lader's attack. Lader

held forth on that theme through most of the drive home. It was a comprehensive and chilling indictment of the poisonous influence of Catholicism in secular affairs from its inception until the day before yesterday. I was far from an admirer of the church's role in the world chronicle, but his insistent, uncompromising recitation brought to mind the Protocols of the Elders of Zion. It passed through my mind that if one had substituted "Jewish" for "Catholic," it would have been the most vicious anti-Semitic tirade imaginable.¹⁸

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Lader knew “every revolution has to have its villain.”¹⁹ Historically, those villains were Catholic, except in Russia, where the Czar was orthodox, the head of an officially Christian country. “It doesn’t really matter whether it’s a king, a dictator, or a tsar, but it has to be someone, a person, to rebel against. It’s easier for the people we want to persuade to perceive it this way.”²⁰ In America, Lader told Nathanson, the villain would not be Catholics, who could be divided along liberal and conservative lines, but the Catholic hierarchy, which was a “small enough group to come down on and anonymous enough so that no names ever have to be mentioned, but everybody will have a fairly good idea whom we are talking about.”²¹ The strategy shocked Nathanson initially, but it soon made good sense when Nathanson remembered, “That was how Trotsky and his followers habitually referred to the Stalinists.”²² When Lader brought Betty Friedan into NARAL, she brought with her the communist tactics she had learned from her youthful work with the party. Making it seem that women, irrespective of ethnicity, supported abortion was a “brilliant tactic”²³ that corresponded to the “Popular Front” three decades earlier and showed the abortion movement’s revolutionary pedigree.

The new popular front included Protestants and Jews, with women as props in televised demonstrations, attacking doctors and hospitals targeted because they were Catholic. One early victim was the Catholic ob/gyn Hugh Barber. Nathanson chose him to target because he “was a practicing Catholic who had stood adamantly against the widening psychiatric indications for action in his department.”²⁴ According to Nathanson, “there has been ... no social change in American history as sweeping, as potent in American family life, or as heavily dependent upon an anti-religious bias for its success as the abortion movement.”²⁵

By the late ‘70s, when Nathanson wrote *Aborting America*, he was “heartily ashamed of the use of the anti-Catholic ploy.”²⁶ Nathanson implicated the Jews in this “anti-Catholic ploy” by calling it a “*Shandeh fah yidden*” (“scandal for the Jews”).²⁷ As if admitting the ethnic nature of the struggle, Nathanson converted to Catholicism a few years after converting to the prolife position. The use of anti-Catholic bigotry to promote abortion was more than “a reincarnation of McCarthyism at its worst,” it was “a keenly focused weapon, full of purpose and design.”²⁸

Lader divided Catholics into liberal and conservative factions and then used the former to control and discredit the latter. The “modern’ Kennedy Catholics,” who “were already using contraception,” could be browbeaten into a public “pro-choice” position without much effort.²⁹ Then “The stage was set ... for the use of anti-Catholicism as a political instrument and for the manipulation of Catholics themselves by splitting them and setting them against each other.”³⁰ NARAL would supply the press with “fictitious polls and surveys designed to make it appear as if American Catholics were deserting the teachings of the Church and the dictates of their consciences in droves.”³¹

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The main public relations weapon, however, was “identifying every anti-abortion figure according to his or her religious affiliation (usually Catholic)” while “studiously” refraining from any ethnic or religious identification of those who were pro-abortion.³² “Lader’s own religious beliefs” were “never discussed or mentioned,” but he identified Malcolm Wilson, the lieutenant governor of New York State in 1970 as “a Catholic strongly opposed to abortion.”³³ “Neither I nor Assemblyman Albert Blumenthal,” Nathanson continued, “was ever identified as a Jew, nor was Governor Nelson Rockefeller ever recognized as a Protestant,” even though the abortion movement was disproportionately Jewish and “from the very beginning of the abortion revolution the Catholic Church and its spokesmen took a considerable role in the opposition.”³⁴

Given the media’s liberal bias, “it was easy to portray the church as an insensitive, authoritarian war-monger, and association with it or any of its causes as unendurably reactionary, fascistic, and ignorant.”³⁵ Nathanson thinks Catholics should have pointed out the religious bigotry at the heart of this double standard; they also should have explained that the proabortion side was overwhelmingly Jewish, and, therefore, un-American because:

In the public mind Protestant America is America, and had Protestant opposition been organized and vociferous early on, permissive abortion might have been perceived as somehow anti-American, the spawn of a cadre of wild-eyed Jewish radicals in New York City.³⁶

Instead, there was no Catholic response to the “blatantly anti-Catholic campaign.”³⁷ Catholics concentrated on explaining how the fetus was a human being, as if the other side were ignorant of this fact. “There was no Catholic equivalent of the Anti-Defamation League of the B’nai B’rith or the NAACP.”³⁸ The Catholic Church “confined itself decently (though as it turned out, disastrously) to the issue of abortion.”³⁹ By not identifying their ethnic opponents, Catholics lost the war.

The media had no qualms in this regard and were willing to engage in a flagrant violation of the rules identifying crime by race which they had just established. The “mega-press” (Nathanson’s term) collaborated because they were controlled by proabortion Jews and Protestants, who encouraged liberal Catholics like the *New York Times*’ Anna Quindlen, eager to make it in a competitive profession. “The media,” says Nathanson,

discreetly ignored the carefully crafted bigotry we were peddling. Many media people were young college-educated liberal Catholics, just the kind we had succeeded in splitting off from the faithful flock, and they were not about to disgrace their newly-won spurs as intelligentsia by embarrassing the liberals with anything as crass as an accusation of prejudice. Prejudice was something evil directed at Jews and blacks, not Catholics. But had our fulminations been anti-Semitic or anti-black there would have been the most powerful keening in the media—strong enough to have destroyed NARAL.⁴⁰

The NARAL strategy was based on chutzpah. “For sheer chutzpah it had no

modern parallel.”⁴¹ Nathanson calls the “Robert Byrn affair” the “most nakedly bigoted, fecklessly anti-Catholic campaign NARAL ever mounted.”⁴² Byrn, a Fordham University law professor characterized by the *New York Times* as “a forty-year-old Roman Catholic bachelor,” went before Justice Lester Holtzman to have himself declared the legal guardian of unborn children threatened with abortion. True to the ethnic double standard, the *New York Times* “did not characterize Justice Holtzman as a married Jew.”⁴³ When Byrn sued for an injunction against abortions in New York’s municipal hospitals, Attorney General Louis Lefkowitz vowed to fight Byrn, but nothing was said about Lefkowitz’s ethnic/religious status. When Nancy Stearns, a lawyer for the Center for Constitutional Rights tried to have Byrn put up \$40,000 bond for each woman forced to have a child, *New York Times* correspondent Jane Brody, whose ethnic identity remained shrouded in mystery, “failed to describe Stearns as a single Jewess.”⁴⁴ Because the *Times* is the national paper of record, this double standard got repeated across the country. In Philadelphia, the *Philadelphia Inquirer* repeatedly referred to anti-abortion crusader Martin Mullen as an “arch-conservative”⁴⁵ Roman Catholic, but never referred to Governor Milton Shapp, Mullen’s opponent in Pennsylvania’s abortion wars, as a pro-abortion Jew. Nathanson notes that Canada’s Henry Morgenthau used his stay in one of Hitler’s concentration camps to justify his role as Canada’s leading abortion provider. Morgenthau’s clinics violated Canadian law and yet “Morgenthau ... is adored by the Canadian mega-press” even though he “is quite as devoted to malignant anti-Catholicism as our American exorcist, Lawrence Lader.”⁴⁶

In 1967, at around the same time that Bernard Nathanson met Lawrence Lader and NARAL was born, abortion became legal in California. Governor Ronald Reagan signed the nation’s first abortion bill into law, but the law was written by Anthony Beilenson, the Jewish representative from Beverly Hills. The ethnic dimensions of the abortion battle were, if anything, even more extreme in California than they were in New York. As in New York, the battle over abortion broke down clearly along ethnic lines. As in New York, Jews generally promoted abortion, and Catholics generally opposed it. From the moment that abortion was legalized in 1967, the abortion battle in California was largely a battle between Catholics and Jews, in much the same way that Catholics and Jews had battled each other over obscenity in the California movie industry 30 years earlier.

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Chapter Twenty-Nine

The Black Panthers

On October 15, 1966, when Martin Luther King's failure to reform the housing situation in Chicago had become painfully apparent, three Negroes who were on the payroll of an antipoverty program in Oakland, California sat down and created a new revolutionary organization known as the Black Panther Party. As one of their first acts, Huey Newton and Bobby Seale, two of the three co-founders, persuaded a Japanese American by the name of Richard Aoki to give them his M-1 rifle and his 9-mm pistol, because, they reasoned, real revolutionaries need guns.

Huey Newton, one of the three founding members of the Black Panthers, was born in Louisiana and named after that state's most famous governor. His parents came to Oakland during the job boom of World War II, when that city was a major entrepot for the Pacific Theater. Newton may have gotten his first guns from a Japanese-American revolutionary, but he got the idea to turn his shakedown operation into a revolutionary organization from the Jews he met at Merritt College.

"Nothing made the idea of revolution more vivid to the white left," as Todd Gitlin put it in his history of the '60s, "than the Black Panther Party."¹ Unlike the Black Nationalists, David Horowitz tells us, "the Panthers quoted Marx and actively sought alliances with the white left."² Horowitz doesn't say so explicitly, at this point at least, but the so-called "white left" in the bay area and elsewhere was overwhelmingly Jewish. The saga of the rise and fall of the Black Panthers was the same old Black-Jewish Alliance story in a new more violent, overtly revolutionary key. The Black Panthers were attracted to the Jews for all of the usual reasons. The Jews were experienced revolutionaries who knew how to run organizations and raise money, or in the case of Bert Schneider, the Hollywood producer who bankrolled the Panthers, give it in large quantities as well. The Jews were attracted to the Panthers, although "no one would publicly say so," because of their willingness to use violence to bring about revolution. Horowitz claims that "it was the Panthers' violent image that provided their real attraction to the new Left."³

The Panthers had been inspired by Jews in other ways as well. As part of their 10 point program, the Panthers, demanded reparations payments for American blacks because the Jews had been so successful in shaking down money from the Germans after World War II:

The Germans are now aiding the Jews in Israel for the genocide of the Jewish people. The Germans murdered six million Jews. The American racist has taken part in the slaughter of over 50 million black people; therefore, we feel that this is a modest demand that we make.⁴

In May 1966, Stokely Carmichael became chairman of SNCC. As one of his first acts, he expelled the Jews from the Civil Rights movement. David Horowitz remembers being stunned by the magnitude of the betrayal:

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Jews had funded the movement, devised its legal strategies, and provided support for its efforts in the media and in the universities—and wherever else they had power. More than half the freedom riders who had gone to the southern states were Jews, although Jews constituted only 3 percent of the population. It was an unprecedented show of solidarity from one people to another. Jews had put their resources and lives on the line to support the black struggle for civil rights, and indeed, two of their sons—Schwerner and Goodman—had been murdered for their efforts. But even while these tragic events were still fresh, the black leaders of the movement had unceremoniously expelled the Jews from their ranks.⁵

Horowitz could not understand how blacks could treat Jews like this, especially “since Jews were a near majority of the whites in these organizations, and had played a strategic role in organizing and funding the struggle.”⁶ The Jews who had spent roughly 60 years trying to turn the Negro masses into the *avant garde* of revolutionary change in America woke up in the mid-’60s to discover that Tom Watson had been right all along; like Frankenstein, they had created a monster that was no longer under their control. Now that the revolution was actually breaking out in black ghettos across the country, the revolution looked as if it were going to devour its own Jews.

As a result, the Jews who had poured hundreds of thousands of dollars into the civil rights movement tried to use moderates like Martin Luther King to get back at ungrateful *shvarztes* like Stokeley Carmichael. On July 25, 1966, Martin Luther King attacked black power in a paid ad in the *New York Times*. King’s statement had been written by Stanley Levison. Friedman is quick to add that “Levison, of course, was only putting into words what King himself felt”⁷ without understanding how this admission lent credence to the SNCC’s claim that Martin Luther King had become a Jewish puppet.

SNCC, which John Lewis described as “part domestic Peace Corps and part guerilla warfare,”⁸ was the cutting edge Negro revolutionary organization at the time, but since the SNCC was not interested in talking to white people anymore, Jewish alumnae of the Freedom Summer in Mississippi like Bay Area Lawyer Faye Stender gravitated into the orbit of the Black Panthers.

Faye Stender was one of the many Jewish lawyers who were involved in “interracial” romances with their black clients. The big impetus for the sexual phase of the Black-Jewish Alliance was the Freedom Summer of 1964 in Mississippi, an experience which some participants say led to 1) feminism among the Jewish women and 2) the expulsion of whites from the movement because black women had become outraged at the seduction of what they considered their men. Asked for his thoughts on the position of women in the movement in 1964, SNCC chairman Stokely Carmichael replied, “prone.”

Eldridge Cleaver had been released from prison in December 1966 largely because of the efforts of Beverly Axelrod, his mistress cum attorney, and because of the articles he had written in *Ramparts Magazine*. After his release from prison, when Cleaver set himself up in a large Victorian house on Pine Street in San

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Francisco's predominantly black Fillmore district, it was Axelrod who raised the money from various communist organizations to pay Cleaver's bills.

Using Black House as his base of operations, Cleaver planned to launch a new black political movement which would take up the banner that Malcolm X had let drop when he was assassinated. That meant collaborating with Betty Shabazz, Malcolm X's widow, who was invited to the Bay Area for a memorial service and negotiations.

When Malcolm X's widow, Betty Shabazz, arrived at the *Ramparts* offices for an interview, a confrontation with the police ensued. When the police ordered the Panthers to put away their weapons, Huey Newton leveled his shotgun at the officer in charge, who promptly backed down. Eldridge Cleaver was impressed. "Goddam," Cleaver said of Newton, "that nigger is c-r-a-z-y." Newton's bravado so impressed Cleaver that he dropped the idea of forming his own organization and joined the Black Panthers, which promptly appointed him their "Minister of Information."

Eldridge Cleaver later wrote an article for *Ramparts* called "How I fell in Love with the Black Panther Party," describing the confrontation as the moment of truth that won his allegiance. In an introduction for a planned Newton biography, he characterized Huey as "the baddest motherfucker ever to set foot inside of history." The line, however, was not written by Eldridge, but by a white *Ramparts* editor named Peter Collier.¹⁰

It was the first of many instances when a white revolutionary would put words in Cleaver's mouth. One of the things Newton and Cleaver had in common was their acquaintance with a revolutionary Jew by the name of Robert Scheer. Huey Newton had already met Scheer at Merritt College. By the time Newton faced down the Oakland Police at *Ramparts'* offices, Scheer had already made contact with Eldridge Cleaver, who was serving time in Soledad Prison, and had published an article by him in *Ramparts* in June 1966.

Robert Scheer was a writer who had a small political following at his disposal as the result of an unsuccessful campaign to unseat congressman Jeffrey Cohelan. Scheer would go on to write a column for the *Los Angeles Times* and conduct the famous Jimmy Carter interview which appeared in *Playboy* in the late '70s, but he began his journalistic career as editor of *Root and Branch*, the journal that created the New Left at Berkeley. By the second issue of *Root and Branch*, Scheer had defined the style of the New Left. It was going to be a fusion of "Marxist agendas with the anarchic spirit of American mischief."¹¹ Once they defined the style of both the "counterculture" and "youth rebellion," revolutionary Jews like Scheer and Horowitz could once again assume their positions at the forefront of the movement and become "the self-conscious vanguard of a social revolution."¹²

Ironically, Horowitz submitted a critique of contraception as part of one of his *Root and Branch* articles, but the idea was shot down by Scheer who dismissed any misgivings about contraception as "a point of view so perverse" that "only a reactionary" and "probably only a Catholic" could hold it.¹³ In addition to

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their work at *Root and Branch*, both Horowitz and Scheer wrote seminal books that also helped created the New Left of the '60s. Horowitz dedicated his book *Student* to Justice Hugo Black, half of the radical Black/Douglas faction on the Supreme Court that was busy ratifying the New Left's turn away from economics and toward sexual issues as the cutting edge of revolution. Scheer's book was on Vietnam. In fact, Scheer joined the staff of *Ramparts* magazine after the publication of *How the United States Got Involved in Vietnam*, a book *The Nation* called the most important analysis of the war up to that time. Once he joined the staff of *Ramparts*, Scheer took the erstwhile Catholic magazine in an increasingly revolutionary direction, largely because he brought a whole cadre of revolutionary Jews on board with him.

In the fall of 1967, David Horowitz joined Scheer on the staff of *Ramparts* to run its book publishing division. Horowitz had been a member of the NAACP at Columbia, where "like other radicals," he "followed the progress of the Montgomery bus boycott and the early sit-ins."¹⁴ Horowitz "was pleased when my mother indicated in a conspiratorial tone that Rosa Parks was 'one of us'"¹⁵ but doesn't explain whether "us" meant being Jewish or being a revolutionary. That's because the two terms were synonymous for Horowitz when he was growing up. Real ethnicity was bad. Revolution was Horowitz's ethnicity:

It was Cuddihy's thesis that the revolutionary ideas of Marx and Freud were attempts to deconstruct these civil orders and replace them with a universal one in which they would finally be granted the acceptance they craved. Thus Freud claimed to show that bourgeois civility was a mask for sexual repression, while Marx argued that it mystified economic exploitation. Each had a vision of liberation ... that would provide a universal solvent in which the significance of ethnic identities disappeared.¹⁶

Horowitz agonized over the issue of Jewish ethnic identity in his later years. After he had become a conservative, Horowitz decided to force the ethnicity issue when he was invited to take part in a symposium organized by those who still held on to the revolutionary faith. "Just out of curiosity," Horowitz asked his former colleagues on the Left, "I'd like to hear how the other Marxists in the room identify themselves ethnically."¹⁷

Horowitz goes on to add, "I knew, of course, that they were all Jews, and that not one would demean himself to acknowledge that fact."¹⁸ Rather than admit there was, in fact, a connection between being a Jew and being a revolutionary, Horowitz's colleagues dismissed "his interrogations" as an "attempt... to obstruct this seminar with questions that didn't interest anyone else."¹⁹

By the time he arrived at Berkeley, Horowitz, taking his cue from Marx's analysis of Jews as economic exploiters in "On the Jewish Question," had concluded that ethnicity in general and Jewish ethnicity in particular was a problem which only socialism could solve. "Socialism," Horowitz concluded, "would 'solve' the Jewish question by eliminating Judaism, along with all other ethnic and national identities."²⁰ As a result, Horowitz wrote,

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I did not identify myself as a Jew. I was a revolutionary and an internationalist. To see myself as a Jew, a member of a real community in all its human limits, with all its human faults, to identify with the claims of such a community, would have been a betrayal of the revolutionary Idea.²¹

Even if that were the case, Horowitz was still forced to grapple with the connection between Jews and revolution and the fact that "For nearly two hundred years, Jews have played a disproportionate role as leaders of the modern revolutionary movements in Europe and the West."²²

In dealing with the Jewish inclination toward revolution, Horowitz is forced to deal with Jewish religion, but here as before revolution becomes the central event around which everything else revolves. The central religious paradigm for "Jews of the radical Left" is exile. As the Jews' exile from the Land of Israel "became more and more permanent," an apocalyptic strain of Jewish messianism developed "which no longer conceives the event as a restoration of the good of a previous time."²³ Instead Jewish messianism presents the longing for return in a metaphysical or theological light, according to which Jews have been sent into exile so that they can redeem the world or bring about "*tikkun olam*."

This strain can be most easily seen in the Lurianic Caballah where it appeared in explicit form for the first time in Jewish history in the aftermath of the Jews' expulsion from Spain in 1492. Jewish exile, according to this new view, was neither an unfortunate accident nor a punishment for having rejected the Messiah, but instead "a mark of our destiny to become agents of salvation."²⁴ As the Kabbalist Hayim Vital put it, the Jews had to "be scattered to the four winds in order to lift everything up."²⁵ In their attempt to bring about *tikkun olam*, the Jews became "the first revolutionary internationalists."²⁶

Socialism and Communism accepted these deeply internalized Jewish principles and secularized them to make them more congruent with the intellectual standards of the 19th century, but Messianic politics retained its religious roots nonetheless:

By carrying the revolution to its conclusion, socialists would usher in a millennium and fulfill the messianic prophecies of the pre-Enlightenment religions that modern ideas had discredited. Through this revolution, the lost unity of mankind would be restored, social harmony would be reestablished, paradise regained. It would be a *tikkun olam*, a repair of the world.²⁷

It is this paradigm, according to Horowitz, which "forges the false bonds between Jewish faith and revolutionary fervor."²⁸

By the time he wrote those words, Horowitz had concluded that "the Marxist idea, to which I had devoted my entire intellectual life and work, was false."²⁹ As a result, he concluded, "I am nothing."³⁰ When Horowitz lost his faith in socialism, that event precipitated an identity crisis similar to the one Lorraine Hansberry described in *The Sign in Sidney Brustein's Window*. If Jews stop being revolutionaries, both Hansberry and Horowitz began to wonder in their separate ways, do they have any identity?

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Horowitz grew up in Sunnyside, a section of New York in which being a Jew meant being a revolutionary and vice versa. In Sunnyside, the rules of normal ethnicity prevailed, but they did not apply to Jews in the way they applied to other ethnic groups. The Jews never referred to themselves as Communists. The common euphemism when Horowitz was growing up was progressive, which was a bland political category and not unlike a Jew taking a WASP name. Even if communists didn't believe in ethnicity, before long young Horowitz began to notice, however, that all of the "progressives had names like Abramson, Adler, Heller, and Wolfman"³¹ and that they

were like a tiny scouting party that had infiltrated the camp of an alien tribe, vastly superior in number who were neither intellectuals, nor communists, nor Jews. They were Irish and Italian, their church was a pillar of the anti-Communist cause. Their names were Bradshaw, Canorazzi and O'Brien, and the institutions of their Catholic life were visible along Skillman Avenue, where the shops of the neighborhood were also arrayed. There were the stations of sin and redemption that marked their moral progress—the Shamrock Bar & Grill, the Amodeo family grocery, the storefront offices of the Veterans of Foreign Wars, St. Teresa's and the Shea funeral home.³²

Catholics were an especially virulent form of *goyim*, a prejudice which Horowitz's parents had confirmed in their minds when they read the books of Paul Blanshard:

Many of the existing governments in Eastern Europe were Catholic. Another book on my parents' shelf—*The Vatican* by Paul Blanshard—explained how the Catholic Church was in league with corrupt privilege and was the world's biggest landowner. The Catholic Church had rallied the reactionary forces in the Spanish Civil War, and now was playing a similar role in Eastern Europe. When the Communists seized the government of Hungary, Cardinal Josef Mindzenty took refuge in the US embassy and made himself a symbol of the anti-Communist resistance. In America, Catholic politicians and clerics like Cardinal Francis Joseph Spellman and Bishop Fulton J. Sheen, became leading spokesmen of the anti-Communist cause. The inflammatory currents of the international civil war simmered in the Sunnyside air.³³

In Sunnyside, ethnic animosity flowed, not from anti-Semitism, but from the fact that Horowitz's parents felt "hostility toward the *goyim*, and indeed everything the *goyim* held dear," and "that incited the hostility back."³⁴

In spite of his efforts, however, Horowitz cannot solve the ethnic problem on its own terms. In order to answer the ethnic question, Horowitz has to probe deeper into areas that are personal, familial, and psychological. Horowitz claims "I do not really have an answer to the mystery of origins—to what in particular had set my father and eventually, therefore, myself on the radical path,"³⁵ but in mentioning his father, he proposes a psychological starting point for his quest into why so many Jews become revolutionaries.

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"My father," Horowitz wrote, "thought of himself as a revolutionary."³⁶ Horowitz goes on to confirm the suspicions Lorraine Hansberry mooted in *Brustein*—once the Jew ceases to be a revolutionary he has no identity—when he writes, "The [Communist] Party has become so much my father's personal salvation that without it the possibilities of life itself vanish."³⁷ By this point Horowitz has reached the heart of the matter, which is religious and moral. His father is lost because he has rejected the light, and as a result "He had become enclosed in his own darkness, where the only ray of light was his revolutionary fantasy, now reduced to a desperate personal quest."³⁸

Irving Louis Horowitz has an equally grim assesment of his own father, whom he describes as "the perfect Sombartian man—the Calvinist Jew, convinced that the road to heaven involved good work and no nonsense."³⁹ Horowitz's father was a bundle of contradictions right out of Marx's essay *Zur Judenfrage*. He was a petty capitalist who would beat his son unmercifully for lifting a dime from his cash register, but he was an ardent socialist, and he identified socialism as "the religion of the future."⁴⁰ In the present, which is to say in Harlem in the 1930s, Horowitz *pere* was in the wrong place at the wrong time because as his son puts it, "Harlem was the wrong place for a Jewish Calvinist."⁴¹

Irving Horowitz got the impression from his father that he and his sister were an "unwanted intrusion, mouths to feed, obligations, limitations on his movements—impediments."⁴² If that is the impression Horowitz got from his father, it is not surprising that he sums up life at home by saying that "the central aspect of the Horowitz family was the absence of love."⁴³

Family finished a distant third behind petty everyday capitalism, which involved cheating the *shvartzes* when they brought in their Christmas bulbs for testing, and the revolutionary fantasies which made this sort of life tolerable. Like David Horowitz's father, Irving Horowitz's father lived "in the imaginary world of Jewish Bundism and Russian Bolshevism,"⁴⁴ a world which he characterizes as "a religion without Christ, a church without crucifix."⁴⁵

Revolution, in other words, was the fantasy which Jews conjured in their own minds to make a world without light or love tolerable. The Jews David Horowitz knew as a child were "helpless to control the circumstances of their lives."⁴⁶ As a result, they turned to the opium of revolutionary fantasy for solace.

By the time he wrote those words, Horowitz had become a devout American patriot of the neoconservative persuasion, as Kristol *pere et fils* would joke. As a neoconservative, Horowitz was confronted, however, with his parents' hostility toward America. When they arrived at Ellis Island, the Jews had brought with them an ancestral hatred of Russia and the Czar, but America was not Russia. If it ever seemed appropriate, revolution was a wildly inappropriate response to the welcome America had extended to European Jews. David Horowitz feels that it is entirely possible that "Jews were more accepted, and felt more at home in America

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at that time than they had in the 2000 years since the destruction of the Second Temple.³⁷ If that is the case, then “Why had they chosen to become Bolsheviks in America?”³⁸ Why had Horowitz’s family become “permanent conspirators in a revolutionary drama”³⁹ in a land where the response was totally inappropriate? “Instead of being grateful to a nation that had provided them with economic opportunity and refuge, they wanted to overthrow its governing institutions and replace them with a Soviet state.”⁴⁰ Why had the Horowitz family proclaimed its allegiance to an ideology “so alien to everything around them”?⁴¹

The answer to these questions is: because they were Jews. They had been trained to think about the *goyim* in a particular way by their parents, who in turn had been instructed in the same way by their parents, all the way back, to the rejection of light and love that took place at the foot of the cross and sent the wandering Jew off on his revolutionary journey. In a sense, Horowitz feels that he had no choice in the matter. He became a revolutionary Jew because he was raised to be a revolutionary Jew:

What was my own choice? In the beginning I hardly had one. I understood early that my parents’ political religion was really the center of their moral life. This meant—without their necessarily intending it—that the condition of their parental love was that I embrace their political faith.⁴²

When David Horowitz arrived in Berkeley it struck him as being “a larger Sunnyside where the aliens were fewer in number and our tribe greater. On arrival, I immediately became part of a group of ‘red diaper babies’—the designation we used to identify ourselves as children of the Communist left.”⁴³

Scheer was another New York Jew who was part of the tribe at Berkeley. Scheer, according to Horowitz, “had grown up in the ‘Coops’ a cooperative apartment complex in the Bronx which, like Sunnyside, had been colonized by the Communist Party.”⁴⁴ Unlike Comrade Jerome and his generation, Scheer was a “beatnik” and had the style of a “political hipster” whose “speech was salted with allusions to Charlie Mingus and Allen Ginsberg, along with Marx and Lenin.”⁴⁵

Ron Radosh, another Jewish revolutionary from the same era, describes Scheer in his book *Commies* as a sexual revolutionary who felt the Kim Il Sung regime in North Korea had created heaven on earth. Scheer felt this way about North Korea, according to Radosh, because it eventually offered political sanctuary to Eldridge Cleaver, whom Radosh refers to as Scheer’s “protégé.”⁴⁶

Scheer and Horowitz came from a new generation of revolutionary Jews, who were more American and less Russian, as well as more cultural and less economic in their orientation. Speaking for himself and the Jews of his generation in America, Horowitz claims that

It was exciting to hear the Marxist categories revived by someone who affected the style of the Beats and was at home in the popular culture. The Old Left had a snobbish disdain for mainstream entertainments, which it viewed as corrupt expressions of “commodity capitalism.” Scheer connected the political failure of

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the Old Left to its ghetto mentality. To hear him speak of a coming revolution in images that were not those of a marginalized subculture was exciting.⁵⁷

America and communism were made for each other in a way, because both taught contempt for ethnicity and roots. Given this fact, the Jew was the ideal cultural intermediary, because he had internalized the principles of what Stalin referred to as "rootless cosmopolitanism" for centuries:

The revolutionary belongs to a community of faith that extends beyond the classes and the nations and reaches across the boundaries that divide and oppress. Within every nation group it forms the basis of a new human community and a new human identity. Today the revolutionary is isolated, obstructed by the divisions that form the cultural and political legacy of the past; the revolutionary is of the nations, but not in them. For the revolutionary's eye is on the future. Today there is Black and Jew, American and Russian, Israeli and Arab. But within each nation—Russia, American, Israel, Egypt—there were the aliens, the persecuted, the unassimilated, the "Jews" who know the heart of the stranger and who struggle for human freedom. Today they are separate; tomorrow they will be joined.⁵⁸

Horowitz says that *Ramparts'* "promotion of the Black Panther Party as the new vanguard of the black struggle" was "another source of *Ramparts'* growing influence."⁵⁹ The opposite, was of course, just as true. Even if the Panthers increased *Ramparts'* circulation and influence, it was *Ramparts* which created the Black Panthers, because it was Scheer who, in Horowitz's words, "became perhaps the key person to launch the career of Eldridge Cleaver."⁶⁰

Eldridge Cleaver spent the civil rights revolution in Soledad Prison, where he was serving one to 14 years for assault with intent to murder. With his left-wing lawyer/mistress Beverly Axelrod as his intermediary, Cleaver made contact with *Ramparts*, which then began to receive letters from him on a regular basis. It was out of these letters that Scheer would fashion first *Ramparts* articles and then the book *Soul on Ice*.

In his first *Ramparts* piece, "Notes on a Native Son," which appeared in the magazine's June 1966 issue, Cleaver denounced, James Baldwin and just about every other black writer as "buckdancers who were worse than Uncle Toms."⁶¹ Baldwin had become "a white man in a black body. A self-willed automated slave, he becomes the white man's most valuable tool in oppressing other blacks."⁶² Conspicuous by its absence from Cleaver's critique of Baldwin was any mention of *Commentary* or any of the other Jewish magazines and organizations which had promoted Baldwin to the position of spokesman for his race in the first place. The absence is not surprising because the Jews at *Ramparts* were doing the same thing for the career of Eldridge Cleaver.

Eventually, *Soul on Ice* would become one of *Ramparts Books'* biggest selling titles. In Cleaver, America had discovered a "true black," which is to say, an amoral criminal and rapist who could rationalize his crimes by appealing to the writings of French existentialists. In spite of the adulation which the literary establishment

heaped on Cleaver, it didn't take a genius to see that in *Soul on Ice*, the old pattern which Harold Cruse and Lorraine Hansberry had complained about in figures as diverse as George Gershwin and Norman Mailer had reasserted itself. Once again the Jews got to define the Negro as a criminal and a sexual deviant. In the case of *Soul on Ice*, the "true black" expressed his true identity by raping white women. It was as if Scheer and the staff at *Ramparts* were determined to prove that the South's interpretation of the Scottsboro Boys trial had been right all along. The New York Jews, now transplanted to Berkeley, California, were stirring up the Negroes again. How else was one to interpret passages like the following:

I became a rapist. To refine my technique and *modus operandi*, I started out practicing on black girls in the ghetto where dark and vicious deed appear not as aberrations or deviations from the norm, but as part of the efficiency of the evil of the day—and when I considered myself smooth enough, I crossed the tracks and sought out white prey.... There are of course many young blacks out there right now who are slitting white throats and raping the white girl "

The prose could have been lifted directly from *Scottsboro: The Firebrand of Communism*. The only difference was that Haywood Patterson never used words like "*modus operandi*." The fact that a Negro who had spent the last few years of his life in Soledad Prison did use phrases like that made Cleaver sound a lot like Ruby Bates, when she told the crowd in Washington that she had lied under oath because "I was afraid of the Southern white ruling class people...."⁶³ Suspicions about just who had written this book deepened when Cleaver continued in the same vein, decrying "the Slaughter of Jews by Germans" and "the dropping of atomic bombs on the Japanese people" as "deeds [which] weigh heavily on the prostrate souls and tumultuous consciences of the white youth."⁶⁴

Skepticism about whether Cleaver had actually written *Soul on Ice* surfaced shortly after the book was published, when a black student in Tom Wolfe's book *Radical Chic and Mau-Mauing the Flak Catchers* announced:

That book wasn't written for the ghettos. It was written for the white middle class. They published it and they read it. What is this "having previously dabbled in the themes and writings of Rousseau, Thomas Paine, and Voltaire" that he's laying down there? You try coming down in the Fillmore doing some previously dabbled in talking about Albert Camus and James Baldwin. They'd laugh you off the block. That book was written to give a thrill to white women in Palo Alto and Marin County. That book is the best suburban jive I ever heard. I don't think he even wrote it. Eldridge Cleaver wouldn't write something like that. I think his wife wrote it... don't preevy-dabble the people with no split-level Palo Alto white bourgeois housewife Buick Estate Wagon backseat rape fantasies."⁶⁵

In discussing how *Soul on Ice* became one of *Ramparts*' best-sellers, Horowitz admits that "The nihilistic view of himself that Cleaver promoted in his book fit snugly into the radical outlook" of the magazine."⁶⁶ Horowitz also admits that he was the author of at least one article which appeared in *Ramparts* under Cleaver's

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name. Horowitz says that Scheer asked him to “take charge” of an article Eldridge Cleaver had written on “the Land Question” when he was arrested for shooting an Oakland policeman.⁶⁷ Horowitz also adverts to something that other readers had noticed as well, namely, that Cleaver’s rape fantasies sounded a lot like Norman Mailer’s essay, “The White Negro.” This similarity in outlook came about either because great minds always moved in the same circles or because

In a seminal article titled “The White Negro,” Norman Mailer had cast America’s blacks as Rousseau’s “noble savages,” representatives of humanity in its pristine state. These were the “oppressed” of the radical imagination. The Panther’s roots in the ghetto were the primal symbol of social injustice. Their will to violence was the mark of their revolutionary spirit.⁶⁸

It is entirely possible that Cleaver read Norman Mailer’s essay “The White Negro” while in prison. Since David Horowitz admits to writing at least one of the articles which appeared under Cleaver’s name in *Ramparts*, it is just as likely that Mailer’s “White Negro” made it into Cleaver’s writings via the editorial ministrations of Horowitz or Scheer. Either way, Cleaver’s image of the Negro rapist came from the mind of Norman Mailer. Whatever the source of the rape material, Eldridge Cleaver was a Jewish creation, and the Black Panthers were a Jewish fantasy of revolutionary Negro sexual deviance in the tradition of Haywood Patterson and *Porgy and Bess*.

As the movement continued on its revolutionary trajectory the fantasy continued, but its imagery became more violent. Robert Scheer, who also volunteered to edit (or ghostwrite) Cleaver’s second book, changed the title from Cleaver’s original “How I fell in Love with the Black Panther Party” to “Courage to Kill” as if to show that the Panthers were the vanguard which would bring about the eruption, through violence, of Messianic redemption into history. It was an old story by 1968, but it had never lost its attraction to Jewish revolutionaries.

Like Scheer, Sol Stern was another Jewish editor at *Ramparts*. As if to lend further credence to the idea that the Panthers were a Jewish creation, Stern wrote an article on the Panthers which appeared in the Sunday Magazine section of the *New York Times* in August 1967, and it was that article which turned the Black Panthers “into a household name.”⁶⁹ Because it appeared in the *Times*, Stern’s article lent “an authority that *Ramparts* could not have provided”⁷⁰ to the Messianic Jewish fantasy that the Black Panthers would bring about *tikkun olam* by murdering white policemen. Stern lent credibility to Newton by cloaking his ranting in the language of the holocaust. “Every time you go to execute a white racist Gestapo cop,” Stern has Newton saying, “you are defending yourself.”⁷¹ If *Times* readers missed the point, Stern was ready to give the neo-Black-Jewish Alliance interpretation of Newton’s words by writing: “To these young men, the execution of a police officer would be as natural and justifiable as the execution of a German soldier by a member of the French Resistance.”⁷² So, according to Stern’s redaction

of Newton, all cops were Germans, which is to say, Nazis, which is to say expendable in the cause of revolutionary violence, which the Negroes would carry out per the instructions of their Jewish handlers, flacks, and ghost writers.

Horowitz not only agreed with Stern's take on Newton and the Panthers, he was offended when Joan Didion disagreed in her article on the Panthers in *Look Magazine* and denigrated Newton "as little more than a young hood who had added Marx to his hustler's bag of tricks."⁷³ When Horowitz laid the responsibility for the coming race war at Didion's feet, she shot back "I thought radicals wanted a race war."⁷⁴

During the Summer of 1967 riots in Detroit and elsewhere gave the impression that the race war had finally arrived. H. Rap Brown, new head of SNCC, was arrested in Alexandria, Virginia and charged with inciting a riot and arson. Brown's arrest, however, could not disguise the fact that by the summer of 1967, the Black Panthers had succeeded SNCC as the cutting edge of black revolutionary politics in the United States.

Two months after Stern's article appeared in the *New York Times*, Newton was arrested for shooting an Oakland Police officer in the back at close range. The officer's name, John Frey (the Anglicized version of Frei) indicated that he was of German extraction.

The same media machinery which orchestrated the killing now went into high gear to exonerate the killer. Pictures of Huey Newton wearing a black beret and seated in his rattan chair with a spear in one hand and a rifle in the other began to appear on the walls of the counterculture's apartments across the nation, and Eldridge Cleaver, with financing from wealthy Jewish backers like Bert Schneider, mounted the "Free Huey" campaign. Cleaver turned to lawyer Charles Garry and his team of Jewish lawyers, who in turn launched a disinformation campaign among an all-too compliant press, claiming that Newton was the victim of frame-up at the hands of a government that was determined to destroy the Black Panther Party by killing off its members in a series of ambushes.

Before long Newton had become a "national icon,"⁷⁵ and a new overtly revolutionary Black-Jewish Alliance was pressing forward with its plans for race war and violent revolution. In the Bay Area, that meant a merger of the Peace and Freedom Party (people like Scheer, Michael Lerner, later editor of *Tikkun*, Tom Hayden, who had been raised a Catholic in Michigan, Jerry Rubin, and Joe Blum, who had attended Merritt College with Newton). In February 1968, both sides closed the deal. The PFP accepted the Panthers' ten point program, and Cleaver accepted their nomination as PFP's presidential candidate with Jerry Rubin as his running mate. As part of his platform, Cleaver endorsed "pussy power"⁷⁶ and any group willing to assassinate policemen. When 6,000 people gathered at Oakland Auditorium to celebrate Newton's birthday and protest his arrest for the murder of Officer Frey, H. Rap Brown brought the crowd to its feet by announcing that "Huey Newton is our only living revolutionary in this country today."⁷⁷

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Not to be outdone by Brown, former SNCC chairman James Foreman told the crowd: "We must serve notice on our oppressors that we as a people are not going to be frightened by the attempted assassination of our leaders. For my assassination—and I am low man on the totem pole—I want 30 police stations blown up, one southern governor, two mayors, and 500 cops dead.... And if Huey Newton is not set free and dies, the sky is the limit."⁷⁸ The crowd responded by chanting: "The revolution has come! Off the pig! Time to pick up the gun! Off the pig!"⁷⁹

Martin Luther King was assassinated on April 4, 1968. The long-awaited revolution arrived two days later when Cleaver ordered an armed attack on the Oakland police force. Four car-loads of armed Black Panthers set out to ambush a police car on April 6. When the police found them instead and attempted to pull them over, a gun battle ensued. As a result of the attack, Bobby Hutton, co-founder of the Panthers, ended up dead, and Eldridge Cleaver ended up back in jail. As it had in the case with Newton, the neo-Black-Jewish Alliance quickly came to Cleaver's defense, claiming that he was the victim of an assassination attempt followed by a frame-up. In an open letter published in the *New York Times*, James Baldwin, Ossie Davis, Elizabeth Hardwick, Le Roi Jones, Oscar Lewis, Norman Mailer, Floyd McKissick and Susan Sontag opined that "We find little fundamental difference between the assassin's bullet which killed Dr. King on April 4, and the police barrage which killed Bobby James Hutton two days later. Both were acts of racism"⁸⁰

In May Cleaver's wife and Bobby Seale set out for New York City to raise money for Cleaver's legal defense fund, where they were greeted as "real revolutionaries."⁸¹ As Tom Wolfe said after witnessing the Panthers' attempt to raise money in Leonard Bernstein's posh apartment: "The very idea of them, these real revolutionaries, who actually put their lives on the line, runs through Lenny's duplex like a rogue hormone."⁸² Eventually all of the money that got raised at Lenny's duplex was forfeited when Cleaver jumped bail and left the country. For the next few years, reports of Cleaver in Korea (Scheer's heaven on earth), Algeria, and France filtered back to America as the movement he inspired turned to more and more suicidal forms of violence and eventually burned itself out by the mid-'70s. But in 1968, "Eldridge's words resonated throughout the community of the Left and inspired white radicals further along the road to revolutionary authenticity and violence."⁸³

In the summer of 1970 Faye Stender, the radical Jewish lawyer who had spent Freedom Summer of 1964 in Mississippi and was now a member of Charles Garry's legal staff, succeeded in persuading the appellate court to overturn Newton's conviction for manslaughter. When Newton emerged from prison on August 5, 1970, thousands of his admirers were there to greet him, "as if he were God."⁸⁴ As if to show that he agreed with the crowd that he was at least a god of the sort that the Greeks admired, Newton took off his shirt and flexed his muscles, and the crowd went wild.

Stender's brief cited the racial polarization in the Bay Area and claimed that that polarized atmosphere along with the heavy publicity surrounding the Newton's case had made a fair trial impossible. No one mentioned it at the time, but Stender's argument was one more version of Louis Marshall's Supreme Court appeal in the Leo Frank case. The euphoria surrounding the release of Huey Newton obscured the fact that the Jewish legal tradition which extended from Louis Marshall to Faye Stender had created a legal argument that would return to haunt the Jews who invented it. In setting Panthers like Newton free, Stender had created a monster that would quite literally return to destroy her. Johnny Cochran would use a variation of the same argument in the trial of fellow Panther Geronimo Pratt and, more famously, in the trial of O. J. Simpson, in which Cochran turned the tables on the prosecution, and focused the nation's attention on whether Officer Mark Fuhrman was a racist and not whether O. J. Simpson, like a latter day Eldridge Cleaver, slit the throat of the white woman who happened to be his wife. Oblivious to his own role in promoting black men slitting the throats of white women, Horowitz accused Cochran of "playing the race card."⁸⁵

"Why hasn't justice prevailed in this matter?" Horowitz fumed. "Why is a clearly guilty individual free? The answer lies in the climate of the times, in which the testimonies of officers of the law have become more readily impeachable than the testimony of criminals."⁸⁶ If Cochran's brief "was an attack on law enforcement as a racist conspiracy to get his client,"⁸⁷ Horowitz failed to see in that strategy the legacy of the Leo Frank case and *Soul on Ice*. The chickens, as Malcolm X had said when John F. Kennedy was assassinated, had come home to roost. Horowitz criticized "The radical Left and the left-liberal media" for "elevating the rudest, most outlaw element of black America as the true keepers of the flame in all it means to be black,"⁸⁸ forgetting for the moment his own role in promoting *Soul on Ice*. Horowitz then brought up the publicity campaign surrounding the release of *Monster*, the autobiography of LA gangbanger Cody Scott. *Monster*, according to Horowitz, "was promoted in a way frighteningly similar to the way Eldridge Cleaver was introduced to the public in the late 1960s."⁸⁹ The cultural DNA which enabled Jews in the publishing industry to promote sexually liberated criminals as the "true black" had begun with the Harlem Renaissance in the 1920s, and it was still alive in the '90s:

White journalist William Broyles, who facilitated the publication of Scott's book, is analogous to journalist Bob Scheer, who in 1966 was a facilitator of Eldridge Cleaver's career. Atlantic Monthly Press, publisher of Scott's book, is analogous to Ramparts Books, publisher of Cleaver's *Soul on Ice*. Just as Cleaver's book was touted by Maxwell Geismar of *Ramparts*, as "a document of prime importance for an understanding of the outcast black American soul today," Morgan Entrekin of the Atlantic Monthly Press has said that Scott, as a result of his memoir, is a "primary voice of the black experience.... Scott was also written about by Leon Bing, a white former fashion model who in 1991 wrote a book about black gangs called *Do or Die*. Bing, a woman, could be analogous to that other facilitator of Cleaver's career, Beverly Axelrod.

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All of this was true, of course, but missing from all of the indignation surrounding Horowitz's account was an admission that he had anything to do with promoting "the rape fantasies [which] were given direct voice in Cleaver's *Soul on Ice*."⁹⁰ Shortly before he died, Eldridge Cleaver was interviewed on *60 Minutes*. The author of *Soul on Ice*, had passed through a number of incarnations since returning to the United States to face trial for his role in the uprising of 1968. He had been a Mormon, a born-again Christian, and author of a revisionist, born-again autobiography titled *Soul on Fire*, and even a Republican, but now the chastened revolutionary could only say that the United States had treated him and his fellow blacks decently even if he didn't feel that way when the media was promoting him or because the media was promoting him. Cleaver was now glad that more people hadn't taken him seriously back then, because "If people had listened to Huey Newton and me in the 1960s, there would have been a holocaust in this country."⁹¹

Horowitz cites the interview but again maintains his innocence. There is no recognition of his responsibility for promoting Cleaver as the black rapist revolutionary. Nor is there any recognition of the fact that Cleaver talked the way he did because he had been coached by Jewish revolutionaries like Norman Mailer, David Horowitz and Robert Scheer.

After his release from prison Newton embarked upon a life of wretched excess, involving "tumblers of cognac, taking assorted pills, and, most of all, snorting cocaine,"⁹² which eventually led to his death. The "beautiful people" from New York and Hollywood, "offered him drugs, alcohol and women to fulfill his wildest dreams and heavy appetites."⁹³ One of the "beautiful people" who picked up the tab was Bert Schneider, who had become the Jacob Schiff of the black revolutionary movement of the 1960s. Schneider, who was the son of Abraham Schneider, a top executive with Columbia Pictures, had made name for himself as the producer of *Easy Rider*, the 1969 countercultural biker epic, and creator of the *Monkees*, a television series about a rock band. Schneider had put up \$300,000 just to finance two conferences. He wore one of the gold rings Newton gave to his inner circle and was so free with his money "because he genuinely loved Huey P. Newton."⁹⁴ Newton returned Schneider's love by subjecting him and his girlfriend of the time, Candice Bergen, to cocaine-fueled diatribes that lasted into the wee small hours of the morning.

In 1971 Horowitz and Collier succeeded in ousting Hinckle and Scheer from the board and took over *Ramparts* magazine. In retrospect it was a bit like staging a mutiny on the Titanic. By the early '70s, it had become clear to Horowitz that the "Movement" had "flamed out."⁹⁵ It had been killed by President Richard Nixon, who killed it by ending the draft. Once that happened "the 'anti-war' demonstrations stopped and the protestors disappeared"⁹⁶ and hardcore revolutionaries like David Horowitz were left high and dry. "I felt," Horowitz said later, "a need to do something to fill the void."⁹⁷

Ramparts in the meantime had become a void that needed to be filled. Now that the movement had flamed out, *Ramparts* was chronically short of funds. That meant person-to-person fundraising, and one of the donors high on the list of every revolutionary organization in California was Bert Schneider. When Collier and Horowitz met with Bert Schneider to ask for money, Schneider, who had sided with Newton in the Cleaver/Newton power struggle over who was going to control the Black Panthers, suggested that they meet with Newton. He accompanied his suggestion with a \$5,000 contribution and a request that *Ramparts* do an article on the Panthers' new school and survival programs. Following Schneider up on his suggestion, Collier and Horowitz met with Newton at his Lake Merritt penthouse, also provided by Schneider's contributions. Expecting a confrontation, Horowitz was taken aback when Newton asked to come work for the Panther's new school.

Horowitz later remembered Newton making "a dramatic announcement" to the effect that "the time had come to 'put away the gun'" It was now time to "serve the people," instead, a suggestion which Horowitz, who was looking for something else to do now that the anti-war movement had flamed out, found "sensible."⁸ And so after the meeting, Horowitz "offered to help Huey with the Party's community projects and to raise money for the Panther school." Before long Horowitz had raised more than \$100,000 to buy a building for the Learning Center, which was instructing more than one hundred children under the guidance of Herbert Kohl.

With respectability and the money that went with it, Horowitz soon realized that the Panthers were in need of a bookkeeper. At this point Horowitz asked a woman by the name of Betty Van Patter to serve as the Panthers' accountant. Van Patter, like Stender and Axelrod, was part of the revolutionary ladies' auxiliary in the Bay Area. She was good at numbers and enjoyed sleeping with black men. In December of 1974 she was hanging out at a local bar when she received a note asking her to meet someone and left the bar. Van Patter never came back. One month later, her body washed up on the eastern shore of San Francisco bay and an autopsy showed that she had died when a blunt instrument had caved in her head.

By the time she died, Horowitz had already abandoned the Panthers after one of their young members had been shot at a school dance. Horowitz had left the Panthers because

Underneath all the political rhetoric and social uplift, I suddenly realized was the stark reality of the gang. I remember a voice silently beating my head, as I sat there during the service, tears streaming down my face: "What are you doing here, David?" it screamed at me. It was my turn to flee.⁹

When he fled, Horowitz forgot to tell Van Patter about the "stark reality of the gang," and now Van Patter was dead and David was feeling guilty. Instead of dealing with the guilt directly and assessing his own responsibility, Horowitz once again took refuge in the claim that he was an American Innocent and didn't

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really know what was going on. Horowitz, for example, didn't know that Newton was a drug addict, in spite of the fact that Newton had a perennially runny nose and Herbert Kohl "was telling people that Huey was using cocaine."¹⁰⁰ In another account, this time of Newton's all-night harangues at Bert Schneider's, Horowitz says that it was only years later when he "realized that it was cocaine that fueled these marathons, but at the time, I was innocent of the drug and marveled at his stamina."¹⁰¹

The same refrain gets repeated over and over in his memoirs. Horowitz portrays himself as a latter day Daisy Miller. He was an American Innocent. Horowitz claimed that he bridled when Scheer referred to him as "Little Davey Horowitz," but goes on to add, "Scheer's ascription of innocence to me was not wholly off the mark."¹⁰² At another point, Horowitz claims that his "guilelessness made me impervious to many of the undercurrents in the office, and caused me to misinterpret others."¹⁰³

One of the undercurrents Horowitz missed was the fact that the Panthers were stockpiling weapons and planned to use those weapons. Horowitz missed this even though by the time he joined the Black Panthers, both Huey Newton and Eldridge Cleaver had been arrested for murdering policemen. After describing Captain Franco's "revolutionary philosophy"¹⁰⁴ Horowitz adds:

In time, I began to see the dark reality of the revolution according to Franco, the revolution that was not some mystical battle of glory in some distant land or time. At the deepest level there was blood, nothing but blood, unsanitized by political polemic. That was where Franco worked, in the vanguard of the vanguard.... The Panthers were... a criminal army at war with society and with its thin blue line of civic protectors.¹⁰⁵

That is certainly a movingly accurate account, but the careful reader is forced to wonder why Horowitz didn't come to this understanding before 1974, when he could have warned Betty Van Patter. When one of his colleagues held Horowitz responsible for her death, Horowitz flew into a rage, but the questions about his innocence and responsibility remain, even if he didn't set her up. Like Claude Rains in *Casablanca*, Horowitz was shocked when he found out that the Panthers had stockpiled "literally thousands of weapons."¹⁰⁶ Is Horowitz the only one who didn't know that the Panthers were violent? Hadn't he seen all of those photos of them carrying guns? Everyone else in America had. Horowitz gets closer to the heart of the issue when he writes that the Left "in creating a protective shield around the Panthers," was merely following the example of Trotsky, who "had described the Communist parties of the world as frontier guards for the Soviet Union."¹⁰⁷ A more apt example could have been taken from the Black-Jewish Alliance. The Jews had tried for decades to turn Negroes into revolutionaries because 1) they could then use them to fight the revolution by remote control and 2) because the white reactionaries focused all of their attention on blacks, when, in terms of revolution, they were the symptom and not the cause.

By the time Betty Van Patter's body washed up on the shore of San Francisco Bay, the revolution had degenerated into the random acts of violence and criminality that characterize the black ghetto today. The Jews had half-succeeded in turning the Negroes into revolutionaries, which meant that they destroyed their faith, corrupted their morals, and turned them into the half-way house to revolution which Marx described as the *Lumpenproletariat*, which is another word for criminal. Or pimp. The one thing Huey Newton and Eldridge Cleaver shared with their epigoni of the '90s and beyond was a desire to live off of women.

After Cleaver left the country, his faction of the Black Pathers became known as the Black Liberation Army and their efforts at revolution ended in "total disaster,"¹⁰⁸ but not before a number of people, mostly from warring factions of the Black Panthers, died. One of those victims was Sandra Pratt, wife of Geronimo Pratt, who "was tortured, shot and killed by Newton faction Panthers,"¹⁰⁹ a fact which caused Newton to apologize eventually to her husband. Newton himself ended up being killed by a drug-dealer, after having spent his final years in Oakland high on crack ranting about how he was "the leader of the coming revolution." When one of his former colleagues claimed that Horowitz was responsible for Betty's death, he reacted with rage.

"No radical leader," Horowitz writes, "proposed any second thoughts about a gang they had annointed as their revolutionary vanguard. Nor did any radical critics. This silence of the Left would endure throughout the life of the generation." The deflection of responsibility here is not just personal, although it is certainly that. By constantly referring to the Left, the left-wing media, etc.—"how it is that my former comrades on the left can remain so stubbornly devoted to 'experiments' that have failed, to doctrines that are false, and to causes that are demonstrably wrong-headed and even evil"¹¹⁰—Horowitz deflects attention from the role that the revolutionary Jew played in the racial catastrophe which followed the '60s revolutions in America. In this Horowitz is a lot like James Baldwin, who could never quite bring himself to admit that the white people he wrote about in Harlem were in reality Jews. Harold Cruse is still the only writer to face up to this fact unflinchingly.

In May 1980 Fay Stender committed suicide in Hong Kong. Stender had also defended Black Panther George Jackson and had edited his prison papers into a book and had fallen in love with him and become his mistress as well. The Jackson story, however, didn't end as happily (at least in the short run) as the Newton story did. On August 7, 1970, two days after Newton's triumphal emergence from prison as a result of Stender's brief overturning his sentence, Jonathan Jackson, George's brother, took a number of people hostage including Judge Harold Haley, all of whom were killed when they tried to drive away from the courthouse. George Jackson was gunned down on August 21, 1971, during an escape attempt three days before he was to go on trial. Seven years later a member of Jackson's prison gang broke into Stender's apartment and in attempting to kill her succeeded only

in paralyzing her from the waist down. Disillusioned with the course of black revolution which she helped orchestrate, Stender had become a feminist over the course of the '70s and at the time of the attack was living with her lesbian lover. Fay Stender, like Horowitz, had been "a missionary to the black revolutionary cause."¹¹¹ Unlike Horowitz, she "hid Jackson's dark side from the public by excising from the pages of his manuscript the passages that revealed it."¹¹² For her pains, the monster she created had returned to destroy her. When the Black Frankenstein she had created failed in his mission, Stender finished the job off herself by committing suicide. In a line that could have come from feminist-inspired horror film like *Alien*, Horowitz writes that Stender fled to Hong Kong because "The far end of the world was the only place she could feel safe from further retribution."¹¹³ But like Dr. Moebius in *Forbidden Planet*, Stender learned that there was no geographical escape from Monsters from the Id. Stender was killed by the revolutionary spirit which she had nurtured within herself through all of its various incarnations—Freedom Summer in 1964, the Black Panthers in the late '60s, feminism and lesbianism in the '70s, and a Masadah like suicide in 1980. Fay Stender had to learn that the revolution devours its own Jews the hard way. The Jews created Black Frankenstein, who returned to destroy them.

Fay Stender's death by her own hand brings us back to the question of Jewish identity. Stender's identification of her Jewishness with revolution was so complete that when it became apparent that all of her revolutionary options had failed she had no identity left and had to kill herself. David Horowitz, another "missionary to the black revolutionary cause,"¹¹⁴ came to a similar conclusion. After concluding that Marxism was an illusion, David Horowitz embarked upon a life of promiscuity and nihilism that almost led to his own death as well in a half-intentional automobile accident. After an affair with one of the Rockefeller siblings wrecked his marriage, Horowitz concluded that

There was no "revolution" of attitudes or institutions that could overcome the forces of this nature. Through the deaths of Betty and Ellen, through the pain of my divorce, I had acquired a certain philosophical fatalism.¹¹⁵

Taking his cue from what he had said about his father, Horowitz indicates that a Jew without revolution is a Jew without an identity. Craving absolution but unable to find it among his former colleagues on the Left, Horowitz concludes in the wake of Betty Van Patten's death that there is no Messiah because the revolution failed to materialize: "Betty's death killed this fantasy in me. There was no revolutionary community. There would be no redemptive future. There is no one to save us from who we are."¹¹⁶

This moment was short-lived, however, because Horowitz soon converted to yet another version of Jewish Messianic politics, this time Neoconservatism. Unable to stifle the desire to be a commissar, Horowitz began a new career by attacking professors who criticized Israel or contested the details of the attack on the World Trade Towers, urging students to inform on their professors in a gesture

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that recalled all of the worst aspects of the Soviet regime. During the fall of 2007 Horowitz traveled from one campus to another trying to drum up support for an attack—with nuclear weapons if necessary—on Iran.

The Black Panthers

The Messiah Arrives Again

"American Jewish funniness is a form of cultural aggression." James Bloom,
*Gravity Fails*¹

February 1969 was a lot like September 1665; the Messiah's arrival was announced among the Jews; mass hysteria followed; the hysteria was, in turn, followed by mass disillusionment. In both instances, the Messianic era was characterized by the breaking of sexual taboos. Sabbetai Zevi liberated the Jews from the law in 1665 by telling them, among other things, they could give free rein to their sexual passions. Everything that was previously forbidden was now allowed. The Jewish Messiah did much the same thing in 1969. His name was Alex Portnoy. "The publication of a book is not often a major event in American culture," Albert Goldman wrote in the February 7, 1969 issue of *Life* magazine, however, now

every shepherd of public opinion, every magus of criticism is wending his way toward its site. Gathered at an old New York City inn called Random House, at the stroke of midnight on the 21st of February in this 5729th year since the creation of the world, they will hail the birth of a new American hero, Alexander Portnoy. A savior and scapegoat of the '60s, Portnoy is destined at the Christological age of 33 to take upon himself all the sins of sexually obsessed modern man and expiate them in a tragi-comic crucifixion. The gospel that records the passion of this mock messiah is a slender, psychotic novel by Philip Roth called *Portnoy's Complaint* ... it is being hailed as the book of the present decade and as an American masterwork in the tradition of *Huckleberry Finn*. *Portnoy's Complaint* was also portrayed as something more sinister than *Huckleberry Finn*. One reviewer compared the binding and cutting of the books pages to "the secret cutting of heroin for injection into the national veins."²

But why was Portnoy hailed as the Messiah? Because, like Sabbetai Zevi, he had come to liberate Jews from the moral law. Then Jews could act as missionaries to the Gentiles, as the chosen people, as the revolutionary avant garde, etc. *Portnoy's Complaint* is a 270-page monologue on a psychiatrist's couch. Portnoy's first task is to liberate himself from the curse of guilt inflicted by his Jewish mother. In the pseudo-psychiatric definition that serves as the book's frontispiece, *Portnoy's Complaint* is described as "a disorder in which strongly-felt ethical and altruistic impulses are perpetually warring with extreme sexual longings, often of a perverse nature."³ The problem is the patient's inability to achieve personal integrity by aligning passion with reason: "as a consequence of the patient's 'morality,' however, neither fantasy nor act issues in genuine sexual gratification."⁴

The premise--that morality is a kind of fascism that is imposed by the strong on the weak to control them--is the only possible premise that makes Portnoy's

role as savior plausible. The Jew is going to save the *goyim* from their worst fascist impulses. Portnoy will start his salvific ministry with the shiksas, the gentile women. "It's the Eddie Fisher in me coming out, that's all," Portnoy confides, alluding to the man who dumped Debbie Reynolds, a Hollywood *shiksa* of the '50s, for Elizabeth Taylor, "the longing in all us swarthy Jewboys for those bland blond exotics called shiksas."⁵ Elizabeth Taylor was another *shiksa*, a "stupendous purple-eyed girl who had the supreme *goyische* gift of all, the courage and know-how to get up and ride around on a horse."⁶ Taylor's interest in Fisher proved *shiksas* were secretly dying for liberation from moral constraint. The *shiksa* "was lusting for our kind no less than we for hers."⁷ Mike Todd was "a cheap facsimile of my Uncle Hymie upstairs!"⁸ Rather than "doing some pathetic little Jewish imitation of one of these half-dead, ice-cold *shaygets* pricks," i.e., act like a "some hook-nosed variety of *goy*," the Jew should aspire "to be what one's uncle was, to be what one's father was, to be whatever one was oneself," which is "a brainy, balding, beaky Jew, with a strong social conscience and black hair on his balls, who neither drinks nor gambles nor keeps show girls on the side; a man guaranteed to give them kiddies to rear and Kafka to read—a regular domestic *Messiah*!"⁹ As if to ensure the reader that this use of the term *Messiah* is no slip of the tongue, Portnoy goes on to ask, "what was I supposed to be but her Jewish savior?"¹⁰

Portnoy's Complaint caused Jews severe discomfort because it asked what it meant to be a Jew, an unresolved question raised with monotonous regularity. Gershom Scholem, author of a *magnum opus* on *Sabbetai Sevi*, said *Portnoy's Complaint* was "the book for which all anti-Semites have been praying."¹¹ *Portnoy* was, he said, "worse than the Protocols of the Elders of Zion"¹² because it was the testimony of a Jew.

An unspoken part of the animus against Roth on the part of the Jews who disliked his book was the accusation that he was, in some sense of the word, a bad Jew because he had brought disrepute on the Jewish people. Trude Weiss-Rosmarin claimed Roth spoke "for a certain segment of alienated Jewishly ignorant Jews who write and teach."¹³ To claim Roth was a bad Jew, his accusers needed to define what a good Jew was, and that got them in trouble. Gershom Scholem was hoist on his own petard when he claimed there was nothing normative—i.e., no religious litmus test—to define a Jew. If Scholem defined a Jew as someone sincerely believing he was a Jew, he could hardly accuse Roth of being a bad Jew. According to Scholem's definition, Portnoy was as much a Jew as Moses Maimonides or Sabbetai Zevi.

As a result of reluctance or inability to define a Jew, the rabbis turned the Jews into a congregation of competing Messiahs excommunicating each other for deviations from a code no one properly defined. So Jewish Messiahs were raised and deposed with increasing rapidity. Marx was supplanted by Freud; the gentile Stalin was supplanted by Trotsky, who was murdered by Stalin. Marx and Freud

were supplanted by Wilhelm Reich. Trotsky got supplanted by Leo Strauss. And so on. Roth was simply proposing his own version of the Jewish savior as the redeemer for the sexually liberated '60s.

And what did the Jewish savior look like in 1969? A lot like a *shvartze*, the sexually liberated Negro promoted as the paradigm of sexual liberation. Portnoy's praise of shiksas sounds like Eldridge Cleaver's effusions about white women and their dirty underwear in *Soul on Ice*. Sexual attraction was inextricably fused with aggression. Cleaver's aggression was expressed in rape. "Rape," said Cleaver, "was an insurrectionary act."¹⁴ By raping white women, Cleaver "was defying and trampling upon the white man's law, upon his system of values, and ... defiling his woman."¹⁵

Whether Jews like Roth got the idea of defiling *shiksas* from blacks like Cleaver or vice versa is difficult to say. *Soul on Ice* appeared in 1968 one year before *Portnoy's Complaint*, so maybe Roth got the idea of Portnoy, or at least the idea of defiling shiksas from Cleaver, or maybe both were the product of the influence of Wilhelm Reich on Manhattan and, therefore, on the publishing industry at the time. In keeping with the rebirth of Reichian thought in 1969, both the Jewish revolutionary and the Negro revolutionary were above all else, sexual revolutionaries. But whereas Cleaver specialized in rape, Portnoy specialized in seduction. The difference is essentially ethnic. The former relies on brute force, the latter on manipulation. In order to truly corrupt the *goyim*, their "morality," and their women, the *shiksa* has to collaborate in her own defilement, something that doesn't happen in the case of rape. The best way to accomplish this is repeated incantation of the word "liberation." Like Sabbetai Zevi, the paradigm of every Jewish Messiah since the time of Christ, Portnoy was going to liberate the *shiksas* by seducing them. He was their Jewish savior, come to save dumb *goyim* from the inanities of their culture. Cleaver discovered in white folk "an irresistible urge—to just stand up and shake the ice and cancer out of their alienated white asses," and discovered in that desire the reason for the popularity of the "Hula Hoop and the Twist," which "offered socially acceptable ways to do it."¹⁶

Portnoy's Complaint offered the Jewish version of the same thing. The stupid *shiksas* have to be saved in spite of themselves, and Portnoy is going to save them by unleashing libido from the bonds of icy Christian morality. Or "morality," as Portnoy/Roth would put it. Portnoy will be the Jewish Messiah for the new post-Christian dispensation. The new Jewish savior came "To save the stupid *shikse*; to rid her of her race's ignorance; to make this daughter of the heartless oppressor a student of suffering and oppression; to teach her to be compassionate, to bleed a little for the world's sorrows."¹⁷ And if the Jewish messiah could get laid liberating shiksas, all the better. The defilement was more complete and more pleasurable. Together, Portnoy and his girlfriend, the miner's daughter from West Virginia whom he calls The Monkey, make "the perfect couple: she puts the id back in Yid, I put the oy back in goy."¹⁸

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To define the *shiksa*, Roth must first define the Jew, this immediately gets him in trouble. Since the *goyim*, in Roth's view, are Christian, the Jew must be the antithesis of Christianity. Roth defines the Jew as the Semitic Negro, the paradigm of sexual liberation, he turns the Jew into the champion of Dionysian appetite. At this point, Portnoy begins to resemble the Jewish stereotype of Nazi propaganda, something which other Jews, for some reason, found offensive. "Portnoy's lusts for shiksas" was, says Alan Cooper, "precisely what the traditional anti-Semite said all Jews felt, what the Aryan accused the would-be-defiling Jew of trying to perpetrate."¹⁹ Marie Syrkin says something similar

Like Julius Streicher's satanic Jewboy lusting after Aryan maidens, Portnoy seeks blonde shiksas.... the dark Jew seeking to defile the fair Nordic is standard stuff ... There is little to choose between [Goebbels'] and Roth's interpretation of what animates Portnoy. In both views the Jewish male is not drawn to a particular girl who is gentile, but by a gentile "background" which he must violate sexually.²⁰

Syrkin is, of course, right. In portraying Portnoy's attraction to the *shiksa* as he does, Roth seems to take his cue from Hitler. Portnoy is a Jew right out of *Mein Kampf*, but once that fact is established, the reader is left to decipher Roth's motives. "Streicher's and Goebbel's motives," Cooper says, "were clear. But Roth's purpose in giving these thoughts to Portnoy is the bone of all the critical contention that was emerging."²¹ The key to understanding Portnoy as savior is to first understand him as the Jewish debunker of Christian myths.

Portnoy is, as James Bloom would say, "a funny Jew;"²² and the butt of his humor is the stupid *goy* who believes in illusions like Christianity. The dumb *goyim* really believe Christ rose from the dead and Charles van Doren knew the answers to the questions on the '50s quiz show, The \$64,000 Question. Portnoy's happiness consists in debunking the beliefs of the *goyim* while defiling their women, something he did while on a congressional committee in Washington: "Yes," he tells his analyst,

I was one happy yiddel down there in Washington, a little Stern gang of my own, busily exploding Charlie's honor and integrity, while simultaneously becoming lover to that aristocratic Yankee beauty whose forbears arrived on these shores in the seventeenth century. Phenomenon known as hating your Goy and Eating One Too.²³

The passage was especially painful for Jews who aspired to go to Washington. Unsurprisingly, *Commentary* did not like the book, not even in 1969 before the neoconservatives got their invitation. *Commentary* evaluated Philip Roth and *Portnoy's Complaint* in December 1972. Irving Howe did not like what he saw but found it difficult to say why. The review has the vagueness of the non-ethnic stories Roth wrote as an undergraduate or the literary criticism he read as a grad student in English at the University of Chicago. Howe sees "vindictive bleakness" and "a swelling nausea before the ordinariness of human existence."²⁴ Almost as an afterthought, Howe mentions that *Portnoy's Complaint* deals with Jews and

their relationship to America. Portnoy “contains plenty of contempt for Jewish life,” yearning “to be released from the claims of distinctiveness,” i.e., being a Jew with all it entails in terms of ethnocentrism.²⁵

Even writing to other Jews in a Jewish magazine, Howe is unwilling to tackle the Jewish issue as Roth proposes it—i.e., the Jew as corrupter of morals, the Jew as despoiler of *shiksa* morals and *goyische* culture. All he can see is Portnoy’s bad influence on younger Jews, who “have taken the book as a signal for ‘letting go’ of both their past and perhaps themselves, a guide to swinging in good conscience or better yet, without troubling about conscience.”²⁶ Howe concedes the book has an equally deleterious impact on the morals of *goy* readers, but his foremost concern is the book might have ended “the wave of philo-Semitism” that “swept through our culture” in the decades after World War II, when “books by Jewish writers were often praised (in truth, overpraised) and a fuss made about Jewish intellectuals, critics, etc.”²⁷ *Portnoy’s Complaint*, said Howe,

signaled an end to philo-Semitism in American culture, one no longer had to listen to all that talk about Jewish morality, Jewish endurance, Jewish wisdom, Jewish families. Here was Philip Roth himself ... confirming what had always been suspected about those immigrant Jews but had recently not been tactful to say.²⁸

Of course, the exact opposite was the case. *Portnoy’s Complaint* was the high water mark of philo-Semitism in America because Jews were associated in the public mind with sexual deviance at the high water mark of the sexual revolution. *Portnoy’s Complaint* inaugurated the era of the Jewish cultural sexual revolutionary hero—Bob Dylan, Abbie Hoffman, Ira Einhorn, Jerzy Kozinski, Erica Jong, Jules Feiffer, Saul Steinberg, Woody Allen—whose heroics were manifest as ribald, mocking subversion of culture, faith, and morals. If Portnoy was the Messiah, then Lenny Bruce was John the Baptist.

As we have seen, Roth’s frankness about Jewish hatred of the *goyim* was deeply embarrassing to Jews who aspired to assimilate. Hence, the attack in *Commentary*, published by the American Jewish Committee. If Howe’s essay was full of reticence, Norman Podhoretz’s essay in the same issue was obfuscatory, attempting to direct the reader away from what Podhoretz found most embarrassing and offensive in *Portnoy*, namely, its Jewishness. Podhoretz calls Roth the “Laureate of the New Class”²⁹ even though cursory and superficial reading of the book indicates it is about ethnicity, not class. Roth, according to Podhoretz, “is the New Class writer par excellence,” pandering to “the snobbery and self-righteousness” that is “one of the distinctive marks of those members of the professional and technical intelligentsia in America who make up what has come to be known as the New Class.”³⁰ Roth, Podhoretz says, “so perfectly embodies the ethos of a group which began coming to consciousness of itself as a distinctive social class around the time Roth first appeared on the scene.”³¹ Does Podhoretz mean class or ethnic group? Is Philip Roth the spokesman for a class or for the culturally emergent

third generation Jews that *Commentary* aspired to speak for? Roth's writings, according to Wisse, were

the first literary voice that seemed to speak for our bunch, our group, our set, the particular gang of adolescents with whom I shared a mutual affection and an idea of what we stood against ... a sensibility so familiar that it seemed to have come from our own midst, and in a spark of language ... attractive to us.... Our affection for Philip Roth was part of the tenderness we felt for ourselves.³²

Portnoy has, as Roth would say, "J-E-W written across the middle of his face"³³ but Podhoretz chooses to ignore this fact because he wanted to ignore the ethnic issues which Roth raises. According to Alan Cooper, "the *Commentary* mentality seemed to suggest" Jews could only "get into office, administrative posts, and presidencies of formerly exclusive Ivy League universities and multinational corporations" by an "unholy alliance with WASP America."³⁴ The Jew could succeed "only by a sellout of one's immigrant-rooted integrity."³⁵ *Commentary* was embarrassed not by Roth's association with a class, but by his presumption to speak for Jews, endangering what *Commentary* felt were unprecedented opportunities for influence through assimilation. *Commentary* was embarrassed by Roth's frank expression of Jewish hatred of the *goyim*. It refused to see the humor, because the humor is a function of that hatred. Roth uses humor to ridicule what the *goyim* hold sacred; doing in public what the Jew does in private made *Commentary* uncomfortable. "To have Portnoy admit to these vindictive feelings," Cooper writes, "and to sharing his father's exhortations about the absurdity of the whole Christian premise—*feelings shared by a huge proportion of his Jewish readers!*—is from Syrkin's point of view dangerous to Jewish life in a pluralistic society."³⁶ The issue, in other words, isn't whether what Roth says is true, but whether it's good for Jews to say it so aggressively.

Roth attempted to avoid the issue, claiming unconvincingly that he is not Portnoy. (He dedicated the rest of his literary career to proving his novels were not autobiographical.) Portnoy is a Jew who talks like Hitler, and in that ethnic reversal lies much of the book's humor because Roth is writing about a time when ethnic reversal occurred on a large scale among America's Jews. The sons and daughters of second generation Jews who had made money in the garment industry had enough money to send the third generation to college, where they learned to imitate Bloomsbury and acquired the New Jersey equivalent of the sensibility of Virginia Woolf.

Roth was the paradigmatic third-generation Jew, caught between Newark and Bloomsbury. Roth's father worked for the *goyische* insurance firm, Metropolitan Life. He sent Roth to Bucknell, which Cooper calls "a small Protestant school,"³⁷ in Lewisburg, Pennsylvania. "Lewisburg emanated an unpretentious civility that we could trust,"³⁸ says Roth. But he could never make up his mind whether to assimilate or to remain the ethnic Jew. After discharge from the army, Roth wrote *Good-bye Columbus*, for which he received The Jewish Book Council's Daroff Award and

the National Book Award in fiction. Roth was 26 years old at the time. He was also a graduate student at the University of Chicago, where he met Margaret Martinson Williams, a divorced mother of two, five years his senior, who would become the archetypal *shiksa* in his next few books.

Roth never lost his sense he was sleeping with the enemy, not even when he married the *shiksa* of his dreams. Lydia, the Margaret character in *My Life as a Man*, shared a room with her mother at the home of two spinster aunts in Skokie, "whose heroes were the aviator Lindbergh, the Senator Bilbo, the cleric Coughlin, and the patriot Gerald L. K. Smith. It had been a life of little but punishment, humiliation, betrayal, and defeat, and it was to this that I was drawn, against all misgivings."³⁹ In marrying a *shiksa*, the Roth character "was waging a kind of guerrilla war against the army of slobs, philistines, and barbarians who seemed to me to control the national mind, either through the media or the government," by bringing the *shiksa* "something of Bloomsbury—a community of the faithful, observing the sacraments of literacy, benevolence, good taste and social concern."⁴⁰ While they lived together, the Roth character, in one version of the story, has an affair with his wife's daughter. In another version, he sees her as

a replica of those over-dressed little Gentile children who used to pass our house every Sunday on their way to church, and toward whom I used to feel an emotion almost as strong as my own grandparents' aversion. Secretly, and despite myself, I came close to despising the stupid and stubborn child when she would appear in that little white church going outfit, and so too did Lydia, who was reminded by Monica's costume of the clothes in which she had had to array herself each Sunday in Skokie, before being led off to Lutheran services with her aunts Helda and Jessie.⁴¹

His wife's ex-husband and her daughter "were the embodiment of what my grandparents, and great-grandparents, and great-great-grandparents had loathed and feared: *shagitz* thuggery, *shiksa* wiliness."⁴² Sexual revenge on the daughter could be an act of virtue for a Jew, because "Dr. Goebbels or Air Marshal Goering might have a daughter wandering out somewhere in the world, but as a fine example of the species, Lydia would do nicely" as a way of getting back at "the puritan austerity, the prudery, the blandness, the xenophobia of the women of her clan [and] the criminality of the men."⁴³ Lydia "lived now in a neat little apartment within earshot of the bell in the clock tower of the university whose atheists, Communists and Jews her people had loathed, and ... wrote ten pages for me every week," giving the Roth character great satisfaction.⁴⁴

When the relationship goes sour, his Jewish relatives tell him he has himself to blame. His brother Moe faults him for sleeping with "Another fucked-up *shiksa*."⁴⁵ Moe sees his brother either as a sexual anthropologist or as gripped by a fatal obsession. "First the *lumpenproletariat*, now the aristocracy. What are you, the Malinowski of Manhattan? Enough erotic anthropology. Get rid of her, Pep. You're sticking your plug in the same socket."⁴⁶ The Roth character concludes, in

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“Maureen and Susan I came in contact with two of the more virulent strains of a virus to which only a few women among us are immune.”⁴⁷ After his brother tells him “a nice civilized Jewish boy with some talent and some brains” has no business sleeping with “something savage ... a little Apache”⁴⁸ (his wife is Irish and German), the Roth character concludes he “made the grotesque mistake of elevating” his wife “to the status of a human being toward whom I had a moral responsibility.”⁴⁹

The Roth character is caught between two worlds, one Jewish, the other American. According to the latter, all men are created equal. According to the former, the *goyim* are sub-human beasts. Roth married a beast; his desire to free himself from someone he mistakenly thought was human accounts for pages of violent and unpleasant rage in his books. Roth’s attempt to pass from one ethnic sphere to another accounts for much of the comedy. Roth was involved in the ethnic equivalent of a sex change operation.

Ethnic reversal means that there is something intrinsically funny about the idea of a Jewish cowboy. It’s the ethnic equivalent of cross-dressing. Jews weren’t in America in significant numbers in the 1870s; those who were here were selling blue jeans, not herding cattle. The cowboy was never really Catholic either. How could a Catholic spend all that time in the saddle somewhere in Texas and fulfill his obligation to go to Mass on Sunday? No, the cowboy was a Protestant American. He didn’t have to go to church to be pious. He could commune with God in nature, as he did regularly in the comic strip Rick O’Shay. Like a good Emersonian, he was self-reliant; nature was his church. In the mid-20th century, the cowboy became a symbol for the aspirations of the once dominant Protestant middle class, which was losing cultural ground to Catholics, Jews, and Negroes. Michael Landon, who got his start with the TV cowboy series *Bonanza*, understood this. He went on to do the *Little House on the Prairie*, a TV series which extolled American Western Protestant virtues, like self-reliance, keeping your word, hard work, etc.

Turning the cowboy into a Jew is ethnic reversal fraught with comic possibilities. Lenny Bruce did a skit on Yankele, the Jewish cowboy. Leo Kotke released an album, “Ragtime Cowboy Jew,” and Kinky Friedman turned the name Bob Wills and the Texas Playboys into Kinky Friedman and the Texas Jewboys. This tradition reached a culmination of sorts in 1974 when Mel Brooks directed *Blazing Saddles*. Its “humor” puts crude language into the mouths of clergymen and women and all of the other stock characters that made the Western an American morality play. The only funny parts involve ethnic reversal; the best example is when Mel Brooks plays an Indian Chief who speaks Yiddish. “*Shvartzes*,” he says upon finding a Negro family in a covered wagon. Then, in a hilarious send up of the Indian-speaking mumbo jumbo, Brooks discourses in Yiddish about what to do about Negro settlers, finally bidding them leave with “*Sey gesind*.”

Compared to Philip Roth, Mel Brooks is relatively benign, but then leukemia is benign when compared to Philip Roth. Cowboy movies might have expired of

their own inanition or hyperviolence in the '70s, but Brook's parody expedited the process. If Jews just ridiculed Hollywood clichés, who could fault them? Their movies would still be funny. Yet Jews like Brooks had to push the envelope beyond what the *goyim* considered decent. One taboo of the Production Code was ridiculing clergy. Brooks takes savage delight in putting filthy language into a clergyman's mouth and then having his Bible shot to pieces as he raises it in prayer. Jews like Brooks took delight in actions deeply offensive to Protestants, for whom *sola scriptura* was a pillar of faith. In post-Production Code Hollywood, the Jew could ridicule the *goyim* and their God with impunity.

As America's cultural taboos fell under the blows of Jewish ridicule, the need to ridicule and subvert intensified. With the collapse of the Hollywood production code in 1965, the attacks on manners and the absurdities of movie clichés gave way to attacks on morals, religion, and Christ. Movies, as a result, became progressively less funny. Behind the Jewish humor one could discern the dim outline of "cultural aggression"—the distillation of that ancestral grievance, the ethnically shared satisfaction of putting one over on the dumb *goy*. The more the taboos fell, the more cultural aggression became apparent; the more that became apparent, the less funny the gags became.

A good example of how Jewish humor became less funny can be gleaned from its treatment of the *Shvartze*. Ridicule of the Negro had been a staple of Jewish comedy since Al Jolson put on blackface. It is central to *Blazing Saddles*, which probably holds a record for a Hollywood film using the word "nigger." It is also integral to David Zucker's *Scary Movie 3*. By the time Zucker ridicules the *Shvartze*, however, most cultural taboos have fallen. So Zucker ridicules black funerals. "Who said this was funny?" I wondered as the corpse of a dead black woman was thrown around a funeral home. Treating a corpse with respect goes back to *Antigone*, at least in literature.

Portnoy's Complaint jumps into the fray by exposing Jewish embarrassment at their ethnocentrism. Portnoy is commissioner for Human Opportunity in New York City. He threatens his father: "if he ever uses the word nigger in my presence again, I will drive a real dagger into his fucking bigoted heart!"³⁰ As a teenager, Portnoy writes a radio play called *Let Freedom Ring!*, "a morality play whose two major characters are named Prejudice and Tolerance."³¹ During a recitation of his play on a long ride to western New Jersey, "Tolerance," Portnoy says, "defend[s] Negroes for the way they smell."³² Portnoy is the Jewish Messiah, who vows "to use 'the power of the pen' to liberate from injustice and exploitation, from humiliation and poverty and ignorance, the people I now think of (giving myself gooseflesh) as The People."³³ This makes Portnoy "the most moral man in all of New York, all pure motives and humane and compassionate ideals. Doesn't he know that what I do for a living is I'm good?"³⁴ Roth is mocking here the notion of a Jewish Messiah, or he is mocking the fact that Portnoy thinks of himself as one? Either way, it's a brilliant satire of the messianic universalism that invariably grows out of Jewish

ethnocentrism. Portnoy becomes the commissioner for Human Opportunity to prove that his mother was wrong not to eat off the same plates as her *Shvartze* maid.

And yet satire has to be based on a moral sense. If the satirist sees morality as a convention every bit as arbitrary and artificial as the clichés of a cowboy movies, he will ridicule morals with just as much irreverence, and in the process of eroding the moral basis of the culture he ridicules, he will cease to be funny. The production code held the Hollywood Jews back for a while, but the Production Code expired in 1965. Since then the same corrosive solvent of ridicule has been poured onto layer after layer of culture eating its way down through the rituals of WASP culture which seemed inexplicable to European Jews, as in the Marx Brothers' *Night at the Opera*; all the way down into morals, the substratum of manners, and through that into religion. At some point during this corrosive erosion of culture, Jewish humor ceased to be funny.

James Bloom's *Gravity Falls: The Comic Jewish Shaping of Modern America* points out "American Jewish funniness is a form of cultural aggression" without any sense that the people whose culture was under attack might not find that aggression funny. Like Roth, Bloom puts morals in quotes; like Roth he seems unable to distinguish between manners and morals. Likewise, he seems incapable of understanding how the cultural aggression overwhelmed the humor. In movies like *Scary Movie 3*, humor evaporated leaving only the residue of Jewish cultural aggression behind. Firing a shotgun at a picture of Mother Teresa may be David Zucker's idea of humor, but all that remains after the long tasteless skit is the taste of cultural aggression—one more Jew making one more attack on *goyische* illusions, like thinking it is meritorious to take care of the poor in Calcutta.

Bloom correctly sees *Mad* magazine within the tradition of Jewish humor as cultural aggression, but ignores *Mad's* ridicule of the tropes of Madison Avenue before it discovered the sexual revolution and blasphemy, whereupon it stopped being funny. Even though the Torah is a book about limits, there was something intrinsically Jewish about the inability to recognize limits—decency, propriety, all the traits Groucho Marx associated with Margaret Dumont—probably because the revolutionary Jew was at war with the Torah as an inhibiting superego to be destroyed so liberation could flourish. People who thought *Ozzie and Harriet* and the Gospel according to St. John could all be rolled up into one big ball and dismissed as *goyische* culture, which is what Roth does in *Portnoy*, wouldn't understand moral nuance or the relationship between the moral and the cultural orders.

Portnoy, in fact, links his slide into sexual depravity with the Torah. If there a distinction between the Ten Commandments and the prohibition against eating shellfish, Portnoy doesn't see it. Jewish insistence on following the law in its entirety leads Portnoy to moral relativism. If it's all irrational taboo as Freud says, then why shouldn't eating lobster lead to sexual depravity? Is Portnoy rational-

izing, in the following passage, or is he giving an account of the Law that St. Paul could endorse?

Now, maybe the lobster is what did it. That taboo so easily and simply broken, confidence may have been given to the whole slimy, suicidal Dionysian side of my nature; the lesson may have been learned that to break the law all you have to do is—just go ahead and break it! ... [At] age fifteen, he sucks one night on a lobster's claw and within the hour his cock is out and aimed at a *shikse* on a Public Service bus. And his superior Jewish brain might as well be made of matzoh brei."⁵⁵

The Torah is about limits, but the Revolutionary Jew doesn't respect limits because he learned from Freud and Marx that "morality" is an irrational taboo, like not eating lobster. Since the Jew learned as a child, in Portnoy's words, "it doesn't make any difference either ... how big or how small the rule is that you break, it's the breaking alone that gets His goat," all moral law is one large irrational taboo.⁵⁶ If you're going to be hanged for a dietary sheep, why not be hanged for a sexual lamb? Yet Portnoy's conscience is troubled nonetheless: "Why," he wonders, "must the least deviation from respectable conventions cause me such inner hell? When I hate those fucking conventions! When I know better than the taboos!"⁵⁷

With reason dismissed as irrational taboo, all that is left is appetite. The superego is seen as a Nazi storm trooper; as a result, ego or reason can only choose appetite: "But then all the unconscious can do anyway, so Freud says, is want. And want! and WANT!"⁵⁸ The good Jew thus must wage war on conscience, first in himself through psychoanalysis, and then as the savior of the benighted *goyim*, especially good looking shiksas. Roth redefines the Yid as id waiting to be liberated. The role of the revolutionary Jewish Messiah is to "PUT THE ID BACK IN YID! Liberate this nice Jewish boy's libido," Portnoy pleads with his psychoanalyst, "will you please? Raise the prices if you have to! I'll pay anything!"⁵⁹

Given the tenuous Jewish understanding of the distinction between eating shellfish and committing adultery, it is not surprising that psychoanalysis has succeeded in debunking morals. So, Portnoy says, "I simply will not enter into a contract to sleep with just one woman for the rest of my days."⁶⁰ Portnoy has been liberated from marriage, the institution that might have turned him into a decent human being. He is free to be bad, "Because to be bad, Mother, that is the real struggle: to be bad—and to enjoy it! That is what makes men of us boys, Mother. But what my conscience, so-called, has done to my sexuality, my spontaneity, my courage."⁶¹

Convinced his vices are virtues, convinced by Reich and Freud that sexual repression is evil and "morality" is an irrational taboo, the Revolutionary Jew can transform American culture by remaking it in his distorted image. Just tell a few jokes and the idols of WASP American culture all crumble into dust. Another word for Jewish humor was "demythologizing."⁶² Like Jake the Snake, the ghetto Jew from Newark, Philip Roth, according to Cooper,

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demythologized the world of the respectable. As Henny Youngman, whining about family and friends while eliciting laughable squeaks from the violin (the very violin that was to make of every little Jewish boy, myself included, a world-famous, urbane, poetic, dignified and revered Yehudi) demythologized our yearnings for cultural superiority.⁶³

The rise of Jewish humor meant the transformation of America into something Jewish. That transformation has been so complete that now an alternative is difficult to imagine. Is there an American humor that is not Jewish? Bloom is both fatuous and to the point when he quotes Charles Simic, "it is impossible to imagine a Christian or a fascist theory of humor."⁶⁴ By mid 20th century, "Jewish funniness," says Bloom, had triumphed over "the scenes and tropes sanctifying this New England legacy."⁶⁵ And "Alfred Kazin ratified this triumph in 1966 by dismissing earnest intellectuals and honoring such funny Jewish 'clowns and minstrels' as the 'Marx Brothers, Eddie Cantor, Al Jolson and Fanny Brice' for 'establishing the Jew in the national consciousness as a distinctly American figure ... as a representative national entertainer'."⁶⁶

Philip Roth's alter-egos are, in Bloom's words, "culture warriors" eager to "trespass on the hallowed ground of WASP dominance."⁶⁷ Roth is the successor to Groucho Marx, "standing poised to vandalize yet another monument to New England's Brahmin ascendancy,"⁶⁸ as Groucho did in *Horsefeathers* by calling himself Quincy Adams Wagstaff. The eclipse of the Irish as the nation's comedians meant what Jews thought was funny was now funny for everyone. That meant the systematic violation of taboos. It was all *goyische* idiocy anyway.

"They worship a Jew," Jake Portnoy tells his son, "do you know that, Alex? Their whole big-deal religion is based on worshipping someone who was an established Jew at that time. Now how do you like that for stupidity? How do you like that for stupidity? How do you like that for pulling the wool over the eyes of the public.... They took a Jew and turned him into some kind of God after he is already dead ... I assure you, Alex, you are never going to hear such a *mishegoss* of mixed-up crap and disgusting nonsense as the Christian religion in your entire life. And that's what these big shots, so-called, believe!"⁶⁹

What Alex Portnoy hears from his father is ethnic prejudice; what Roth writes is cultural aggression, an attack on the Resurrection, the central tenet of the faith of the majority of America's citizens. Every ethnic group has its prejudices. Jews can't be expected to believe in the Resurrection. If they did, they wouldn't be Jews, at least not in the contemporary meaning of the term. In the America that was once a republic based on ethnic pluralism, federalism and the cultural autonomy of the local community, ethnic prejudice was not a serious problem. In Imperial America, which came into its own during the period following World War II, it became a serious problem because in its imperialist phase, America was not pluralistic; one ethnic group dominated the dominant culture for its own benefit and demonized any competing ethnicities.

The existence of one dominant culture meant the prejudices of the group that controls the instruments of culture become normative. The new instruments of culture—movies, radio, TV—were largely in the hands of Jews. With the rise of media power, Jewish cultural prejudice became the norm. Moral subversion and blasphemy also became the norm. This is what the Catholic/Jewish battle over Hollywood films was about. Joe Breen, first head of the Hollywood Production code, framed the issue during the 1930s: should sexually degenerate Eastern European Jews determine the movie fare for the entire nation? Once Hollywood broke the production code in 1965, the answer became an unequivocal “Yes.” “During the middle of the twentieth century,” Bloom says, “a handful of Jews, who became famous by being funny, rediscovered, recovered and remade America.”⁷⁰ That entailed redefining what it meant to be funny. Jewish cartoonist Jules Feiffer lamented that in 1950, “Humor was still Bob Hope,” and Bloom applauds the fact that by

importing Jewish angst, Freud, literacy, and irony into the discourse of mainstream comedy, Woody Allen, Lenny Bruce, Elaine May, Mike Nichols, and others “led comedy away from the ersatz to the authentic.” This persuasive and lasting influence led the glossy monthly *Esquire* ... to pronouncing 1965 that “for good or ill, the Jewish style with its heavy reliance upon Yiddish and Yiddishisms has emerged not only as a comic style, but as the prevailing comic style.” The result, according to Lee Siegel’s millennial retrospect was “new life for American culture.”⁷¹

That Jewish transformation of American humor also meant the subversion of sexual morals. Lenny Bruce and Philip Roth focusing “on genitalia as a key site of desire made the comedy of concupiscence central to Jewish funniness in the early 1960s.”⁷² Bloom cites the heroine in LeRoy Jones’s play *Dutchman* who denounces “all those Jewish poets” whose “poems are always funny and always about sex.”⁷³ Jones, says Bloom, “recognized in Jewish funniness a reversal of the prevailing idealistic Platonic trajectory. This overriding Western legacy maintains that, rightly regarded, fleshly desire must lead to spiritual reflection or at least to expressions of worthier aspirations than carnal appetite.”⁷⁴ Like Philip Roth and Adolf Hitler, Bloom posits the Jew as quintessentially a sexual degenerate. He cites

Daphne Merkin’s reading of Jewish Eros, from the “core of the Jewish stance toward lust,” its “emphasis on demystifying the erotic.”⁷⁵ For all its conjugal emphasis, Merkin stresses the degree to which this stance rests on “a shrewd recognition that marital life and ... ritual” cannot “fully tame the stirrings of desire.”⁷⁶

Before long the *goyim* felt they had to imitate the Jews if they wanted to be published or performed. Jewish control of the media arose in the performing arts as early as the 1930s, when, according to Bloom,

Cole Porter ... decided that he needed to steep his art in American popular music’s ascendant Jewishness—to write “Jewish tunes” like those of Jerome Kern, Richard Rodgers and George Gershwin. In the course of consequently produc-

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ing “the most enduring Jewish music” ever, Porter also heralded, in his 1934 standard, “Anything Goes,” an emerging sexual frankness in entertainment and arts.⁷⁷

In *Operation Shylock*, Philip Roth claims he got his program for cultural subversion by listening to Irving Berlin:

The radio was playing “Easter Parade” and I thought ... this is Jewish genius on a par with the Ten Commandments.... God gave Moses the Ten Commandments, and then he gave Berlin “Easter Parade” and “White Christmas.” The two holidays celebrate the divinity of Christ—the divinity that’s at the very heart of the Jewish rejection of Christianity—and what does Irving Berlin brilliantly do? He de-Christns them. Easter he turns into a fashion show and Christmas into a holiday about snow ... [this] schlockified Christianity is Christianity cleansed of Jew hatred.⁷⁸

Mad magazine continued the trend of “Jewish funniness” as “a form of cultural aggression” after World War II by regularly conflating images of George Washington and Alfred E. Newman. Actor John Goodman recalled the arrival of *Mad* in his hometown in Missouri as “the only cultural event of the month” and claimed it “formed his boyhood consciousness” by teaching him “Jewish funniness,” which meant “the smart-aleck skepticism, suspicion of authority, and Yiddishisms like furghlugginer [*sic*] and portezebie [*sic*].”⁷⁹ In its campaign to ridicule “the Father of his country,”⁸⁰ *Mad* also ran variations on Larry Rivers’ 1953 parody of Leutze’s painting of Washington Crossing the Delaware. *Mad* became the vehicle whereby Jewish Greenwich Village Bohemia found its way into the cultural mainstream. Rivers, born Irving Grossberg in the Bronx, played the saxophone when he wasn’t painting parodies. He tried to explain his version of Washington crossing the Delaware in his autobiography. He painted it to calm “paranoid fantasies” because “I was a Jew, and unless I could produce evidence to the contrary, I was a communist.”⁸¹

His parody of Washington Crossing the Delaware was “evidence to the contrary”⁸² in case he got called before the House un-American Activities Committee like “some blacklisted Hollywood Jews.”⁸³ He had his cake and ate it too, ridiculing icons in the act of reproducing them for self-protection: “Despite my smoking of pot and my sucking of cunt and the occasional cock I could always point to George.”⁸⁴ His guilty conscience, in other words, prompted paranoia, which he assuaged by subverting the manners and morals of the dominant culture, the superego he incorrectly assumed was the source of his guilty conscience in the first place. Alfred Kazin makes the same point in his autobiography *New York Jew* when he claims “the debunkers had destroyed Parson Weems.”⁸⁵ Jules Feiffer continued the trend in *Carnal Knowledge*, which, in Bloom’s words, “savaged both mid-century collegiate and courtship mores.”⁸⁶ *Carnal Knowledge*, Bloom continues, “aims, in Philip Roth’s phrase, to ‘demythologize the respectable,’”⁸⁷ a project Roth has pursued his entire career.

When *Commentary* re-evaluated Philip Roth in 1972, the dichotomy “American vs. Jew” no longer had much meaning. There was no reason to agonize about whether being Jewish prevented *Commentary* readers from sharing the American Dream because the American Dream had become a Jewish *shtick* anyway. Milton Berle competed head to head with Bishop Fulton Sheen on prime time TV and lost. Fifty years later, Bloom says laconically, “shows like Sheen’s no longer air in network prime time or even on the national cable spectrum.”⁸⁸ They have been replaced by “the Shticks of numerous funny Jews, such as Seinfeld, Paul Reiser, Fran Drescher, Richard Lewis, and Jenna Elfman,” not to mention the ineffable Howard Stern, whose “conquest of cable and radio, of movie theaters and bookstores, marks for better or worse the unequivocal arrival of Jewish funniness” as well as the triumph of Jewish sexual degeneracy.⁸⁹ Portnoy, the Domestic Jewish savior, obviated the problem of assimilation that plagued his father’s generation of American Jews by conquering the culture, just as Albert Goldman said he would.

By the 1970s, being Jewish and being American meant one and the same thing, certainly in humor, but in other areas too. The average American had become a sexually addicted zombie, like Portnoy, content to let the offspring of ghetto Jews manage his freetime. What the Hollywood Jews were to Bill Clinton, the New York neoconservative Jews became for George W. Bush. The average American could chose Hollywood pornography or neoconservative wars in the Middle East for his nightly entertainment.

Roth was genius enough to propose the final solution to the Jewish assimilation problem in *Portnoy’s Complaint*, and the Jews at *Commentary* chose to kvetch about “vindictive bleakness” and “the new class” instead of lauding him as the Einstein of his generation. Roth solved what Bloom called “the eternal Jewish conflict” namely, “maintaining their identity while participating in a wider national life” in a breathtakingly simple manner.⁹⁰ The Jew no longer had to become “an American” because America had essentially become Jewish. Portnoy, the comic Jewish Messiah, conquered America by corrupting the morals of American women. “What I’m saying doctor,” Portnoy tells his psychoanalyst, “is that I don’t seem to stick my dick up these girls, as much as I stick it up their backgrounds—as though through fucking I will discover America. *Conquer America*—maybe that’s more like it.”⁹¹

Yes, that’s more like it. This ruthless sexual exploitation of the unsuspecting *shiksas* from Irvington, New Jersey, where “there was a tree conspicuously ablaze in every parlor [and] the houses themselves are outlined with colored bulbs advertising Christianity”⁹² is justified as ethnic warfare, cultural guerrilla warfare, to subvert the morals of the enemy as revenge for the *goyim’s* treatment Roth’s people. In screwing the WASP patrician Portnoy calls The Pilgrim, Portnoy is taking revenge on the insurance firm that employed his father because “she could have been a Lindabury, don’t you see? A daughter of my father’s boss!”⁹³ Only in ethnic solidarity can Portnoy find the anodyne for his troubled sexual conscience,

the anodyne psychoanalysis promised but could not deliver. Roth is similar to Al Goldstein, editor of *Screw*, who used Jewish ethnicity as an excuse for his pandering. "Jews," Goldstein told Luke Ford, "are into pornography because Christ sucks."⁹⁴ In other words, any transgression of the moral law can be justified as long as it can be construed as aggression against the *goyim*. "No," Portnoy says about his affair with Sally Maulsby, The Pilgrim. There was no love involved after all. It was all just ethnic aggression: "Sally Maulsby was just something a nice son once did for his dad ... there could never be any 'love' in me for The Pilgrim."⁹⁵ What Sally viewed as love was "a little vengeance on Mr. Lindabury for all those nights and Sundays Jack Portnoy spent collecting down in the colored district. A little bonus extracted from Boston & Northeastern, for all those years of service and exploitation."⁹⁶ Sexual exploitation in exchange for economic exploitation: the *quid pro quo* of the Revolutionary Jew.

Cooper cheers Roth on from the sidelines: "Seeing himself at the mercy of the *goyim*, he could approach them only obliquely through their daughters: he could 'conquer America' by debasing 'The real McCoy' or her nicknamed variants."⁹⁷ Cooper applauds Roth for "trying to achieve manhood by being bad. For a Jew of their upbringing, the second quest is harder because it is perverse. And being perverse, being a total inversion of normal expectation, it is comic," at least in the Jewish sense.⁹⁸

The Golden Age of Jewish Humor and Cultural Subversion began in 1965 when the Jews wrested cultural control of the movies from the Catholics by releasing *The Pawnbroker*. *Portnoy's Complaint* followed four years later. Four years after that, America got Erica Jong's *Fear of Flying*, the female version of *Portnoy*, and four after that, in 1977, Woody Allen did *Annie Hall*, the real film version of Roth's book. (The visit to Annie Hall's home in Chippewa Falls is taken straight from Portnoy's visit to The Pumpkin's family in Iowa.) Shortly after the release of *Annie Hall*, *Time* eulogized Allen as an American Genius for directing *Annie Hall*, in which the schlemiel once again schtups the shiksa before the eyes of Mr. & Mrs. America, her proud parents. Woody Allen not only gets away with it, he landed on the cover of *Time* for doing it.

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Chapter Thirty-One

The Jewish Take-Over of American Culture

In 1970, when President Nixon ordered the invasion of Cambodia, setting off campus demonstrations across the country, including at Kent State, where four students were shot to death by National Guardsmen, Ron Radosh was teaching history at the City University of New York, the traditional haven for that city's Jewish revolutionaries. When the revolution came to his campus in the spring of 1970, Radosh was no longer playing the five-string banjo. He had changed his tune in just about every sense of the word, even if he felt he was realizing the revolutionary dreams of his youth. Condemned to prove Plato right, Radosh found he needed new music for a different revolution, and so he concluded his harangue to his students by screaming "Got to Revolution/ Got to Revolution/ Pick up the cry/ Got to Revolution," which he picked up from a Jefferson Airplane song, "Volunteers." Upon hearing his revolutionary war cry, the students, Radosh says, "went wild."² Without any sense there might be a connection, Radosh then tells us that around the same time, "my marriage was beginning to unravel."³

Radosh's wife Alice was seeing a psychologist who encouraged her to get "stoned on grass and LSD" as "an advanced therapeutic technique."⁴ The same therapist encouraged Radosh's wife to divorce him. Even after writing his memoir, Radosh failed to see how Jewish revolutionaries were subverted by their own ideas. Radosh supported the revolution without seeing it was self-destructive because it defined the family as an instrument of oppression. Radosh felt he and Alice probably would have stuck it out "if left to our own devices,"⁵ but they were not left to their own devices because the revolution had been redefined. What Radosh calls "the Movement" was "turning towards the politics of personal relationship."⁶ Instead of smashing capitalism, revolutionary Jews like Radosh and his wife, taking their cue from "the radical feminism of the early women's liberation movement," decided to "smash monogamy," and they smashed themselves and their children in the process.⁷ To liberate herself from "bourgeois possessiveness,"⁸ Radosh's wife carried on an affair with David Gelber, another revolutionary Jew, who would become a top-level TV producer with CBS news and then with *60 Minutes*.

Radosh "waged a desperate fight to save the marriage,"⁹ he says, but given the arsenal of weapons available to a Jewish revolutionary, i.e., Marx and Freud with a heavier emphasis on Freud, the outcome was a foregone conclusion. Alice "run away with another man, poor boy," as he might have sung to the accompaniment of his five-string banjo a few years back. To cope, Radosh "took a long-awaited sabbatical to try to dig out of the wreckage of my life."¹⁰ Radosh "spent most days severely depressed, sleeping all night and half the day, and then shut up alone watching television until I crawled into bed."¹¹

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In his autobiography, Dylan recounts meeting Archibald MacLeish, who told him "if anything costs you your faith or your family, then the price is too high."¹² MacLeish was right. The Left was destroyed by its fatal attraction to sexual liberation. When the Left went down in flames, it took folk music with it. Some would say it took the Jews as well. Alan Dershowitz is of that opinion, writing about the demographic collapse among American Jews in *The Vanishing American Jew*. Bob Dylan's marriage to Sara Lowndes, which produced five children, broke down a little after Radosh's for roughly the same reasons.

Both men compensated by substituting quantity for quality. Bob Dylan linked up with musicians who came to be known as "the Band," whom he lured away from Screaming Ronnie Hawkins. The Band, according to Spitz, was "one of the earliest bands to perfect the ethic of sex, drugs and rock 'n roll as an alternative life-style."¹³ Dylan's music continued its downward spiral, becoming "aggressive, cynical, hard-edged, highly mannered and surrealistic."¹⁴ The lyrics, as a result of the loud amplified music, became first incomprehensible and then inconsequential. Why should the man who revolutionized the folk song with his lyrics care about meaning "when the electricity simply picked you up and carried you into outer space for a hour or two."¹⁵ And if the electricity didn't, drugs would. When Mick Jagger came to Dylan's apartment to pay homage, he found the revolutionary bard unconscious on the floor, offering devout homage to the god Dionysos, who had control of his music and the revolution that flowed from it.

Linking up with Danny Kalb, the Jewish Blues singer who had shared his apartment with Bob Dylan in Madison in the early '60s, Ron Radosh made up "for what I now regard as lost time with Alice," by having sex "with virtually any woman I was attracted to who crossed my path."¹⁶ Radosh says "It was a good time to be single" because

everyone was available, and almost no one thought twice about immediately hopping into bed on the first day. I had never thought myself particularly attractive to women, but suddenly I had a full dance card and even got a reputation as a womanizer. Some of the things I did were questionable, but in the period when smashing monogamy was the new standard of the Movement, I could always rationalize my behavior as helping to free society from bourgeois definitions of reality.¹⁷

Radosh still doesn't understand the consequences of his actions. "My major preoccupation, aside from socialism," Radosh says, getting to the point and also avoiding it, "became looking for new women.... I rehabilitated the sexual self-esteem that my former wife had crushed. But I wasn't especially happy."¹⁸ During his Lothario period, Barbara Garson, author of the anti-Lyndon Johnson play, *MacBird*, called Radosh to see if he could give her "banjo lessons."¹⁹ Within 15 minutes of arriving at her apartment, Radosh was having sex with the playwright.

The sexual revolution, in other words, had replaced the Marxist revolution,

and, in doing that, it had destroyed everything that Radosh's parents had worked for. "The Marxist revolution we had hoped for was stillborn," Radosh writes, "but the sexual revolution was alive and well."²⁰ The sexual revolution killed the Left, just as it killed the fight for workers' rights, the antiwar movement, and the Jewish birth rate, but the Left was too intoxicated to notice. When the drug-induced intoxication wore off, their minds were so darkened by their passions that years later they still couldn't understand what had happened.

Radosh's memoir is one indication of that; Bob Dylan's is another. Radosh's memoir provides the more comprehensive picture of what happened to the revolutionary Jew in the folk music movement when the sexual revolution hit. Radosh had an extended liaison with a woman he called Judy, "an extremely pretty, outgoing and freewheeling woman, who believed in free sex anytime and anywhere" who occasionally "managed to find work in theater and film in exchange for sexual favors."²¹ Judy was a true devotee of Dionysos, "a serious alcoholic, who after some days of sobriety would end up dead drunk, crazed and violent."²² Radosh persuaded Judy to drive to Washington State, where he planned to work in an archive. Radosh described the trip as their "own version of *On the Road*,"²³ Jack Kerouac's 1957 Beatnik novel. Judy would "sometimes drink herself into a stupor and at other times insist on rounds of non-stop sex," including one session on top of Mount Rushmore.²⁴

Once they arrived on the West Coast, Radosh looked up comrades from the commie folk music network only to discover they were living the same lifestyle he was. Bob Scheer, former editor of *Ramparts*, was in a radical Berkeley commune, the "Red Family," which, like Radosh, eschewed workingman's rights in favor of sexual politics and burning questions like "whether or not it was 'bourgeois' to want to close the bathroom door while using the toilet."²⁵

Scheer took a fancy to Judy, and when he made a move on her in Radosh's car, Radosh kicked him out, stranding him by the side of the road. The only thing that kept Scheer's interest, other than sex, was Kim Il Sung. Scheer would enthuse for hours about "the paradise he had seen during a recent visit to North Korea" and "about the greatness of Kim Il Sung."²⁶ Scheer had arranged asylum in North Korea for Eldridge Cleaver, a founder of the Black Panthers on the lam from the US Government and a faction of the Panthers that wanted to eliminate him in a power struggle. Scheer was the rule not the exception. "Others in the Movement had," says Radosh, "found heaven on earth in places like Cuba and even China," so why shouldn't Scheer find paradise in Pyongyang.²⁷

Once again, we have to distinguish between form and content. The form was the revolutionary Jew, blind and carnal, forever seeking heaven on earth and forever ending up disappointed. The content was the particular heaven on earth known as Moscow, Cuba, Hanoi, Nicaragua, and then later, when he got the neoconservative religion, post-Communist Poland and eastern Europe. Radosh's memoir

is written in the form of a religious conversion story, except for the fact that the religion he converted to is neoconservatism, which, upon closer inspection, turns out to be just one more form of Jewish revolutionary activity and subversion. The only form that provided any political coherence to Radosh's life, which oscillated between Stalinism and Neoconservatism, was the persona of the Revolutionary Jew, determined to engage in subversive behavior even when he subverted his own marriage and family.

The revolutionary Jew was not averse to subverting his brain as well. Judy moved out of Radosh's apartment after they returned to New York, but not before encouraging him to take LSD. Chemically induced derangement was now part of lifestyle "liberation" which was, sometimes literally, killing the Left. After taking LSD, Radosh lived in "virtual terror"²⁸ for five days. His liberated mind noticed "monsters, snakes, devils," and "anything my imagination conjured up" would leap out of the walls and attack him, leaving him "frozen in fear, not being able to speak, walk or even move."²⁹ Radosh had hallucinations for weeks afterward, or at any time the residue of the LSD got metabolized from his fat cells.

After reading in *Liberation* magazine that attending political demonstrations was the best way to get laid, Radosh took a sleeping bag to a sit-in at Columbia, where, as *Liberation* had predicted, he found someone to sleep with. Allis Rosenberg was another revolutionary Jew, recently divorced from yet another revolutionary Jew, Alan Wolfe. All the revolutionary Jews, it seems, were looking for love in the wrong places. When the president of Columbia accused Radosh of criminal activity in the sit-in, Radosh became worried "that the letter could have a damaging effect on my own prospects for promotion and advancement at the City University of New York, and could easily be used against me."³⁰ As a result, Radosh called Alan Dershowitz, who used his well-known reputation as a legal intimidator to get Radosh off the hook, even though Radosh readily admitted, in his memoir at least, that he was guilty of all of the offenses Columbia's president laid at his feet.

Radosh's recourse to Alan Dershowitz is more than an indication of Jewish solidarity trumping political differences: it also indicated that the revolutionary Jew will turn on the movements he has created when Jews no longer control them. Without Jews like the Spingarn brothers, there would have been no NAACP, but when the Jews were no longer welcome in civil rights circles, the Jews turned on their erstwhile protégés.

In 1973, Radosh's second wife got involved in a turf battle with the feminists. Allis Rosenberg Radosh was a feminist because that was the revolutionary activity for women of her class and ethnic background in the early '70s. Allis was part of "a socialist, feminist, consciousness raising group, and was planning to obtain a Ph.D. in history at the CUNY Graduate Center" when Radosh met her.³¹ She then taught in the women's studies department at Richmond College of CUNY in proletarian, i.e., ethnic, Catholic Staten Island. Richmond had already been taken

over by the Left, which, in New York, meant Jews like Radosh and Rosenberg, even though “most of the students [there] were Italian Catholics far removed from any sympathy or association with the faculty teaching them.”³²

At Richmond College, however, the revolution proceeded to devour its own children. In this instance, that meant that the lesbians wrested power over tenure and promotion from the Jews, who then became counter-revolutionaries. Allis Radosh vented her anger in *The Village Voice*. “What Allis recorded in the *Voice* and what she daily came home to tell me about,” Radosh says, barely keeping his indignation in check, “was almost unbelievable.”³³ The women’s movement had been hijacked by lesbians. Of course, the Jews had done the same thing a few years earlier, but as Breshnev and George W. Bush would claim, revolutions were supposed to be irreversible. That means that those who wrested power from others were never supposed to have it wrested from them, but it turns out that history didn’t work that way. According to revolutionary principles, the fact that lesbians were the “most oppressed women,” automatically catapulted them “into the vanguard of the women’s movement,” displacing the children of the Jewish communists who had popularized the idea of the revolutionary vanguard in the first place.³⁴ The revolutionary Jew was once again hoisted on his own petard. Or so it seemed. All the two incidents really meant was that the Jews would create new anti-black, anti-feminist organizations they could control under the rubric of neoconservatism. Once again the content of revolutionary activity would change, but the form—the revolutionary Jew—would remain.

By the time the revolutionary Jew got what he wanted, he no longer wanted it. The Vietnam War was a classic case. In the spring of 1975, Radosh and his new wife attended a victory celebration for the Vietcong in Central Park, where they listened to Joan Baez, “the diva of the antiwar movement,” as well as “the artist who stood alongside the young Bob Dylan and epitomized the union of art and politics,” and Phil Ochs, as they sang Ochs’ anti-war anthem “I declare the war is over.”³⁵ A few months later, Ochs, an alcoholic wreck, committed suicide when Bob Dylan did not include him in the Rolling Thunder revue. Radosh and his wife experienced a milder form of let down. Instead of a moment of triumph, “the end of the war,” Radosh says, “produced a great void.”³⁶ It was “an occasion for deep melancholy” because the war and the draft had been “the issue that had given meaning to our lives” and now that issue was “beginning to evaporate,” and when Nixon abolished the draft, it evaporated.³⁷

Radosh’s melancholia is easy to understand. The end of the Vietnam War was supposed to mean the beginning of heaven on earth, as the end of capitalism was supposed to signal the same thing to his parents’ generation. When the war ended, Radosh knew it didn’t begin anything, certainly not heaven on earth, and so it became a reproach to the idea the revolutionary Jew had been propagating for two millennia. At moments like this, the Revolutionary Jew was haunted, for a moment, by the thought there might not be heaven on earth ever. It was a thought

The Jewish Revolutionary Spirit

that recurred each time one of his gods failed. "The idea of an immediate, no-fault revolution, a fantasy of the previous decade, was no longer tenable. We would not break on through to the other side, as in the Doors' revolutionary anthem, or at least not overnight as we had hoped."³⁸ The Vietnam War "had been the center of everything," even for those who "thought the revolution would be cultural and had abandoned politics for dope and rock and roll."³⁹ But now the center of their lives was gone. "None of us admitted it," Radosh says, "but we almost all looked inside ourselves with a rising sense of panic and wondered, 'What now?'"⁴⁰ Rather than accept that heaven on earth is an illusion, the revolutionary Jew searched for it more feverishly:

It was time when some of my old comrades went looking for love in all the wrong places—human potential movements, therapeutic ecstasies and personality cults—while others began the long march through the institutions. And I, desperately afraid that my god would fail, went looking for another party to join, communism having long since withered away for me.

October 27, 1975: The Rolling Thunder Revue

On October 27, 1975, six months after the fall of Vietnam and shortly after Rod Radosh married his second wife, three chartered buses rolled out of New York City, headed north, beginning Bob Dylan's Rolling Thunder Review, his way of compensating for the void the end of the war created in the tattered remnants of the folk song movement. It also compensated for the family he had just destroyed. Spitz claims the music "scene" destroyed Dylan's marriage. "Scene" is a code word for adultery and drugs: "The scene is what ended it. Sarah just couldn't compete with the sideshow allure of New York."⁴¹ Spitz is more explicit when he describes the ambiance of the Rolling Thunder Revue:

The unwritten rule in every male musician's life was that touring gave him license to go wild. It was the place where, for one or two months out of the year, he was free to get all those freaky fantasies out of his system before settling back into fidelity with the little woman and the kids. What you did on the road was your business. It was like being a member of the music masons.⁴²

Sara Lowndes Dylan wouldn't file for divorce until 1977, but the Rolling Thunder Revue shows the marriage ended two years earlier. Bob Dylan compensated for the loss of his family by surrounding himself with "weirdos,"⁴³ people of his own background, revolutionary Jews who gave toadying approbation to his wretched excess. He missed his family nonetheless, and "as a result, he manufactured this big musical family to help fill the void."⁴⁴ The Rolling Thunder Revue may have been a *faux* family but "the spirit of it was patterned after a summer camp;"⁴⁵ indeed, the Jewish communist summer camps where many musicians learned American folk music. The Rolling Thunder Review bespoke Dylan's nostalgia for the America the Jewish cultural revolutionaries had destroyed. They were still conflicted, because the one thing the New Left refused to relinquish was

sexual liberation. The Revue was to post-revolutionary America what the workers' revolutionary theater trains were to post-revolutionary Russia, an attempt at agit-prop to convince the masses that, contrary to all evidence, the revolution was still a good idea. That meant bringing sexual revolution to small towns of New England in 1975. "All those small towns whose womenfolk were struggling against the yoke of repression were sexual time bombs waiting to go off. The Rolling Thunder Revue rolled into town and—Whammo!—teenagers and young moms suddenly found themselves doing things they'd only read about in *Penthouse*. Leave it to rock musicians!"³⁶

Instead of Phil Ochs, Bob Dylan chose Ramblin' Jack Elliott to accompany him. Elliott was eventually replaced by Kinky Friedman—minus the Texas Jew-boys. Kinky sported menorah-embroidered silk cowboy shirts even when that parody of the singing Jewish cowboy had worn thin. The quality of Dylan's music can be deduced from his Rolling Thunder lifestyle. He put on a cowboy hat, painted his face white, and sang one song after another in the same voice without indicating when he moved from one song to another. It was in many ways a musical rendition of his sex life; the songs and the women became interchangeable and indistinguishable. The revolutionary Jew had succeeded beyond anyone's expectations. He had subverted the morals of "puritanical" America, and wrecked his own life too. Archibald MacLeish was right, "if anything costs you your faith or your family, then the price is too high."

In 1975, about the time the Rolling Thunder Revue pulled out of New York, the Bothy Band released its epoch-making album of traditional Irish music. A rhythm section propelled by Donal Lunny on the bouzouki and Michael O'Domhnaill on the acoustic guitar showed the band had been influenced by the folk revival, but the music was pure Irish ethnic, passed on the traditional intra-family way. Michael and Triona Ní Domhnaill's aunt had contributed 286 songs to the Dublin University folklore collection.

Four years later Mick Maloney arrived in Philadelphia. Under the guidance of Ken Goldstein of the University of Pennsylvania, and Dennis Clark, with whom Goldstein collaborated in the creation of the Balch Institute for Ethnic Studies, Maloney used the nearly defunct folk music network to promote traditional Irish music. An Irish music renaissance would spread for 20 years through the ruins of the old folk network. By the late '70s, popular front folk music had morphed into folk rock, which had morphed into hard rock, heavy metal, disco, and any number of minor variations promoted intensely but with diminishing returns by "the music industry." The music industry could be compared to a layer of asphalt that gradually covered large areas of fertile musical ground in the same way mall parking lots covered acres of fertile farmland. The point of the music industry was commerce and control, or commerce as a form of control, as pioneered by Jewish Businessmen like Albert Grossman, and epigoni like David Geffen. If, by the late '70s the music industry could be compared to one large metaphorical mall

parking lot, then The Bothy Band's 1975 album was a hardy plant popping its first tendrils from a crack in the asphalt caused by the thaw after a long winter of ice and cold. It showed that there was still life in the subterranean stratum of ethnic music the industry had tried to colonize and control.

1976: The Rise of Ethnic Music

Other plants soon bloomed in the cracks in the asphalt. In 1976, Jewish refugees from the defunct folk music movement formed the band Klezmorim in Berkeley. "Klezmer," musicians of the Irish revival of the 1980s said, "was God's way of keeping the Jews from taking over Irish music." When folk music morphed into Heavy Metal, the Jews turned to "Heavy Shtetl." In 1978, the Los Angeles based NAMA Orchestra released their album, *Mazltov!*, and Klezmer music was born. Although the term came into common parlance around 1980, the music was not new. Klezmer (based on the Hebrew *kle* and *zmer*, meaning vessels of song) was the ethnic music of the southern Jewish Pale of settlement. If New Orleans was the catch basin for Southern musical traditions and the place where they got forged into something typically American, known as jazz, Odessa played a similar role in the evolution of Klezmer, the music of the southern areas of the Pale of the Settlement. In Odessa Gypsy, Greek, and Romanian music merged into the *frehlekhs* and other manifestations of Jewish dance music eventually known as Klezmer.

Since Bob Dylan's grandmother came from Odessa, there is a certain element of irony here. When Jewish banjo pickers emerged from the rubble of the folk movement Dylan destroyed, dusting off their grandparents' 78 records, Dylan became a Christian, baptized in May 1980, and released three Christian albums that revitalized his career, allowing him to reach a new audience. Spitz, displaying the animus against Christianity one expects of Jews, claims "Dylan fans were shocked and bewildered by this newest transformation."⁷⁷ He indicates Dylan was another Jewish performer adopting an alien ethnic stage identity; his conversion was the religious version of black face. Dylan's conversion appears sincere, but whether Dylan will perdure is unclear. Life on the road destroyed his marriage, so it is unlikely that it will help him lead a life worthy of a Christian.

1977: *Time* Crowns Woody Allen an American Genius

Beginning in 1970, *Time* was in the forefront of announcing the Jewish takeover of American culture. "The United States," claimed *Time*, "is becoming more Jewish Among American intellectuals the Jew has even become a culture hero."⁷⁸ *Time* quoted poet Robert Lowell: "Jewishness is the center of today's literature much as the West was in the '30s."⁷⁹ Twenty years later, *Time* repeated the theme, "Jews are news. It is an axiom of journalism. An indispensable one, too, because it is otherwise impossible to explain why the deeds and misdeeds of a

dot-on-the-map Israel get an absurdly disproportionate amount of news coverage around the world.”⁵⁰

Seven years after the first article, Woody Allen released his film *Annie Hall*, and *Time* certified Allen as the quintessential Jewish comic genius. *Commentary* followed suit, if in less breathless fashion, two years later, but not all Jews were happy at having Allen proclaimed their cultural representative. Twenty years after *Time* crowned Allen, Rabbi Samuel Dresner still expressed his reservations in an unanswered culturally anomalous attack. The issue was: who speaks for the American Jew? If, as Dresner noted, “American Jews accept the categorization of themselves as advocates of Woody Allen,” then Judaism is another word for “sexual permissiveness and even perversity,” a proposition which Dresner found unacceptable.⁵¹ According to Dresner, “The lifestyles of Jews should not determine the Jewish style of life.” The former, according to Dresner, “should not be determined by the latter, even if the latter should become a majority in the Jewish community.” Dresner says if American Jews become “advocates of Woody Allen,” that would be “not only a betrayal of Jewish values but a betrayal of the Jewish people, for no one more than Allen has enabled so many to view the Jew, especially the religious Jew, in so corrupt a manner.”⁵²

Dresner thus raises the perennial issue: who defines what a Jew is? Dresner sees

Woody Allen as the classic example of how America has become more Jewish while “American Jews are becoming less Jewish.”⁵³ Because of his popularity and because mainline Jewish organizations leave his attacks on Jewish tradition unmentioned, Allen has become a paradigm for the majority of American Jews. To understand what that means, we must understand what Woody Allen symbolizes to most American Jews.

Woody Allen, Dresner notes, has had a “persistent fascination”⁵⁴ with incest. He has been in psychoanalysis for over 30 years; his fascination, whether expressed in his writing (“It’s a whole new ball game,” she said, pressing close to me. “Marrying Mom has made you my father.”⁵⁵), or through his seduction of his and Mia Farrow’s adopted daughter is best explained by an analysis of Freud. Freud, too, was obsessed with incest. In his book *Moses and Monotheism*, Freud makes clear that, as in the case of the Pharaohs of Egypt, incest confers god-like status on its perpetrators. Freud also claims Moses was an Egyptian, thus de-legitimizing the man who gave the law to Israel. David Bakan has written a book commenting on these passages; he claims Freud was a follower of the false Messiah Shabbetai Zevi whose attack on Moses was an attempt to abolish the law as Zevi did, through ritual impurity. Jews who promote sexual revolution are in this tradition: “They,” Dresner says, “conjure up painful memories of the infamous seventeenth century false messiah Sabbatai Tzvi or his successor, Jacob Frank. Their coming was to mark a new age when the rule of Torah was to be superseded—’What was forbidden is now permitted’—and transgressions would become a mitzvot.”⁵⁶

“For those who seek the forbidden in Jewish guise,” Dresner continues, “Sab-

batianism points the way.”⁵⁷ Sabbatianism gets to the heart of Judaism, a religion, says Dresner, forged in opposition to the fertility cults of the ancient Middle East. “In biblical times,” Dresner continues, “Judaism waged a battle against sexual excess *not unlike the struggle now in progress*—and in those earlier times, Mosaic law was victorious. Unbridled sexuality lay at the heart of ancient pagan religion.”⁵⁸ To Dresner, Jewish history is one long battle against sexual deviance. “The early biblical narratives can be read as a continuous attack on the widespread sexual deviance that challenged and often seduced the Israelites, whose failings away Scripture scrupulously records.”⁵⁹ What crime was so great that it provoked God to destroy mankind, except for Noah’s family, with a flood? “According to the most ancient understanding of the biblical story found in rabbinic sources, it was the violation of the natural order of sexual life.”⁶⁰ “God,” Dresner says, “is long-suffering of all manner of crime, save sexual immorality.”⁶¹

Dresner is confronted with a serious dilemma, one which he cannot resolve because he lacks the theological sophistication. The Torah condemns sexual immorality. But American Jews, represented by Woody Allen, fervently support sexual deviance under the name of sexual liberation, a term the Jew Wilhelm Reich invented. Dresner tries to pin the blame on descendants of Shabbetai Zevi, like Isaac Bashevis Singer. Dresner notes Singer’s early “fascination with Sabbatianism.”⁶² “I read whatever I could,” Singer writes, “about the era of Sabbatai Zevi, in whose footsteps Jacob Frank had followed ... In these works I found everything I had been pondering, hysteria, sex, fanaticism, superstition.”⁶³

Not only have America’s Jews become corrupted by Sabbatianism, the Sabbatian infection has become the majority position among America’s Jews: the lifestyle of Jews has trumped the Jewish style of life based on the Torah.

To cloak perversion with piety has a frightening ring, conjuring up memories of the Asherah in the temple and the antics of Jacob Frank, precisely because it blurs the distinctions between the Jewish style of life and the lifestyle of Jews, between what Judaism prescribes and what some Jews regrettably choose to do. It tends to validate the position that whatever Jews say or do can be identified as Judaism. It cripples the ability of Judaism to address the doings and sayings of Jews. How can a religion that is based four-square on marriage and the home countenance the revival of the sexual lifestyle of ancient (and modern) idolatry?⁶⁴

It can’t, but Dresner can’t explain why. Dresner is more upset about Singer’s popularity than about Woody Allen’s. “Are Singer’s writings ‘true’?” he wonders.⁶⁵ “The corruption, the adultery, the demonic, the philandering, the decay, the perversion that pervade Singer’s picture of Polish Jewry—is it all true? And if it is not ‘true,’ then why has someone not said so?”⁶⁶ The silence of American Jews indicates ambivalence, “their secret desire to repudiate the moral direction of three thousand years of Jewish history in favor of the worship of sensuality and fear of the demonic, ... finding meaning in their animal nature instead of in the power of man to transcend himself.”⁶⁷ American Jews have embraced Singer’s writings, “be-

cause they express what Jews secretly desire."⁶⁸ And what is that? Sexual liberation in Jewish garb, *i.e.*, Sabbatianism, which is "the one movement in Jewish history that not only broke the moral yoke of Sinai but provided a theological justification for it: 'in the transgression of the mitzvah.'"⁶⁹ Singer's public declaration of Sabbatian sympathies coupled with his popularity indicates the curtain may be going up "on a new and frightening drama in Jewish life."⁷⁰ Jewish silence on Singer "may be a sign of a sickness so severe we do not perceive its symptoms."⁷¹ Dresner, as well as his mentor Abraham Heschel and other Yiddish writers familiar with pre-World War II Poland, consider Singers' writings one long calumny of eastern European Jews. But if that is the case, why are American Jews so interested in promoting the calumny? Because if eastern European Jewry is what Singer says, then American Jews "need feel no guilt; they can go about their way, not much different from other Americans, philandering, corrupting, and making of their faith a sham in the comforting belief that it was, after all, always like that. That's what the Jews of Eastern Europe were—philanderers, adulterers and corrupters: why should American Jews be better?"⁷²

Dresner's conclusion is inescapable. If Woody Allen speaks for most American Jews, then American Jews are no longer followers of Moses but rather followers of Shabbetai Zevi. American cultural life in the last half of the 20th century was dominated by Jewish rebellion against the Torah and adoption of the practices of Shabbetai Zevi. The overwhelming majority of American Jews, as shown by surveys Dresner cites, have defined themselves as sexual revolutionaries; because of the disproportionate role Jews play in publishing and the media, they have, in effect, established Sabbatian sexual degeneracy as the American cultural norm. According to Dresner, Judaism is about nothing "if not the centrality of virtue."⁷³ "How," he wonders, "can a Jew maintain any other position?"⁷⁴ He replies with understatement, "Nevertheless, some do."⁷⁵ Judaism, says Dresner, "stands as inexorably against the new paganism as it did against the old. And so should the Jew,"⁷⁶ but as the American Jew reached cultural prominence, he was also converted to Sabbatianism, "an alternate faith." So "Jewish rebellion has broken out on several levels," one being "the prominent role of Jews as advocates to sexual experimentation."⁷⁷

Dresner again adverts to "significant elements of America's cultural elite" that "by its example, desensitizes this nation morally."⁷⁸ He thus adverts to the problem this group has created for America while their Jewishness has prohibited others from addressing the problem. He deals with the issue indirectly. "How could so many American Jewish leaders," he wonders, "have been taken in by Allen?"⁷⁹ Dresner has the cart before the horse here because those Jewish leaders have used Allen to redefine America and the American Jew in their image. They have used Allen to define the Jew as a sexually deviant cultural bolshevist. So anyone who objects to sexual deviance or Hollywood's promotion of it is as an anti-Semite. The equation is simple. Since Hollywood is run by Jews, being anti-Hollywood means

being anti-Semitic. Dresner cites Richard Goldstein, writing in the *Liberal Voice*. According to Goldstein, "the Republican attack on Hollywood and the 'media elite,'" is a code for anti-Semitism, because "these are words that since the '50s connote Jewishness to people. The Republicans can't attack Jews directly, so they use codes. The notion of Woody as a kind of Jewish icon lends itself to the ideas of Jews subverting the Christian family, an idea which is very old and very dark."⁸⁰

Dresner is again brought up short when he confronts his own ethnic group's legacy. Unable to define Jews theologically as rejectors of Christ and, therefore, revolutionaries, Dresner portrays American Jews as the people of the Old Testament. But he is brought up short because the overwhelming majority of American Jews do not accept the Torah on sexuality and have chosen instead Woody Allen or Wilhelm Reich or Alex Portnoy as their Messiah. If the Jews accepted the Torah, there would have been no culture wars in the 1960s. The devastating effect of the culture wars on America and American Jews forces Rabbi Dresner to spin one unconvincing explanation after another despite the undeniable fact that Jews played a major role in that cultural subversion of sexual morals. Since Woody Allen is a cultural icon for most Jews, most Jews have defined themselves as sexual degenerates. Dresner quotes a columnist in the *Village Voice*:

There are two kinds of people in the world: those who think Woody Allen is the genius spokesman of our collective angst and those how think he's a filthy Jewish liberal ... elitist Communist madman. Another name for those two groups are Democrats and Republicans.⁸¹

Dresner is appalled at this sort of thinking, but in the end can't explain why Jews would want to define themselves as sexual revolutionaries and deviants primarily because he has been blinded by his own reading of the Torah and can't see that Jews are in rebellion against the Torah precisely because it is the word of God. American Jews declared war on the Logos at right around the time that Woody Allen won the Academy Award for *Annie Hall*.

October 1976: The Jewish takeover of American Discourse

In October 1976, Leo Pfeffer arrived in Philadelphia to give a talk entitled "Issues that Divide: the Triumph of Secular Humanism." In that talk, Pfeffer declared victory in the culture wars and announced the Jews had defeated the Catholics in their 40 years war over American culture. The terms of the Carthaginian peace imposed on the defeated American Catholics included abortion, pornography, the loss of Catholic academe, the redefinition of deviance, and the transformation of discourse. In a formal sense, *i.e.*, in reference to literary criticism, that meant war on Logos. It also meant the end of the New Criticism as everyman's democratic version of *Sola Scriptura* and its replacement with Talmudic exegesis. Catholics who began their literary careers learning the Protestant rule that every man had the right to interpret his own text, now had to be re-trained in rules of discourse according to which the Rabbi was always right.

At around the same time that Woody Allen was being celebrated as the great

American genius, Jacques Derrida and Stanley Fish changed the rules of discourse in American academic circles. Literary criticism was no longer Protestant; it was Talmudic. Those who signed up for literature classes to learn how to read a poem, now learned that there was, as Fish put it, "no text." No text meant any constitutional principle could be subverted by Talmudic reasoning by rabbis like Leo Pfeffer; and that any human right, such as the right to life, could be subverted similarly. No text meant there was no such thing as nature, as the campaign to legitimize homosexuality showed. It also meant there was no substance or being, as Derrida's attack on "onto-theology" showed. There was a deeper grammar to this discussion, which eventuated in the campus political correctness speech codes of the 1990s. The heart of that code wasn't racial; it wasn't feminist; it wasn't homosexual; it was Jewish and expressing Jewish culture at its worst. Political correctness was the final expression of the Talmudic redefinition of American discourse which had begun in the '70s under the direction of Jewish critical theorists like Fish and Derrida.

In 1992, Fish authored an essay, "There's no such Thing as Free Speech and It's a Good Thing Too," in a book called *Debating PC*. Criticizing Benno Schmidt's view that speech should be tolerated because "freedom must be the paramount obligation of an academic community," Fish says Schmidt has "no sense of the lacerating harms that speech of certain kinds can inflict."⁸² Fish therefore favored campus regulations banning "hate speech." "Speech," he says, "is never and could not be an independent value, but it is always asserted against a background of some assumed conception of the good to which it must yield in the event of conflict."⁸³

The catch in this argument revolved around the conception of the good at its heart. The traditional view claimed speech was subordinated to the moral law, the good in question. The Whig Enlightenment claimed, in the case of speech, that the moral law was subject to individual freedom. This rallying cry allowed Jewish revolutionaries to take over the university. Once in power, they changed the rules. The "Good" at Duke University, where Fish taught at the time he was being proclaimed as an Apostle of Political Correctness in organs like *Newsweek*, got redefined as the will of those in power. In the absence of a "text" such as Nature, Being, Logos, the Constitution, etc., there could be no good but the will of the powerful fortified by appetite.

Two years earlier, in an article in *Newsweek* on Political Correctness entitled "Thought Police on Campus," Fish praised pluralism in a way that had already become dated, when he claimed that "Disagreement can be fun."⁸⁴ By the 1990s there was no disagreement and little fun in class. Reader Response criticism was Talmudic. There was "no text." There was no Torah; there was only Talmud, *i.e.*, opinions of literary critics who were the secular equivalent of the rabbi, always right, even when other rabbis contradicted him. Reader Response criticism, as espoused by Fish, claimed the reader did not discover meaning, he created it out of materials assembled from a text that had no real existence until he appropriated it. This idea

appealed to legions of poorly educated English majors plodding through graduate schools in the mid-'70s. The fledgling critic, overburdened by texts his defective education left him unprepared to understand, leapt to avoid the labor of scholarly pursuit and rejoiced to learn scholarship was nothing but unfettered appetite applied to difficult texts. "The text means what I say it means," the dull-witted grad student chanted. "I am the hegemon of meaning," he crowed, because, Fish told him, the critic is not "the humble servant of texts." The euphoria wore off when the young literary critic discovered, like the denizens of Orwell's *Animal Farm*, that some literary critical pigs were more equal than others. *Animal Farm* was especially relevant because the same sort of transformation was taking place in literary criticism that had taken place in revolutionary France, Russia, and Germany. The passions were aroused as the instrument of revolution against the moral order, but once the revolution destroyed the old regime, there was no moral order to protect the revolutionaries from the will of their new masters.

Reader Response Criticism led to politically correct speech codes, but the grad students of the '70s still haven't figured out why or how. Stanley Fish engaged in bait and switch. Once the maleducated, baby-boomer grad students accepted the hegemony of the reader over texts in Fish's campaign to bring down the *ancien regime*, they were informed the reader was not quite as sovereign as he had told them. Indeed, robbed of the text as the source of meaning, the "readers" had no power at all. The determiner of meaning was not the "reader" after all, but the "interpretive community." "Fish," wrote R. V. Young, "follows here the paradigm of Jean Jacques Rousseau: an initial assertion of virtually limitless freedom (reader-response criticism) turns into total constraint, with the individual reader or interpreter figured as a blind prisoner of the collective mind."⁸⁵ Once "liberated" from coming to grips with a text, the critic had no source for his interpretations. He was dependent on the "interpretive community," the lit crit equivalent of the communist party.

Where did the interpretive community get its meanings? Fish could not answer that question, just as he could not explain how this community could change its mind. All that remained was desire, the bait that started this revolution. But the desires of the weak, disconnected from morals and a constitutive text, inevitably succumbed to the desires of the powerful. There was something "democratic" in the traditional American sense of the word, about the study of literature when the New Criticism gave everyone a chance to come up with a winning interpretation. That possibility disappeared with the disappearance of the text. When the deconstructor deconstructs all meanings and all texts, all that is left is the hegemony of his desires over everyone else's. Since there can be no appeal to an objective text with objective meaning, e.g. the Bible or the Constitution, the deconstructor has absolute hegemony over those who lack his power. That was the motivation behind the replacement of Shakespeare with Queer Theory and Deconstruction. Those who abolished the text were like those who abolish morals in the name of

"liberation." Their ultimate goal, no matter how inchoately understood, was *libido dominandi*. The average grad student, like the average TV watcher went along with the revolution because he saw in it the validation of his own desires. What he failed to see was the simultaneous eclipse of his moral freedom. That realization usually came too late, if at all. Since the abolition of text was a fundamentally totalitarian project, it should come as no surprise that former Nazis like Paul De Man were attracted to it.

Sexual morality had to be deconstructed in the name of political power. It must have no "meaning" because if there were no meaning, no one could object when the powerful inflicted their desires on the weak. Aldous Huxley explicated the meaning of "meaninglessness" long ago in *Ends and Means*. "The philosopher," Huxley wrote,

who finds no meaning in the world is not concerned exclusively with a problem in pure metaphysics. He is also concerned to prove that there is no valid reason why he personally should not do as he wants to do, or why his friends should not seize political power and govern in the way that they find most advantageous to themselves. The voluntary, as opposed to the intellectual, reasons for holding the doctrines of materialism, for example, may be predominantly erotic, as they were in the case of Lamettrie (see his lyrical account of the pleasures of the bed in *La Volupte* and at the end of *L'Homme Machine*), or predominantly political as they were in the case of Karl Marx.⁸⁶

Beginning with Saul Bellow's *Mr. Sammler's Planet* in 1968, followed by *Portnoy's Complaint* one year later, then by the movies of Woody Allen, Jewish themes and ideas became mainstream American culture. At around the same time that movie-goers were lining up to see *Annie Hall*, Jewish literary critics like Stanley Fish and Jacques Derrida were changing the rules of discourse. Interpretations Professor Fish said were the privilege of "interpretive communities," meaning English departments at prestigious institutions like Johns Hopkins University, where he happened to teach. Before long any institution became ipso facto prestigious by the fact that it had hired Stanley Fish to teach there. First Duke and then the University of Illinois at Chicago became prestigious. At the same time Jacques Derrida at Yale was saying that the interpretation of texts was so difficult, that no one could do it. Readings were no longer possible; all that was possible were "misreadings."

Neither of these talmudic forms of literary criticism were compatible with American democratic ideals. According to Fish, the Torah, *i.e.*, the poem or "text" as a secular surrogate for the Bible, had been swallowed by the Talmud of arcane literary theory, for which he was the chief rabbi. Anyone who disagreed was expelled from the synagogue. Jews of an earlier era were free to come up with outrageously irreverent and literarily blasphemous assertions like the claim that Huckleberry Finn and Jim were homosexuals, as Leslie Fiedler did in "Come back to the raft ag'in, Huck Honey," but the days when anyone was free to make any

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interpretation as long as it was based on evidence from the text were numbered. Professors who thought they had “academic freedom” were the first to learn about the new rules of discourse, but soon the lessons were taught outside of academe too. Major league pitcher John Rocker may have been earning lots of money, but it could not buy him the freedom to speak his mind.

Anyone who says something in public must take account of the rules of discourse or run the risk of punishment. By the end of the 20th century, cultural commentary was dangerous because the monuments to Jewish culture had become ubiquitous but off limits to the *goyim*. It is difficult if not impossible to comment on mainstream culture without touching some Jewish monument, yet the number of permissible interpretations was narrowing dramatically at the same time. Mass culture abounds in Jewish artifacts, but unauthorized discourse about them is prohibited.

Derrida's Deconstruction was Talmudic too. Deconstruction was an attack on Logos—synonymous with Christ—by people, in R. V. Young's phrase, “at war with the word.” Derrida's Deconstruction was an attack on “real presence.” What followed the revolt against Logos was a convoluted explanation of discourse that bore an uncanny resemblance to the Jewish world once the Temple was destroyed and “everything became discourse,” *i.e.*, Talmudic disputation without contact with Logos:

The surrogate does not substitute itself for anything which has somehow pre-existed it. From then on it was probably necessary to begin to think that there was no center, that the center could not be thought of in the form of a being-present, that the center had no natural locus, that it was not a fixed locus, but a function, a sort of non-locus in which an infinite number of sign-substitutions came into play. This moment was that in which language invaded the universal problematic; that in which, in the absence of center or origin, everything became discourse—provided we can agree on this word—that is to say, when everything became a system where the central signified, the original or transcendental signified, is never absolutely present outside a system of differences. The absence of the transcendental signified extends the domain and the interplay of the signification *ad infinitum*.⁸⁷

Derrida's passage is an allegory, describing the destruction of the Temple, after which the Jewish people had no priesthood, no sacrifice, no Temple, no real presence, no Shekinah. After Rabbi Jochanan ben Zakkai got smuggled out of the temple and founded the rabbinic school at Javne, Judaism became a Talmudic debating society, in which “The absence of the transcendental signified extends the domain and interplay of signification *ad infinitum*.”

As Young puts it, “Rather than a frontal assault on metaphysics, Derrida proposes subversion from within.”⁸⁸ Jacques Derrida and Stanley Fish were, like Trotsky, Jewish revolutionaries. The literary critical revolution of the '70s was the mopping up operation which followed the cultural revolution of the '60s, when academe was taken over by a new group of people. Reader Response Criticism corresponded in time to the Jewish take over of American culture. The speech

codes which got imposed on college campuses over the course of the 1990s which came to be known as political correctness, were in fact the practical consequences which were drawn from the Jewish takeover of discourse which occurred in America during the 1970s.

Talmudic literary Criticism and *Roe v. Wade*

Anyone who thinks literary criticism is at best arcane and inconsequential and at worst grist for the mills of columnists looking for the worst excesses of political correctness should read R. V. Young's *At War With the Word* carefully. This is not just a book about wretched excess in academe, although it is certainly that, the book is also about the need to maintain respect toward seminal and foundational texts because where there is no text, all politics is interpretation and all interpretation is ultimately determined by politics.

If anyone doubted literary criticism was a life and death issue, *Roe v. Wade* laid that idea to rest in 1973. In *Roe* the Supreme Court granted the average citizen hegemony over being, by arrogating to itself complete hegemony over the Constitution, the text that created the court. Desire and the will to power took precedence over the text that was supposed to rein in that power. When Attorney General Edwin Meese told the American Bar Association in 1985 that the Reagan Administration was going to appoint judges who would interpret the Constitution in light of the "original intention" of its framers, he was given an impromptu lesson in the new hermeneutics. Justice William Brennan rebuked Meese for "facile historicism."⁸⁹ The battle raged for over a year, causing columnist Joseph Sobran to opine "Liberal scholars want to apply to the Constitution a method of understanding they would flunk any undergraduate for applying to Chaucer or Milton."⁹⁰ What Sobran hadn't noticed is that the teachers he had as an undergraduate literature major were superseded by a generation which felt that the highest expression of intellectual acumen was imposing one's will on a text. "The interpretive approaches deprecated by Sobran," Young writes, "are now quite often winning moves in the race for tenure, promotion and professional standing."⁹¹

It should come as no surprise that reader-response criticism should arrive in the immediate aftermath of *Roe v. Wade*. The court's exaltation of the will of the mother at the expense of the child ratified the court's exaltation of its own ego at the expense of the Constitution, a text that now meant what they said it meant, like Humpty-Dumpty, irrespective of its words. The Supreme Court's *Roe* decision ratified a culture that had become in Young's words "intellectually and morally decadent in its highest and lowest reaches."⁹²

1977: Jimmy Carter loses the Jewish vote.

Over the course of the '70s, America's Jews became more attached to the cause of Soviet Jewry and less enamored of a foreign policy in which détente succeeded containment. In 1974, Richard Perle, a young assistant to Senator Henry (Scoop)

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Jackson, orchestrated passage of the Jackson-Vanik amendment, tying most favored nation status to the Soviet Union's willingness to let Jews emigrate. Senator Jackson's office was an early neoconservative beachhead, and Perle would later influence the Reagan administration as an assistant Secretary of Defense. In Washington, Perle became known as "the Prince of Darkness," because of his network of contacts and "his Machiavellian political tactics."⁹³ Perle supported deploying Pershing missiles in Europe and the missile system derogatorily referred to as Star Wars. Friedman claims Perle's "ideas and the fierce energy he exerted in advancing them, made him perhaps the central figure," in the Reagan administration, "save Reagan himself."⁹⁴

In May 1975 US ambassador Daniel Patrick Moynihan vetoed a United Nations resolution condemning Israel and equating Zionism with racism. In a speech written by Norman Podhoretz, Moynihan said "The United States rises to declare before the General Assembly of the UN and before the world, that it does not acknowledge, it will not abide by, it will never acquiesce in this infamous act"—words that stood him in good stead with New York's Jews when he ran for the Senate as a Democrat.⁹⁵

The Jews, however, were increasingly unhappy with the foreign policy proposed by the Democrats. In May 1977, President Jimmy Carter spoke at Notre Dame, insisting the nation must overcome its "inordinate fear of Communism."⁹⁶ The message did not resonate with the Jews trying to promote Jewish emigration from the Soviet Union. Disillusionment with the Democrats and Carter increased when Moynihan's successor at the UN, Andrew Young, resigned because of unauthorized meetings with the PLO.

By the late '70s, the Jews had begun a significant migration out of the Democratic party. The harbingers of that change had begun in the early '70s. In February 1972, *Commentary* did a political cost-benefit analysis of liberalism entitled, "Is it Good for the Jews?" In the same year, *Commentary*'s editor Norman Podhoretz and *National Review*'s editor William F. Buckley began an ecumenical dialogue, at the end of which either Podhoretz converted to conservatism or Buckley became a tool of the Neoconservatives, a convergence no matter how you looked at it. In May 1972, Robert Bartley ran a piece entitled "Irving Kristol and Friends" which gave exposure to the Jewish inspired ideology later known as "neoconservatism." After Bartley, notoriously supine when it came to Jewish interests, became editor of the *Wall Street Journal*'s editorial page, Kristol became a frequent contributor. Soon William Baroody, Sr., head of the American Enterprise Institute, asked Kristol to join as a fellow. Other conservative think tanks, most notably the Heritage Foundation, followed suit and a parade of neoconservative scholars and propagandists, including Milton Friedman, Jeanne Kirkpatrick, Michael Novak, and Ben Wattenberg marched off to Washington.

One of the people joining the parade to Washington was Midge Decter. When

Ed Feulner invited her to join the Heritage Foundation, she wondered if she were being sought after to fulfill a quota as an “affirmative action baby”:

Was I perhaps there as a Jew? I very much doubted it. It must have been that I had been invited as a representative of that weird new ex-liberal breed from New York City who had somehow popped up to lend their words and publications to the conservative movement. In other words, the neocons. Indeed, when I asked Ed Feulner the question a couple of years later he said that he had “wanted to make a statement,” a statement about the conservative community being, as the politicians say, a big tent.⁹⁷

Decter concluded she had been invited to join Heritage because of “our far superior knowledge of the country’s true enemies.”⁹⁸ Our? Was Decter referring to Jews or neoconservatives? Eventually, the distinction would have no meaning, as David Brooks pointed out in the *Wall Street Journal* (“neo means new and con means Jew”). When the neocons arrived in Washington, those they disliked became “the country’s true enemies.”⁹⁹

Over the course of the ‘80s, the neocons consolidated control of the conservative movement by placing their agents at the head of foundations, which in true communist fashion, funded front groups to colonize traditionalist groups and promote the neocon agenda. In 1976 Richard Nixon’s former secretary of the Treasury, William E. Simon, became head of the John M. Olin Foundation. In 1978, Simon joined Irving Kristol to create the Institute for Educational Affairs “to penetrate college campuses with conservative ideas.”¹⁰⁰ Simon was instrumental in funding conservative newspapers on college campuses, including the *Dartmouth Review*, which produced alumni like Dinesh D’Souza and John Podhoretz, who became second generation neocon polemicists.

1980: Mia Farrow meets Woody Allen

Perhaps no one symbolized Catholic ethnics getting screwed by the Jews better than Mia Farrow. Farrow was a Hollywood princess by birthright, set adrift from her Catholic moorings by the Jewish transformation of culture. After the break-up of her marriage to Frank Sinatra in the ‘60s, she sought solace from the Maharishi in India, where she met the Beatles, Donovan, and at least one Beach Boy. Her path to spiritual enlightenment ended abruptly when the Maharishi tried to rape her in his meditation cave. What she derived from the experience was a vague sense that “Divine Being is the very substance of the universe, but that everything we experience with our senses is merely illusion.”¹⁰¹ As a result she began to “redefine my relationship with Christianity, Catholicism and Being.”¹⁰² Taking Thomas Jefferson as her guide, Farrow “began to discriminate between the core of [Christ’s] teachings and the dogma that has been attached to it.”¹⁰³ Weakened by her ignorance of the Catholic faith that was the core of her identity, Farrow was a moral accident waiting to happen. The accident began to unfold in August of

1980 when Farrow ran into the man whose “actual name was Allan Konigsberg,”¹⁰⁴ namely, Woody Allen.

Their romance might have been titled “Abie’s Irish Rose as Directed by the Marquis de Sade.” Allen behaved like a jerk from the moment they met. Allen exploded in rage because Farrow did not remember where William F. Buckley lived. Their relationship was a study in ethnic contrasts. Farrow loved children; she adopted 14. Allen hated children, except as sex objects. Farrow loved Christmas. Woody “disliked Christmas;”¹⁰⁵ he disrupted the family Christmas meal by running a juicer at deafening decibel levels to drown out conversation. When Farrow mentioned how beautiful the Christmas carols were at a concert, Allen responded, “Pardon me while I puke.”¹⁰⁶ Farrow thought “Mother Teresa ... was the embodiment of everything” she “had tried to teach” her children “about true success and what one person with conviction and courage can accomplish.”¹⁰⁷ Allen was a devotee of Sigmund Freud. As the Allen character says in *Annie Hall*, “I’ve been in analysis for 15 years. I’m giving it one more year. Then I’m going to Lourdes.” Three years after *Annie Hall*, Lourdes came to Woody Allen instead in the person of Mia Farrow.

Mulling the role psychoanalysis played in Allen’s life, Farrow concluded it had helped to isolate him from people and from the systems we live by, and placed him at the center of a different reality—one that exists only after he has bounced his views off his therapist. Woody lived and made his decisions while suspended in a zone constructed and controlled almost entirely by himself—a world that he used his therapists to validate. He did not acknowledge other beings except as features in his own landscape, valued according to their contribution to his own existence. He was therefore unable to empathize and felt no moral responsibility to anyone or anything.¹⁰⁸

While waiting for Woody to finish a therapy session in January 1992, Farrow received a call from him that took her to the mantel in his apartment where he had placed pornographic photographs of Soon-Yi, Farrow’s adopted daughter. Confronted by Farrow, Allen admitted an affair with Soon-Yi. The conversation vacillated over the range of emotions from Allen saying he was in love with Soon-Yi and wanted to marry her, to admissions of guilt, to claiming it was no big deal. “I think it was good for Soon-Yi,” Allen said, “It gave her confidence.”¹⁰⁹ Allen claimed, “I told Soon-Yi she shouldn’t expect anything. I encouraged her to go ahead and sleep with other guys.”¹¹⁰ When Farrow confronted him by telling him “You’re not supposed to fuck the kids,” Allen’s defenses collapsed and he admitted “I know I did a bad thing.”¹¹¹

Farrow would accuse Allen of molesting a younger adopted child of theirs but the case never went to trial, which Farrow attributes not to lack of evidence but to Allen’s political clout in New York City. Her big question is “Why did I stay with Woody Allen when so much was wrong?”¹¹² The answer is ethnic. Farrow was weakened in her Catholic identity by the cultural revolution, the golden age

of Jewish comedy, whereas Allen, the king of Jewish comedy, was strengthened in his. A dumb *shiksa* was no match for a beaky, brainy Jew holding all the cultural cards. And just what was that identity which got strengthened? A large part of it was Sigmund Freud ratifying appetite. Woody had learned from his analyst to say yes to himself every time his id said I want. The most famous line to emerge from the Farrow/Allen brawl popped up in the *Time* magazine (the same magazine which had certified him as an American genius six years before) interview. When asked if he considered his relationship with Soon-Yi a healthy, equal one, Allen answered, "Who knows?....The heart wants what it wants."¹¹³

So what lay at the heart of Woody's heart other than a mouth crying perpetually "I want"? After pondering the issue for a while, Farrow concluded

deep inside Woody there was an unfathomable and uncontrollable need to destroy everything good and positive in his life, and so he tried to destroy our family. For him to have sex with one of my children, a child he had known as my daughter since she was eight years old, was not enough: he had to make me see, graphically, what he was doing. What rage did he feel against me, against women, against mothers, against sisters, against daughters, against an entire family? The pictures were a grenade he threw into our home, and no one was unharmed.¹¹⁴

If she had stuck with the sexual morality which the Catholic Church taught her as a child, Farrow would not have been harmed by Allen's sexual aggression. If she had read *Portnoy's Complaint*, Farrow would have known that Roth considered shunning shiksas as an act of Jewish piety. What she couldn't have known is that shunning children was also okay if "the heart wants what it wants."

Claire Bloom and the other Funny Jew, Philip Roth

The shiksas weren't the only women to come away enraged and hurt by their contact with funny Jews. One year before Mia Farrow wrote her memoir about living with Woody Allen, Claire Bloom wrote her memoir of life with the other funny Jew, Philip Roth. Would it have been consoling for Mia Farrow to learn that Funny Jew Philip Roth treated his Jewish wife as badly as he had treated the shiksa he had married three decades earlier? Like Mia Farrow, Claire Bloom ignored those who warned her about becoming involved with this funny Jew. In Rome in the late '70s, Bloom met with Gore Vidal, who warned her "Do not involve yourself with Portnoy."¹¹⁵ Bloom later conceded that

Gore turned out to be utterly correct in his advice. Philip's novels provided all one needed to know about his relationships with women, most of which had been just short of catastrophic.¹¹⁶

Bloom's book demonstrated the accuracy of Roth's claim he was not Portnoy. Roth, it turns out, was much more loathsome than Portnoy. Bloom's book was a devastating blow to Roth's claim his fiction wasn't autobiographical. Roth and Portnoy had much in common, most notably ethnic hatred of the *goyim*. Claire

Bloom cites a note he wrote to her daughter Anna when Roth bought her a bed:

Here is the money for the whole bed. But if I ever hear that a *goy* is sleeping on the other half, I swear to you that I'll jump out of the window. And then you'll live with that for the rest of your life and you'll see how much you'll enjoy the bed. You'll hate the bed, you'll be sorry you ever saw the bed, you'll wish the bed had never been made: This is my warning to you. If you have any feeling for me at all, KEEP ALL GOYIM OUT OF THE BED!¹¹⁷

Shortly thereafter, Roth told Bloom her daughter was not allowed to live in his house. So much for hatred of the *goyim* as the basis for ethnic solidarity. The end of their marriage coincided with the writing of Roth's *Operation Shylock*:

He talked about it incessantly, reading passages to me that were dazzlingly incisive and entertaining. I was sure he would once again confound his critics with his superimposition of one identity upon another upon another, while delighting his admirers, who, under the spell of his masterful game, understood and appreciated this multicolored weaver of fantasy and fact. The sections recounting his Halcion-induced breakdown...and a scene devising a meeting between a "real" Philip Roth and a "fake" Philip Roth, were some of the best things he had ever achieved.¹¹⁸

Eventually the real Philip Roth met the fake Philip Roth and discovered that they were one and the same non-existent person. Deep down Roth turned out to be a shallow person. Bloom's memoir was the conclusive evidence. When John Updike wrote a mildly critical review of *Operation Shylock* in the *New Yorker*, Roth went to pieces and had to be carted off to a mental hospital, where he was given liberal doses of Prozac and lithium to "help control his rage,"¹¹⁹ as Bloom puts it. But rage at what? At being celebrated far beyond what his achievements merited in the golden age of Jewish humor and cultural subversion? Ultimately, Bloom was unable to fathom either Roth's rage or his hatred—in particular, his hatred for her. Visiting Roth in the hospital, Bloom sat through a long silence as Roth sat on the edge of his hospital bed and glared at her "with absolute hatred."¹²⁰ In visiting with Roth's psychiatrist afterward, Bloom began to cry, asking "Dr. Bloch what caused Philip to hate me."¹²¹ Bloch could give no answer. Nor could Bloom for why Roth showed "no interest in the woman he's lived with for almost 18 years" other than that "this is the life he wants. . . the life of a bitter, lonely, aging ascetic with no human ties."¹²² The heart wants what it wants, I guess. Shortly after visiting Roth in the hospital, Bloom received divorce papers from Roth's lawyer, accusing her "of 'the cruel and inhuman treatment' of my husband Philip Roth."¹²³ It was an exact parallel to the custody papers which Mia Farrow received at around the same time from the other funny Jew, Woody Allen.

Claire Bloom should have read Roth's next book *Sabbath's Theater* before she wrote her memoir because it answers her question. Mickey Sabbath, the eponymous protagonist, is Portnoy 30 years later when funniness has evaporated leaving only the residue of cultural aggression behind. Sabbath is a puppeteer with

arthritis, out of work and on hard times. In his “salad days,” Sabbath ran the Indecent Theater of Manhattan, “where the atmosphere was insinuatingly anti-moral, vaguely menacing, and, at the same time, rascally fun.”¹²⁴ He is a puppeteer because a puppeteer is “a lover and master of guile, artifice, and the unreal.”¹²⁵ Sabbath is a “terrorist,” and “a saboteur for subversion,” having “the talent of a lunatic—or a simulated lunatic—to overawe and horrify ordinary people.”¹²⁶ Sabbath’s main talent, however, is his ability to corrupt the morals of anyone he comes in contact with, particularly dumb *shiksas*. His art is most apparent in the tapes of his telephone sex with an undergrad broadcast over the university’s counseling hotline as an example of his predatory sexism. “There was in these tapes,” Roth writes,

a kind of art in the way that he was able to unshackle his girls from their habit of innocence. There was a kind of art in his providing an illicit adventure not with a boy of their own age but with someone three times their age—the very repugnance that his aging body inspired in them had to make their adventure with him feel a little like a crime and thereby give free play to their budding perversity and to the confused exhilaration that comes with flirting with disgrace.... Once he passed into his fifties, the art in these tapes—the insidious art of giving license to what was already there—was the only art he had left.¹²⁷

Sabbath uses this “art” to corrupt Drenka Balich, a big-breasted Croatian *shiksa*, who is both goddess and fetish in his diminishing sex life. Sabbath instructs Drenka in sexual degradation, for which she is eternally grateful—or eternally not grateful—because Drenka dies of cancer at the beginning of the novel. Roth elaborates the fantasy of the dirty old man beyond any possible suspension of disbelief, saying Sabbath was “the most patient of instructors.”¹²⁸ He “had assisted her in becoming estranged from her orderly life and in discovering the indecency to supplement the deficiencies of her regular diet.”¹²⁹ Sabbath “had sanctioned for her the force that wants more and more—a force to whose urging she was never wholly averse even before Sabbath had come along.”¹³⁰ As a result, men saw “inside this woman was someone who thought like a man.”¹³¹ No wonder feminists hated Roth. Roth was almost enough to make a decent person sympathize with feminism.

Drenka should be grateful because Sabbath saved her life from “the routines of marriage that previously had almost killed” her.¹³² Sabbath introduced Drenka to indecency, and for this she was supposed to be eternally grateful. “You were my teacher,” Drenka writes in her diary. “My American boyfriend. You taught me everything. The songs. Shit from Shinola. To be free to fuck. To have a good time with my body. To not hate having such big tits. You did that.”¹³³ This is the deepest expression of Roth’s fantasy life, and by extension the fantasy life of the messianic funny Jew. The *goyim* are supposed to thank the Mock Messiah for corrupting them. Roth will hate the *goyim*, and the *goyim* will be grateful. The fact that Roth was praised by the culture he hated and hoped to destroy shows that his fantasy was not far removed from reality.

Drenka’s policeman son has a different reaction when he reads Drenka’s di-

ary about Sabbath urinating on his mother. "You depraved my mother!"³⁴ he said, showing even the dumbest *goy* can figure some things out. He then takes Sabbath into custody for urinating on his mother's grave. The prospect of a trial looms (or perhaps the son will just march Sabbath off into the woods and put a bullet in his head), but a trial would necessitate reading the diary in court, exposing his mother's depravity, something that would delight Sabbath. So Sabbath is set free, feeling immortal because of what he has gotten away with—"He could not fucking die. How could he leave? How could he go?"—but, more importantly, because of his hate.³⁵ Sabbath can't leave; nor can he take his leave by suicide (even though he spends much of the novel entertaining this temptation) because "Everything he hated was here."³⁶ Sabbath is a creature whose hate increases as his ability to gratify his appetites decreases.

After Drenka's death Sabbath is left alone with his appetites, which he can fulfill with only increasing difficulty, and his hate, particularly his racial hatred, of which he is most proud. "I'm proud to say," Sabbath notes, "I still have all my marbles as far as racial hatred is concerned. Despite all my many troubles, I continue to know what matters in life: profound hatred."³⁷ Sabbath particularly hates the Japanese—"I'd say hating the Japanese plays a leading role in every aspect of my life"³⁸—but Japanese is just another word for *goyim*. Japs, to Sabbath, are a particularly virulent strain of *goyim*.

As characters in the novel, the Japanese are virtually non-existent. *Goyim* in Sabbath's *Theater* is, as a result, another word for Catholic, particularly Catholic *shiksies*, portrayed as grateful recipients of the sexual degradation they receive at the hands of Mickey Sabbath. Drenka is a Catholic Croatian. The cleaning woman in his friend's apartment is a Hispanic Catholic who performs fellatio on him while kneeling, which reminds him Catholics pray on their knees: "On her knees, crossing herself, praying—all an act to prove what?"³⁹ Sabbath wonders. Sexual perversion and *goyische* religion merge to indicate the perverse nature of Catholicism. Watching the Hispanic cleaning lady "dovening," was a spectacle "bringing out the Jew in him: a Catholic down on the floor. Always did."⁴⁰ It would be "interesting," Sabbath speculates, "if she prayed and blew him both at once. Happens a lot in Latin countries," at least in Philip Roth's imagination.⁴¹

The incident from Sabbath's *Theater* substantiates with stunning clarity the premise posited in *Portnoy's Complaint* that sexual liberation is Jewish aggression against the *goyim*. According to this Jewish fantasy, the *goyim* collaborate willingly in their sexual degradation; they are grateful for the opportunity to gratify Roth's racial hatred. When Sabbath is charged with an obscene performance outside Columbia University, he is arrested by a Jewish cop, but tried by a Catholic prosecutor, whom he refers to as "St. John's," a reference to St. John's Catholic University. When Sabbath is acquitted,

St. John's passes by us and says, so nobody but us can hear, "and which of you gets to screw with the girl?" I said to him, "You mean, which of us Jews? We all

do. We all get to screw the girl. Even my old zaydeh gets to screw her. My rabbi gets to screw her. Everybody gets to screw her except you, St. John's. You get to go home and screw your wife. That's what you're sentenced to—screwing for life Mary Elizabeth, who worships her older sister, the nun."¹⁴²

The attack on "St. John's" radiates ethnic hatred. Mickey Sabbath hates Catholics and, as an expression of that hatred, he tries to separate them from their sexual morals. But behind the hatred looms envy, envy at anyone who is not ruled by his own sexual desires. Mickey Sabbath is Portnoy 30 years later. In other words, Philip Roth. Sabbath is Portnoy, but Portnoy isn't funny anymore. The humor is gone; all that's left is sexual aggression and hatred.

Portnoy sees himself as a latter-day Abraham Lincoln, "the Great Emancipator,"¹⁴³ until he is brought up short by moral reality. The Great Emancipator Portnoy "wind[s] up trying to free from bondage nothing more than my own prick."¹⁴⁴ Portnoy, recognizing his sexual bondage, wishes vainly to be "a man once again—in control of my will, conscious of my intentions, doing as I wished, not as I must."¹⁴⁵ Portnoy has moments of doubt; all Sabbath has is hate. *Sabbath's Theater* is to *Portnoy's Complaint* what *Scary Movie 3* is to *Airplane*. Sabbath ranting about racial hatred corresponds with the Mother Teresa skit in *Scary Movie 3* and with its gags about Negro funerals. At some point, all of the funny Jews stop being funny, and all that is left is naked cultural aggression, naked hatred of the stupid *goyim* who pay to get ridiculed by funny Jews.

James Bloom sees hate as the "trademark"¹⁴⁶ of the funny Jew. Beneath singer/songwriter Randy Newman's "eclectic levity," Bloom discerns "an ability to hate that even all the drugs he took couldn't quell."¹⁴⁷ Hate is a trademark of the funny Jew, not because hate is funny, but because he is a Jew. Hate is a Jewish virtue.

That assertion is made not in *Mein Kampf* but in the philo-Semitic neoconservative journal *First Things*. In "The Virtue of Hate," Rabbi Meir Y. Soloveichik talks about how he rebelled against the idea that hatred was a Jewish virtue but gradually came to see the truth of the assertion. "Hate," Rabbi Soloveichik says, "can be virtuous when one is dealing with the frightfully wicked."¹⁴⁸

Even granting the rabbi his premise for the sake of argument, we are left wondering how is this principle applied in the world of human passion? Is there a hate switch that can be turned on and off? Is there a hate beam radiating from the human soul like a laser to focus on a target without the danger of collateral damage? The rabbi's assertion doesn't answer Claire Bloom's question either. Why does Philip Roth hate his Jewish wife? Can the rabbi give us an answer to that question? Can he give us a calculus of hate which will enable us to know when it is appropriate to hate and when it is not? Or who it is appropriate to hate and who it is not? Is it legitimate to hate terrorists? The answer to that question is an unequivocal "Yes." What about suspected terrorists? What about Palestinians? What about Palestinian children playing in the immediate vicinity of suspected terrorists? Is it legitimate to hate the *goyim*? Is it legitimate to hate the *shiksa* you happen

to be shutting at the moment? Can the Rabbi who thinks that hate is a Jewish virtue explain to Philip Roth how he can keep the hate in his heart compartmentalized so that it doesn't slop over into hating his Jewish wife?

Rabbi Soloveichik, to his credit, tries to answer some of these questions. He tries with all the might of his legalistic talmudic heart to come up with a *vade mecum* on how to hate properly. "An Israeli mother," the rabbi says, "is right to raise her child to hate Saddam Hussein, but she would fail as a parent if she taught him to despise every Arab. We who hate must be wary lest we, like Goldstein, become like those we are taught to despise."⁴⁹ Soloveichik is referring to Baruch Goldstein, a Jew who "murdered 20 innocent Muslims engaged in prayer in Hebron."⁵⁰ Harvey Cox argued it was no coincidence Goldstein murdered the Jews on Purim, and Soloveichik admits "there is something to Cox's remarks. The danger inherent in hatred is that it must be very limited, directed only at the most evil and unrepentant."⁵¹

But does that mean the Palestinians? Or Philip Roth's wife? Who decides? Is there some Jewish pope who can infallibly adjudicate the matter? Or is each Jew free to decide whom he can hate? It's okay for Sabbath to hate the Japs, but is it okay for Roth to hate his Jewish wife? If hatred is a Jewish virtue, then Roth must be a Jewish saint, an authority to be emulated. "When hate is appropriate," the rabbi says, "then it is not only virtuous, but essential for Jewish well-being."⁵² The result of the omission of that slight detail is the ongoing bloodbath in the West Bank, where hate leads to indiscriminate revenge, which leads to more hate. With Jewish wisdom like this, it's easy to prefer the foolishness of the gospels.

Rabbi Soloveichik is right in seeing hate as a Jewish virtue. He is also right in claiming that "a theological chasm remains between the Jewish and Christian viewpoints on the matter" because "Christianity's founder acknowledged his break with Jewish tradition on this matter from the very outset: 'You have heard that it was said, 'You shall love your neighbor and hate your enemy.'"⁵³ The rabbi is right about Christianity but wrong about the religion of the Jews, something he acknowledges inadvertently when he notes "Moses commanded us 'not to hate our brother in our hearts.'"⁵⁴ According to Soloveichik, "a man's immoral actions can serve to sever the bonds of brotherhood between himself and humanity. Regarding a *rasha*, a Hebrew term for the hopelessly wicked, the Talmud clearly states: *mitzvah lisnoso*—one is obligated to hate him."⁵⁵

Another explanation of the discrepancy between the Talmud and Moses is possible, namely, that the Talmud is the antithesis of the teaching of Moses. The rabbi's statement that hatred is a Jewish virtue is true, but the statement is so fatuous and repugnant that only someone blinded by generations of hatred and ethnocentric prejudice could make it. Jews, as anyone who has looked at the portal of a medieval cathedral can see, are blind.

To call the rabbi fatuous, however, is not to dispute his main contention. Hatred is a Jewish virtue. The people who call themselves Jews are not interested

in following Moses; in this regard they are not even Jews. They are, as St. John said, “liars.” They are, again citing St. John, “the synagogue of Satan.” Hate is a Jewish virtue, not because Moses taught it, but because the people who call themselves Jews are nothing more than anti-Christians who are ultimately in rebellion against the law of Moses. “The very question of how to approach our enemies,” the rabbi says, “depends on whether one believes that Jesus was merely a misguided mortal, or the Son of God.”⁵⁶ Precisely. Given the logic of rejection and reversal that is the essence of Talmudic Judaism, hate must be the highest Jewish virtue because love is the highest Christian virtue. In choosing to reject Christ, those who call themselves Jews reject love and Moses and everything Moses stood for.

The people who call themselves Jews remain true to their iconographic reputation as blind by insisting on the very thing that goes against their own best interests. “Hate,” the rabbi says, “allows us to keep our guard up, to protect us.”⁵⁷ Soloveichik cites the “many hundreds of Jewish victims of suicide bombings” as indicating “the importance and the necessity of Jewish hate has once again been demonstrated.”⁵⁸ Someone less blinded by “the virtue of hate” might have a different view of cause and effect.

“For Jews,” the rabbi concludes, “God gave humanity the means for its own redemption.”⁵⁹ The history of the Jews since Christ is littered with Messiahs who tried to put that idea into action, all bringing catastrophe onto the heads of the Jewish people. The difference between Alex Portnoy and Mickey Sabbath is simple but telling. Portnoy knows he is a Failed Messiah, and can laugh about it and make us laugh about it too. At the end of *Portnoy’s Complaint*, Portnoy sees himself as the Messiah manqué: “I was supposed to save her life,” he says of The Monkey, “and didn’t.”⁶⁰ The same is true of his other *shiksa*, The Pumpkin, “Someone who knew who she was. Psychologically so intense as not to be in need of salvation or redemption by me! Not in need of conversion to my glorious faith.”⁶¹ Portnoy regrets seducing and abandoning The Pumpkin:

Christ, yes, this was one of the great *shiksas*. I might have learned something spending the rest of my life with such a person. Yes, I might—if I could learn something! If I could be somehow sprung from this obsession with fellatio and fornication, from romance and fantasy, and revenge—from the settling of scores! the pursuit of dreams! from this hopeless, senseless loyalty to the long ago.... My wholesome, big-bottomed, lipstickless, barefooted *shikse*, where are you now Kay-Kay? ... The very best of the Middle West, so why did I let her go? Why did I ever let her go!⁶²

Roth’s character “let her go” because his behavior was ruled by his disordered desires and not practical reason, another name for morality. Portnoy plays down his guilt by associating his transgression of the moral law with tearing “the tag from my mattress that says, ‘Do Not Remove Under Penalty of Law’—what would they give me for that, the chair?”⁶³ Yes, after Jewish humor reshaped America, they would give Portnoy a chair at Harvard for his mastery in moral subversion.

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From that chair, he could, as Philip Roth has, pontificate *ex cathedra* on “the ridiculous disproportion of the guilt!”⁶⁴

James Bloom remains clueless throughout his book on Jewish humor, even to the point of proposing the funny Jew as one more Messiah manqué at the book’s conclusion, just as Albert Goldman did when Portnoy appeared 30 years earlier. History repeated itself, first as tragedy and then as farce. First Karl Marx as the Jewish Messiah, then Groucho Marx as the messianic Funny Jew. “Jewish jokes,” Bloom says, quoting Theodor Reik, “will spur ‘the abolishment of religion.’”⁶⁵ In addition, they foster, as they fall from the mouth of the Funny Jew Messiah, “‘emotional brotherhood’ enfolding and giving pleasure to ever-widening ‘circles of American Gentiles.’ This extension of Jewishness beyond boundaries of ‘blood’ and faith constitutes a new quasi-tribal identity Where the funny Jews’ new tribalism departs from its predecessors is in repudiating blood and even faith as the basis for membership.”⁶⁶

The messianic chosen people had mutated once again. Tired of waiting for a messiah who never came the Jewish people became their own messiah in the middle of the 19th century. From that point on, it continued to mutate from the latest messianic successor of the vanguard of the proletariat, from the sexually liberated, from the neocon bobos, into the audience at the local comedy club. As proof of the efficacy of this new religion, Bloom cites the testimony of someone known as “O’Hehir,” presumably Irish by the sound of his name and formerly Catholic, by the sound of his ideas. “O’Hehir” claims that Woody Allen movies are “the central factor shaping who I have become.”⁶⁷ As if that weren’t depressing enough, Bloom feels that the funny Jew, in this case, Woody Allen has now created a “‘cult’ based on a ‘communal mystique.’”⁶⁸

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The Neoconservative Era

One former liberal who claimed, to use Irving Kristol's term, that he had been "mugged by reality" was Ronald Reagan, the former governor of California who lost the Republican presidential nomination to Gerald Ford in 1976. Friedman calls Reagan "a genuine neocon," because like Podhoretz *et al* he became disillusioned when Democrats abandoned the anti-Communist crusade. "I didn't leave the Democratic Party," Reagan said, "The Democratic Party left me."² Faced with another four years of Jimmy ("inordinate fear of communism") Carter, the neoconservative Jews jumped off the Democratic ship they had sailed on since the New Deal and went to work for Ronald Reagan. Reagan's victory resembled the triumph of the Communists over the Whites during the Russian Civil War. Once it became clear that the Communists had won, the Jews flooded into the capital to staff the new regime.

The Reagan administration became the Jewish Camelot. *Commentary* was required reading in the White House, and a horde of neocons marched to Washington or marched from Washington's think tanks into the White House. They included Paul Wolfowitz, who worked for George Schulz at the State Department; Kenneth Adelman, who served as director of Arms Control and Disarmament Agency; William Kristol, who worked under neocon agent William Bennett at Education; Norman Podhoretz's son-in-law Elliott Abrams, who became assistant secretary of defense; and Richard Pipes, who left Harvard to become the architect for the final battle of the Cold War. About the only neocon not in Washington was Norman Podhoretz, who failed to get confirmed as head of the United States Information Agency. So many Jewish neocons received appointments that the ambivalent *New Republic* "complained 'Trotsky's orphans' were taking over the government."³

Authoring "Dictatorships and Double Standards" in the November 1979 *Commentary* earned Jeanne Kirkpatrick, a Democrat, a job as UN ambassador. She provided "the neocon rationale for silence ... at the behavior of those right-wing regimes that reaganistas backed in Central America." Kirkpatrick also repaid her benefactors by supporting Israel so assiduously that she was known as "the ambassador from *Commentary*."⁴

Elliott Abrams was the architect of Reagan's anti-Communist crusade in central America. After working as national chair of Campus Americans for Democratic Action, Abrams joined the staff of Henry Jackson, after Richard Perle "told him of the senator's efforts on behalf of Israel and of his strong pro-defense and anti-Soviet posture."⁵ In 1977 he joined Senator Daniel Patrick Moynihan's staff. Through Moynihan he made contact with the New York neocons and married Midge Decter's daughter Rachel. Abrams wrote the memo that led to the mining

of three Nicaraguan harbors. He became so embroiled in the Iran-Contra Affair that he pled guilty to two counts of withholding information from Congress. Abrams was pardoned by George H.W. Bush on his last day in office; he later served as an official in the second Bush administration, helping orchestrate the invasion of Iraq.

1981: Bernard Nathanson Testifies for the Human Life Bill

On June 18, 1981, six months after Ronald Reagan took office, Bernard Nathanson got off a short flight from New York to Washington and headed to hearings on the Human Life Bill chaired by Senator East of North Carolina. Nathanson now opposed abortion, and he intended to explain why. Nathanson's defection from proabortion ranks did not change the ethnic dimensions of the abortion struggle. His later conversion to Catholicism, in fact, confirmed the ethnic grammar of what had always been a Jewish/Catholic conflict. Between his conversion to the prolife cause and his conversion to Catholicism, Nathanson was to learn that a prolife Jew was an "invisible man."

In covering the hearings, *The New York Times* stuck to the ethnic playbook Nathanson and Lader had created. *Times* reporter Bernard Weinraub listed the academic credentials and achievements of Leon Rosenberg, a geneticist who testified for abortion on demand. Rosenberg "drew a prolonged round of applause" when he announced there was not "a single piece of scientific evidence" to determine "when life begins."⁶ Dr. Irving Cushner, the Jewish gynecologist from the UCLA Medical Center, a major player in the California abortion scene, also testified for the pro-abortion side. Nathanson credits Cushner with "a peroration on abortion, love and interpersonal communication that would have done the Reverend Jim Jones credit."⁷

Nathanson testified for the prolife position along with Dr. John Willke, a Catholic physician from Cincinnati, but when the news reports appeared the following day, Nathanson's testimony wasn't even mentioned. "My name," Nathanson writes, "did not appear in the coverage. And again, my name did not appear in the *Washington Post* coverage of the hearings.... Why did the *New York Times* fail to list me as a participant?"⁸ Nathanson wondered if the omission was "possibly an oversight."⁹ His non-existence was strange since he "was the author of a great many of these ['60s rallying cries] (in conjunction with Friedan and Lader) that we used."¹⁰ His changed mind should have been newsworthy in itself, except he had converted to the wrong side, and his conversion contradicted the ethnic scenario the *Times* was at great pains to preserve.

Upon reflection, the reason his name was omitted is explainable. According to the ethnic playbook, only Catholics were prolife; people who were pro-abortion had no ethnic identity. Jews, according to that playbook, were always proabortion, even though that could never be mentioned publicly. Including Nathanson's name would have ruined the ethnic scenario the *Times* was trying to maintain,

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according to which Jews (although it would be anti-Semitic for proliferators to bring this up) were all pro-abortion, whereas the anti-abortion forces were always (or only) Catholic.

The New York Times also failed to mention the video of a fetus shown at the hearings. That omission and the UPI wire service's failure to mention either Dr. Hilgers or Dr. Nathanson was tantamount to "journalistic malpractice" according to Nathanson. "Was it," Nathanson wonders,

that the testimony of Hilgers and Nathanson was not fit to print? or was it that a reporter listening to my statement and the answers to Senator Hatch's questions, listening to Hilgers and watching that bombshell of a tape on the television, might be unexpectedly swayed to write a fair, reasoned and informative piece for the public indicating that the 1969 passwords can no longer suffice for pro-abortion arguments in 1981?¹¹

Nathanson concluded that the mega-press was biased. The Lichter Rothman survey showed it was disproportionately Jewish and overwhelmingly pro-abortion. Ninety percent of the journalists questioned by Lichter and Rothman were pro-abortion. In addition, Nathanson discovered

One in four [members of the mega-press] is Jewish. In the general population 24 in every thousand persons are Jewish, but in the mega press 230 out of every thousand are Jewish, a representation far out of proportion to their numbers in the census. This is clearly the source of the fulsome accusation from identifiably anti-Semitic sources that the media is dominated by Jews.¹²

At this point, perhaps to save himself from the accusation that he was an anti-Semite, Nathanson adds that "Lichter and Rothman are both Jewish, and so am I."¹³

Two years after Nathanson testified before Congress, on June 28, 1983, the Human Life Bill was defeated in the United States Senate by a vote of 50-49. The Senate had voted down a statement affirming that "A right to abortion is not secured by this Constitution."¹⁴ Nathanson went on to become a celebrity among prolife groups, but in the eyes of the mainstream "mega-press,"¹⁵ he had become a non-person. His non-existence was attributable in part at least to the fact that he had converted to the wrong side in the culture wars, but it was also attributable to the fact that, as a prolife Jew, he had no place in the manichean ethnic framework in which the abortion issue had become couched.

1981: Schmitz Hearings

Six months after Bernard Nathanson testified before Congress, state Senator John Schmitz held hearings in Los Angeles on when human life began. His hearings paralleled those in Washington. Ronald Reagan, the governor of California who signed its permissive abortion bill into law, had a change of heart and had been elected as the first president sympathetic to prolife positions since *Roe v. Wade*. To repay the Catholic ethnics who abandoned the Democratic Party to

vote for him, Reagan expressed willingness to sign a bill stating human life began at conception. Schmitz was formerly the congressman representing President Nixon's San Clemente district. Schmitz had alienated Nixon, saying he had no objection to Nixon going to China as long as he didn't come back. Schmitz had alienated Jewish women's groups during hearings on breast cancer, when they objected vociferously to informed consent on breast cancer because they thought it would lead to an informed consent abortion bill. But he was taken aback by their vehemence at the abortion hearings.

Outgunned by prolife testimony, the proabortion side used street theater to divert the press from the evidence life began at conception. Jewish feminist lawyer Gloria Allred claimed that if the Human Life Bill passed, women could be prosecuted for miscarriages. She ended her testimony by claiming women would be forced to wear "chastity belts."⁶ She then took an instrument of sexual torture she had purchased at an S&M shop and threw it at the Catholic Schmitz "for his wife to wear."⁷

Allred's stunt diverted the press, which did not mention the evidence that showed the fetus was a human being deserving of protection. Nor did they cover the testimony of National Council of Jewish Women spokesman Toby Egeth, who claimed "any legislation in this area [*i.e.*, abortion] would pose a serious threat to our Constitutional right to practice our religion ... we are opposed to accidental and indiscriminate reproduction in an already overpopulated and underfed world."⁸ This statement prompted Catholic proliferers to wonder "Would the NCJW prefer an exception clause to a human life amendment which would prohibit all abortions except those done on Jewish mothers in order that the NCJW could continue to practice its religion of abortion?"⁹

Annoyed the press ignored the prolife testimony in favor of Allred's attempt to infuriate Schmitz by insulting his wife and their marital relationship, Schmitz issued a press release saying "the front rows of the state auditorium were filled with a sea of hard, Jewish, and (arguably) female faces whose general countenance reassured those of us on the committee dais that had we somehow fallen from the stage we would have been devoured as so many carcasses thrown to the piranha."¹⁰ Schmitz claimed the hearings had been subverted by "pre-organized infestations of imported lesbians and from anti-male and pro-abortion queer groups in San Francisco and other centers of decadence."¹¹ The press release praised hearings in other parts of the state, "held in Catholic, and therefore somewhat civilized territory."¹²

The Jews were infuriated, immediately accusing Schmitz of anti-Semitism. Julie Gertler, at the hearings as president of the National Council of Jewish Women, and presumably one of the hard, Jewish, and (arguably) female faces staring at Schmitz, "was highly offended" and her "husband was outraged" too.¹³

Schmitz's Attack of the Bulldykes press release was so frank it scared all but the hardiest proliferers. The right to life organizations folded first as the Jews or-

chestrated public opinion against Schmitz. Karen Bodziak, director of education for the Right to Life League of Southern California, referred to his comments as “off the wall.”²⁴ The California Prolife Medical Association termed the language “rough” and “intemperate,” but maintained it was “fair commentary” and accurate.²⁵ Apparently Gloria Allred in her spiky hairdo did look like a “slick butch lawyeress,”²⁶ the phrase Schmitz used to describe her.

One Jew came to Schmitz’s defense. Dr. Kenneth Mitzner of the Los Angeles Chapter of the Jewish Life Issues Committee reported to Senator David Roberti, Chairman of the Rules Committee that “Senator Schmitz’s ethnic characterization of the audience (at the LA hearing) was technically correct.”²⁷ Catholic David Roberti, the president pro tem of the California senate who had appointed Schmitz chairman of the committee ignored Mitzner. “His comments,” Roberti said of Schmitz, “are anti-Semitic and not appropriate for a senator or a chairman of a committee.”²⁸ Roberti, a longtime abortion foe, said he planned to remove Schmitz from his posts. Schmitz claimed Roberti had caved in to pressure from pro-abortion groups and “a very heavy homosexual contingent in his district” in Hollywood and central Los Angeles.²⁹ “I would wear it as a badge of honor if I get stripped of my chairmanship for his issue,” he said.³⁰ And Schmitz soon got his wish.

When Schmitz refused to apologize for calling Allred a “slick butch lawyeress,” she filed a defamation suit. Schmitz paid \$20,000 to settle; he also issued an apology. He was then stripped of his committee position. The facts remained eerily irrelevant. No one disputed the presence of Jewish and homosexual groups at the hearing or that they were working toward the same goal. No one disputed Jewish support for abortion. No one defended Gloria Allred’s hairdo, nor did anyone define anti-Semitism, which had come to mean anything certain Jews found offensive.

In early January 1982 Los Angeles City Councilman Hal Bernson, a Jew and a promoter of abortion, orchestrated a resolution issued by the Republican party censuring Schmitz.

About the time that resolution passed, the Martin Container Corporation sent employees to repossess a 20-foot metal container from the posh Woodland Hills residence of Malvin Weissberg, who owned a pathology lab. When the workers unpacked the container, they found aborted late term fetuses. The plastic containers containing roughly 17,000 fetuses had come from Inglewood Hospital run by Dr. Morton Barke. Each container was labeled with the name of the doctor who had performed the abortion. A legal tug of war followed along predictably ethnic lines. Catholic lawmakers were outraged and wanted to arrange decent burial. The pathologist and the abortionists, who were Jewish, were defended by the press, who wanted to know how photos of the fetuses were obtained. At the behest of the Feminist Women’s Health Center, Carol Sobel and Dorothy Lang of the ACLU filed for a restraining order to prevent release of the bodies.

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In May 1982, Ronald Reagan wrote to Philip B. Dreisbach, Secretary of the California Pro-Life Medical Association and a pathologist who examined the bodies during a mass autopsy. "When all is said and done," Reagan wrote, "being confronted with the reality of abortion and its consequences removes all trace of doubt and hesitation."³¹ Reagan said he hoped "evidence like that found in California will move those who have thus far preferred silence or inaction and encourage them to agree that something must be done. I have expressed my anticipation that Congress act expeditiously on this matter and approve a measure which will remove this evil and all its vestiges from our society."³²

Six months after the discovery, the fetuses remained unburied, in cold storage at the LA county morgue, and the incident had been memorialized in a brochure entitled "The American Holocaust." The title was sure to antagonize pro-abortion forces by drawing attention to the irony that the Jews most likely to complain about Hitler's policies in Germany also were in the forefront of the abortion industry in California. A sidebar entitled "Who is Responsible for the American Holocaust in California?" listed names that were almost exclusively Jewish.³³

1984: The revised Oberammergau Passion Play

When the Oberammergau passion play, purged of offensive material after 20 years of negotiations, was performed in 1984, the Jews were angrier than ever. The *New York Times* ran a piece by James Rudin, "Oberammergau Play: Still Anti-Semitic." In the play, "the Jews," says Rudin, "emerge as a corrupt, brutal people, driven by harsh and cruel law—clearly the 'bad guys' of the play."³⁴ Jews must redouble their efforts. Now the real concessions could begin. Rudin later claimed his column was "the turning point, the wake-up call"³⁵ for Oberammergau. "Then," Rudin says, "they felt the power of the Jews. It stunned them. It's one thing to publish in the *Journal of Ecumenical Studies*, another in the *New York Times*."³⁶

The Journal of Ecumenical Studies was edited by Leonard Swidler, a Catholic theological expert whom the Jews used to undermine Catholic teaching. One wonders how Swidler felt when Rudin referred to his journal with thinly veiled contempt. By 1984, however, Swidler could not have curried Rudin's favor without the protective cover of *Nostra Aetate*, a document that, Shapiro indicates, created confusion in Oberammergau "over how to deal with a situation in which the Vatican position appears to be at odds with the very words of the Gospel."³⁷ Shapiro writes "at rock bottom—though few would admit it—the tension between opponents and supporters of the play was about how the founding story of Christianity was to be told and how Scripture was to be interpreted."³⁸

But it was more than that as well. It was an attack on the idea of the vow as something that would be "rewarded by divine intervention,"³⁹ as opposed to financial calculations based on expedience, the first law of the Jewish modernity. The "villagers of Oberammergau ... remained faithful to the tradition that a vow was taken by their ancestors in 1633 ... if their lives were spared they would perform a

Passion Play in perpetuity.⁴⁰ If “the refusal to honor” a solemn vow was considered “an act of impiety,” then the Jews would promote impiety, and the deracination that goes with it, by undermining the villagers’ belief in the historical foundation of their vow.⁴¹ Shapiro indicates “the identity of Oberammergau, its notion of its own past, present, and future, was closely tied to this powerful narrative. To question [the vow] was necessarily to call into doubt the exceptional nature of the village and its steadfast commitment to Passion playing.”⁴²

“The problem,” he says, “is that the chronicle narrative—the story’s only source—rests on very shaky foundations.”⁴³ To the Jewish debunker of Christian piety, the unreliability of the play’s antecedents is similar to the historical unreliability of the gospels. In fact, “The problem of the transmission of the vow story,” Shapiro says, “bears an uncanny resemblance to the more controversial one raised by the Evangelists’ retelling of Jesus’ Passion: How accurate are versions of the past set down by writers several generations removed from the events that they describe?”⁴⁴

The historical basis of the vow had to be destroyed because the vow validated a world the Jews find unacceptable. Shapiro cites “the Catholic Eugen Roth,” who sees the vow as something that saved the villagers from modernity: “Recent years have brought such revolutionary changes to the whole globe that only a securely anchored vow, an unbroken tradition, can explain why Oberammergau remained true to itself in the midst of a disintegrating world spiritually impoverished by technical achievements and the desire for sensational distraction.”⁴⁵

Shapiro cites another writer who

uses the village as a stick to beat those who commit adultery or have stopped going to church: “In an age when many people break their vows of baptism, confirmation or marriage if they no longer feel like keeping them, it is refreshing to find a community which believes that the vow made by the ancestors is still solemnly binding on them.” This may keep the pilgrims coming to see the play, but it is a myth of piety that has begun to suffocate many in Oberammergau, especially the young, when held to this impossibly high example.⁴⁶

So we can conclude from this that Shapiro considers the Mosaic prohibition against adultery “an impossibly high example.” This may explain his vehement attempts to debunk the villagers’ vow. The attack on the vow is an attack on anyone who believes that a sphere of life can be reserved for something other than commercial purposes. As such, the attack on the vow becomes an attack on marriage. Those who resist the commercialization of sex are deluding themselves with “a myth of piety,” which is ultimately “suffocating.” The attack on the marriage vow as an “impossibly high example” becomes so vehement, one must assume that for once personal, as opposed to ethnic, motives are entering into the discussion here.

But the attack on the vow is above all else an attack on the idea of a rooted culture. The Jews clearly saw “the fantasy of Oberammergau”⁴⁷ as an affront to what

they see as universal progress, which is to say the universal commercialization of every aspect of human life. Shapiro's account makes clear that the fact that Oberammergau was perceived as "inaccessible, the people neither influencing, nor being influenced by the outer world" was intolerable.⁴⁸ The idea of a "mountain-girl village" that was "far removed from the world...defined by progress, secularization and social revolution"⁴⁹ was clearly repugnant to Shapiro and by extension to the Jewish organizations which waged cultural warfare on Oberammergau for that reason.

Shapiro then goes into his debunking mode. "This little valley in the Bavarian mountains" is not different "from the outside world," nor is it "strangely untouched and uncorrupted."⁵⁰ Shapiro delightedly quotes the impressions of the first tourists to arrive as a prelude to debunking them because no place on earth can escape the forces of "progress, secularization and social revolution." When Winold Reiss writes Oberammergau is "one of the few spots in all the world where faith and idealism have successfully withstood materialism and commercial greed," Shapiro responds "nothing could have been further from the truth than the idea that these were rural peasants, cut off from intercourse with the outside world by a ring of mountains."⁵¹ The contrary impression, Shapiro says, is "a credit to the collective acting ability of the villagers ... One wonders to what extent they even began to believe it themselves."⁵²

To show it is "impossible to protect the villagers from uncontrollable forces from the outside world," Shapiro attacks "the much-heralded morality of the villagers"⁵³ by delving into the village's illegitimacy rate. "If local records of illegitimacy rates are any indication," Shapiro says, "reports of Oberammergau's extraordinary virtue are overrated."⁵⁴ Shapiro is not the first to spread rumors to undermine their passion play. The rumors go back to 1890 when Rev. E. Hermitage Day said "some of the more malicious rumors ... were traced to disappointed Jewish financiers, who had hoped to secure a share of the profits by financing the play."⁵⁵

Given the unrelenting Jewish attack on Oberammergau, what revisions would satisfy them? Otto Huber learned the answer when he flew to New York to meet with ADL executive director Abraham Foxman. Convinced the Bavarians had purged every remnant of anti-Semitism, Huber presented Foxman with a copy of the script and an invitation to see the play. Foxman's cold rejection took Huber aback. According to Foxman, "Everything was fine" until Huber said "his play was about love and understanding."⁵⁶ Foxman exploded. "I told him," Shapiro writes, quoting Foxman, "If you want to give me love and understanding, there are a lot of other Christian subjects. There's no absolute need to do it. Give me another play; if it's about a Crucifixion in which the Jews kill Christ, you can never clean it up enough. So don't expect an embrace."⁵⁷

Huber was stunned. Foxman wanted Oberammergau to perform a passion play without the Crucifixion. Huber realized "the ADL wants to destroy our iden-

tity.”⁵⁸ Huber then tried another approach, appealing to “Oberammergau’s tradition.”⁵⁹ This too got him nowhere. Foxman, recounting his version to Shapiro, told Huber “to hell with tradition if it fuels hatred and contempt that ultimately kills Jews.”⁶⁰ According to Shapiro, the whole thing

had boiled down to this: for Otto Huber, the play of Jesus’ Passion really was about love and understanding. And he had somehow failed to make Abraham Foxman understand this. For Abraham Foxman, the truth was equally clear: history showed that Passion plays led people to hate and sometimes to kill Jews. He didn’t need to read history books to know this either. I was informed that as a child during the war, Foxman had been torn from his family.⁶¹

The impression Shapiro gives (Foxman “didn’t need history books to know this either”) is that Foxman had been beaten up as a child by an enraged mob streaming out of the Passion Play in Oberammergau or somewhere else in Germany. The real story—the one that Huber should have learned before he had his meeting with Foxman—is significantly different than the one to which Shapiro alluded so cryptically. Foxman was born into a Polish Jewish family in the late 1930s. When it became apparent that the Nazis were going to overrun Poland, Foxman’s biological parents gave him to a Polish Catholic woman, who understood that Foxman was now her child and that she was to raise him as her own. In later life, Foxman adverted to Polish anti-Semitism, ignoring the fact that this Polish woman risked her own life, as well as the lives of her family and neighbors by raising Foxman. As some indication that she considered Foxman her own adopted child, Foxman’s Polish mother had him baptized. If, as the *Catechism of the Catholic Church* indicates, “Baptism seals the Christian with the indelible spiritual mark (character) of his belonging to Christ,” then Abraham Foxman is a Catholic, “because no sin can erase this mark, even if sin prevents Baptism from bearing the fruits of salvation” (Para. 1272). If Abe Foxman is a Catholic, if, in fact, Polish Catholics risked their lives to save his, why does he hate Catholics so much? We’ve heard of self-hating Jews. Is Foxman a self-hating Catholic?

After the war, when Foxman was six or seven, his biological parents returned and demanded their son back. The Polish woman who had risked her life to raise Foxman as her own child refused to give him back. More important for our purposes, Foxman refused to leave the Polish woman who had raised him, the woman who was the only mother he had ever known. Foxman’s biological parents went to court and prevailed. In an exercise in Jewish debunking similar to the campaign he would orchestrate against Oberammergau and Gibson’s Passion Play, Foxman was told that the woman he loved as his mother was not and never had been his mother. He was also told he was not and had never been a Catholic. So, from the perspective of Foxman as a child in a Polish custody battle, the Catholic story of “love and understanding” was what Professor Shapiro might call “a myth of piety.”

The Foxman story has uncanny similarities with the childhood trauma of another Jewish debunker. Sigmund Freud's Czech nanny taught him Catholic prayers and devotions and may have secretly baptized him. The nanny was removed abruptly when she was accused of theft and fired (or fired for having an affair with a member of Freud's family). Holy Mother Church's vision of love and understanding was associated in both men's minds with a mother figure who suddenly disappeared; the Catholic mother promised love but could not deliver. The vision of love the Catholic mother instilled in their minds was overruled by a harsh Jewish reality. Foxman was torn from the only mother he had ever known. Was it because the Catholic mother allowed this trauma that she must be first demonized and then punished? If Foxman's Catholic mother could not be punished, then Holy Mother Church could be punished in her stead. The pain of separation from the mother was intense and impossible to remedy. Blood and the Law triumphed over love. The only way Foxman could alleviate pain of this sort was to demonize the source of the pain, namely, his Polish mother and Holy Mother Church.

Foxman, like Freud, became a member of B'nai B'rith, the Jewish Masonic lodge, from which he waged war on the Catholic Church. Oberammergau came to symbolize the "mountain-girt" exception to a Jewish world run on commercial principles. Since Holy Mother Church and what she stands for is too good to be true, since the "mountain-girt" village couldn't protect Foxman from his rapacious Jewish parents, Abe made a virtue of necessity: he identified with what he saw as the winning side, i.e., Jewish modernity and what it stands for: blood, the law, calculation, and hate.

1984: Neocons take over the Bradley Foundation

In 1984 the Lynde and Harry Bradley Foundation received a significant infusion of cash when the Bradley family sold the firm that produced the Bradley fighting vehicle to the Rockwell Corporation. In 1985, William Simon hired Irving Kristol protégé Michael Joyce, who had succeeded Simon as head of the Olin Foundation, to head the Bradley Foundation, which had an endowment of \$715 million. Joyce then used the money to fund the neocon takeover of the conservative movement. Beneficiaries included Allan Bloom, who produced *The Closing of the American Mind* with Bradley money, and William Bennett, another Kristol protégé, who was used as the neocon foil to defeat M. H. Bradford's bid to head the National Endowment for the Humanities under Ronald Reagan. Taking a cue from his mentor Irving Kristol, Joyce used the Bradley Foundation's resources to fund neocon front operations. *National Review* provided the blueprint. As Buckley had attacked the John Birch Society and Ayn Rand, the Bradley Foundation went after traditional conservatism, known by the neologism Paleoconservatism.

Friedman claims "The neocons also faced attacks from the reinvigorated Paleoconservatives."⁶² The opposite was the case. The Neocons spent the early '90s

on the attack, taking over one conservative institution after another. They also attacked Pat Buchanan. When Russell Kirk, a founding father of post-World War II conservatism, complained neocons often mistook Tel Aviv for the “capital of the United States,” Midge Decter attacked him as an anti-Semite and worked to expel him from the movement. Kirk felt neoconservatism had more to do with Trotsky than Edmund Burke; he accused the neocons of attempting to hijack the movement.

While editing the *The Religion and Society Report* newsletter for the Paleoconservative Rockford Institute, Lutheran pastor (and soon Roman Catholic priest) Richard John Neuhaus hijacked a \$250,000 Bradley Foundation grant earmarked for Rockford and used it to found the neocon organ *First Things*. According to Decter, Neuhaus then approached her to become a “fellow” at *First Things*, although “neither he nor I had any firm idea of what I would be doing as a ‘fellow.’”⁶³ Neuhaus, however, knew what he had to do to gain neocon support. At a meeting with Rockford directors, Neuhaus told Tom Fleming, editor of Rockford’s Paleocon journal *Chronicles*, “I’m going to cut you off at the knees.”⁶⁴

In December 2005, editor Dale Vree announced in the *New Oxford Review* that years before he had been approached by “a Jewish neocon with no interest in Christianity or Catholicism” who “was interested in getting us to promote Jewish neocon interests” in exchange for a significant amount of money “if we would support corporate capitalism and if we would support a militaristic US foreign policy.”⁶⁵ When Vree turned the Jewish neocon down, they funded *Catholicism in Crisis* and *First Things* instead. Bradley funded *Catholicism in Crisis* (later, at the Bradley Foundation’s insistence, reduced to *Crisis*), a neocon journal for Catholics, founded by Michael Novak and Ralph McInerny, to counter the influence of the American bishops. When founded in 1982, the magazine’s purpose was to oppose the bishops’ pastoral letter on nuclear weapons. Thus “the neocons found a way to get Catholic and Christian magazines to front for their largely Jewish neocon interests.”⁶⁶ By 2003, that meant ignoring the Catholic Just War Theory and supporting instead the neocon-inspired invasion of Iraq.

Because he identified the man who tried to subvert the *New Oxford Review* as a Jew, Vree was attacked as an anti-Semite. Vree rejected the charge as well as the charge that opposition to the war was tantamount to anti-Semitism, saying that by 2005 even the Jewish magazine *The Forward* said those who claimed that the invasion of Iraq was orchestrated by Jews working in Israel’s interests “can no longer be shushed or dismissed as bigots.”⁶⁷

1989: Communism Falls

Shortly after the Berlin Wall came down in November 1989, David Horowitz, a red-diaper baby and communist, converted to neoconservatism, claiming the wall’s fall meant the era of “revolutionary modernity ... has finally come to a close.”⁶⁸

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The revolutionary era in American foreign policy, however, was just beginning. Jews like Horowitz would promote Trotsky's politics under the name neoconservatism. The Jewish converts to neoconservatism gave uncanny substantiation to the French proverb that the more things changed, the more they remained the same. After the fall of communism, Horowitz admitted Jews had a fatal attraction to Communism and other Messianic politics, tracing it to the influence of the Lurianic Cabala. He praised the counterrevolutionary zeal of the Catholic peasants of the Vendee, but then, like the Jewish moth drawn back to the candle of Messianic politics, Horowitz became an advocate of campus speech codes, encouraging students to inform on "liberal" professors who criticized Israel. When former president Jimmy Carter published a book in 2006 associating Israel with apartheid, Horowitz called Carter a "Jew-hater." The neocons who bragged about America's victory over communism thus showed an uncanny propensity toward communist tactics when dealing with their enemies. Richard Pipes' son Daniel, who, with Martin Kramer, ran the website Campus Watch, encouraged students to inform on their professors and "report comments or behavior that might be considered hostile to Israel."⁶⁹ The same neocons also pushed Congress to deny federal funding to professors they said displayed anti-Israel bias.

In this he was like David Frum and Richard Perle, who claimed in their book *The End of Evil* that it was every American's patriotic duty to become a government informer. The more neoconservatism spread the more it began to resemble the CHEKA. "Sometimes," Frum and Perle inform us, "the motives of those who provide the information are not very pretty."⁷⁰ But so what if "maybe they want him out of the way so that they can woo his girlfriend....information from non-saints can be just as valuable."⁷¹ These lines would take on new and sinister meaning in the wake of the torture scandals at Abu Ghraib and Guantanamo, but all that was in the future.

Ron Radosh becomes a neocon

After railing against American imperialism for his entire life, Ron Radosh finally became a spokesman for it at the very time when it became the most serious threat to peace in the world when he too converted to neoconservatism. In the aftermath of the attack on the World Trade Center, neoconservative revolutionary Jews like Assistant Defense Secretary Paul Wolfowitz seized the initiative and began orchestrating the invasion of Afghanistan and Iraq. The uncanny similarities between the worldview of Trotsky and Irving Kristol, godfather of the neoconservative movement, have been noticed by many, but not by Ronald Radosh, who is now a proud representative of American imperialism and a recipient of state department grants to lecture the Chinese Communists about how history has left them behind. "Sponsored by the office of public diplomacy in the State Department," Radosh writes, "I stood before Chinese university students and intellectuals as a proud representative of the United States."⁷² Radosh tells us that he had "a

keen appreciation of the irony involved,”⁷³ but it is obvious that the real irony of his situation has evaded him completely. The real irony resides in the title of the last chapter of his book, “Coming Home.” Radosh intends it to indicate his return to America, but it could just as easily and ironically apply to Radosh as the quintessential revolutionary Jew. It was, in other words, easy for Radosh to come home a revolutionary Jewish ideology like neoconservatism because that ideology had never gotten beyond Irving Kristol’s reading of Trotsky in the first place. Neoconservatism, like the Popular Front in the ‘40s, folk music in the ‘50s, sex and dope in the ‘60s, and feminism in the ‘70s, had become the locus of revolutionary Jewish activity in the world at the beginning of the third millennium. Once the neocons hijacked America’s foreign policy in the wake of 9/11 it was easy for the revolutionary Jew to come back to the home he had never left.

As Radosh moved from the Left into the neoconservative orbit, he endured the sneers of former comrades. “You really are a running dog of imperialism, aren’t you?” Paul Buhle jeered at a historians’ convention.⁷⁴ Buhle was right. Radosh followed neocon ideology as blindly as he had followed communist ideology. Radosh would go on to work for the USIA. He would become Olin Professor of history at Adelphi University, feeding at the trough of the Olin Foundation, a major funder of neocon subversion. Buhle, though, failed to see that Radosh the neoconservative remained a revolutionary Jew. Iraq has as much chance of becoming the next heaven on earth as any of the other meccas of failed Messianic politics.

Porn Stars and Jewish Revolutionaries

“I’m proud,” Nina Hartley told the Jewish magazine *Schmate*, “of my heritage’s intellectual history and its empathy with the persecuted. But I’m no Zionist. Politically, I’m left-wing. I want everyone to have a job, everyone to have food, clothing, shelter, medical care and education. Utopia might be communist but in the meantime we have to have socialism. I want everyone to have a piece.”⁷⁵

Once the majority of American Jews defined themselves as sexually deviant, pornography, along with homosexual rights, feminism, and New Age goddess worship, became a natural expression of their worldview. Because they controlled Hollywood, they could make their worldview normative for the culture. The traditional animus against majority culture combined with a decline in moral scruple led “the advocates of Woody Allen” to pornography as a form of cultural warfare. The most significant thinker in this regard was Wilhelm Reich, a Jew from Galicia who was a student of Sigmund Freud and Karl Marx who tried to marry those quintessentially revolutionary Jewish ideologies. Reich wrote the book on sexual revolution that many Jewish porn stars read. Like Nina Hartley, Richard Pacheco sees a connection between being Jewish and being a porn star. Reich is the crucial link.

“Five years before I got my first part in an adult film,” Pacheco explained, “I went down to an audition for an X-rated film with my hair down to my ass, a copy

of Wilhelm Reich's *Sexual Revolution* under my arm and yelling about work, love and sex, which were Reich's three principles. These things have got to be in balance or your life is going to be fucked."⁷⁶ Pacheco didn't get that job, but he didn't stop auditioning either. Nor did he stop using his Jewishness to rationalize pornographic acting. "Five years later," Pacheco says, "I auditioned for another X-rated film. That very day, I also interviewed at Hebrew Union Seminary to do rabbinical study. I made the choice that the kind of rabbi I would be, if I became one, was one that could have been performing in sex films as part of his experience."⁷⁷

Rabbi Dresner would have felt it's a long way from the Torah to *Debbie Duz Dishes*, in which Hartley plays "a sexually insatiable Jewish housewife who enjoys sex with anyone who rings the doorbell."⁷⁸ But not Rabbi Mark Blazer of Temple Beth Ami. In 2002 Blazer invited Hartley to speak at his synagogue "about how couples can spice up their marriages and feel more comfortable with their sexuality."⁷⁹ Hartley further articulated the connection between being Jewish and being a porn star in an interview with Jewish pornographer Sheldon Ranz in 1989 in *Shmate*, in which she explains she is "Jewish culturally but not religiously."⁸⁰ Jewish is thus defined negatively. Being Jewish means being anti-Christian. "I'm generally less subservient than a typical WASP female. And I've discovered certain gender interactions are different between Jewish and non-Jewish couples."⁸¹ Hartley was born in 1956 and grew up in Berkeley, "heavily influenced by [secular] Jewish culture. It's an intellectual town. A lot of the people who set the political agenda are Jewish."⁸² Hartley sees pornography as the fulfillment of "Jewish values" because those values reflect not the Torah but the mores of secular Jews in Berkeley in the '60s. That means "there are things that you learn and ways that you think that you don't understand are more Jewish than not until you go into mainstream America and realize that other people don't think this way."⁸³

Jews are different from "mainstream America," which she defines as vaguely Christian. Although Christianity and Judaism both view the Torah and the moral code it expresses as canonical, Hartley defines the Jew as someone who opposes biblical morals. She justifies pornography by adverting to revolution. Unlike their communist parents, who saw the revolution as economic, the baby boomer Jewish revolutionaries saw the issues as sexual. They took Wilhelm Reich as their guide instead of Trotsky or Lenin. As Igor Shafarevich noted, socialism always had a sexual component. It always meant communality of wives as well as communality of property. But the idea of sexual liberation has been refined, and the Jewish porn stars were aware of the refinements. Hartley "descends ideologically from the Marxist Jewish philosopher Herbert Marcuse who prophesied that a socialist utopia would free individuals to achieve sexual satisfaction. Nina descends literally from a line of radical Jews. Her grandfather (a physics professor) and her father (a radio announcer) belonged to the Communist party."⁸⁴ One of Hartley's brothers is an Orthodox Jew displeased with her vocation as porn star. They don't speak to each other. Hartley portrays him as the black sheep of the family. Ranz echoes her

animus: “I don’t understand how a family where the parents have a Communist background can raise a kid who grows up to be an Orthodox Jew. How did that happen?”⁸⁵ It is a classic instance of the transvaluation of values inherent in contemporary Jewish identity. Who gets to excommunicate whom?

The connection between Jews and pornography is like the connection between Jews and Bolshevism. Jews become involved in pornography for the same reason they were involved in Communism, *i.e.*, to save the world. When porn maven Luke Ford received a letter from a German Turkish girl who wanted to come to Hollywood to become a porn star, he shared it with his website readers, one of whom felt involving the girl in pornography would be an example of “*tikkun olam*” (healing the world). Whether the term is intended as ironic or not, it motivated Ford to look into the connection between Jews and pornography. It also led to criticism that Ford, who is Jewish, portrayed Jews “as dirty, parasitic merchants of smut, disease, and moral pollution—by emphasizing the high number of Jewish porn publishers throughout smut’s history.”⁸⁶

Jews also used pornography for cultural warfare and moral subversion. The relationship between Jews and pornography is similar to the relationship between the communist party and the proletariat described by Marx. Just as the Jews were the vanguard of revolutionary activity in Russia, so they were in the vanguard of sexual revolution in the United States. The concept of the chosen people transformed itself into the concept of the revolutionary vanguard as the Talmud dissolved the core of Jewish identity. Messianic politics replaced waiting for the Messiah. In *The Politics of Bad Faith*, David Horowitz described how a religious paradigm, the Exodus, became a political paradigm, in other words, how the eschaton got immanentized and transformed into a Messianic political movement.

Dresner sees the same thing. In becoming, in Dresner’s words, “the chief advocates of modernity,”⁸⁷ Jews dedicated themselves to Communism with messianic fervor:

They became, for example, disciples of the new politics of communism. Some 30 percent of the early leaders of the revolution were estimated to have been Jewish. Emancipated from their ancient faith by the onslaught of modern thought, which the antiquated Judaism of the time was ill-prepared to refute, they transferred their yet unexpended messianic fervor into the new religion of Marx.⁸⁸

When the attraction of communism waned they dedicated themselves as fervently to sexual liberation. It would be naive, or as Haberer says, “shortsighted,”⁸⁹ to claim Jews just happened to be revolutionaries just as Abe Foxman would claim Jews just happened to be in pornography. Jews were drawn to both precisely because of the hold Messianic politics acquired over them once they rejected Logos. Echoing what Dresner said, Irving Kristol expresses the Messianic, universalist vision of neoconservatism and pornography. Jewish revolutionaries, Kristol says,

did not forsake their Jewish heritage to replace it with another form of cultural identity or ethnic belonging. What they sought can best be described as an ab-

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stract and futuristic idealism of assimilation qua emancipation in a denationalized and secularized democratic society, ideally of universal scope. Leaving the world of their childhood did not necessarily imply its total abandonment in one act of irreversible forgetfulness. For many this departure under the sacred halo of socialism was the next best solution to their own existential problems—a solution that was enormously attractive since it also held out the utopian promise of the “genuine emancipation” of all Jews in a socialist republic of universal brotherhood devoid of national, religious, and social discrimination or even distinctions.⁹⁰

According to Kristol, secular humanism, or liberalism, is the continuation of revolutionary thought in America. When “emancipation unleashed within the Jewish community latent messianic passions that pointed to a new era of fraternal ‘universalism’ of belief for mankind,”⁹¹ that trajectory would not stop when communism failed; underneath communism lay the Jewish penchant for revolution, which would find another vehicle when Communism failed. Pornography and sexual liberation was a revolutionary vehicle for American Jews disillusioned with the illusions of their parents. Like secular humanism, pornography was perceived as “good for Jews,” because it

permits individual Jews a civic equality and equality of opportunity dreamed of by previous Jewish generations. It is natural, therefore for American Jews to be, not only accepting of secular-humanist doctrines, but enthusiastic exponents. That explains why American Jews are so vigilant about removing all the signs and symbols of traditional religions from “the public square,” so insistent that religion be merely a “private affair,” so determined that separation of church and state be interpreted to mean the separation of all institutions from any signs of a connection with traditional religions. The spread of secular humanism throughout American life has been “good for Jews,” no question about it. So the more, the better.⁹²

In her memoir, *An Old Wife's Tale*, Midge Decter noted the same phenomenon, but with a little more *Angst*. “It is no secret,” she writes:

that some significant part in the emptying of the public square had been played by Jewish liberals. It was understandable to me why this was so, because their long history had left many Jews with an atavistic fear of Christian authority—so the more public life could be kept strictly secular the safer they felt. But understand it or not, I believe that the religion-free public condition to which they have made such a vital contribution had left American society, and particularly American culture, vulnerable to pernicious influences.⁹³

Influences like pornography? Nina Hartley's description of herself as “the blonde Jew” porn star from “a long line of radical Jews,” who “wants everyone to have a piece—a piece of sex, a piece of the means of production, a piece of a warm communist community” and “a piece of the promised Messianic Age—now” doesn't seem as far-fetched as on first reading.⁹⁴ The link between the Talmud and pornography, between Torah and its antithesis, for Jews of Nina Hartley's generation, was Bolshevism with a big assist from Wilhelm Reich.

The Neoconservative Era

When British journalist William Cash wrote about Jewish control of Hollywood in the October 1994 *Spectator*, Hollywood and its academic support troops reacted with rage verging on hysteria. In the *Los Angeles Times*, Neal Gabler, author of *An Empire of their Own: How Jews Created Hollywood*, attacked Cash's article as "an anti-Semitic bleat from a reactionary crackpot" that could be dismissed "if it didn't have a respectable platform in the *Spectator* and didn't play to a pre-existing prejudice that Jews control the U.S. media."⁹⁵ Gabler attacked Cash for saying what Gabler had said in his own book! According to Cash,

That every major studio head is Jewish today is no different from 60 years ago. "Of 85 names engaged in production, 53 are Jews," a 1936 survey noted. And the Jewish advantage holds in prestige as well as numbers. In a recent *Premiere* magazine "Special Power Issue" -ranking the 100 most powerful people in the "Industry"—the top 12 were Jewish. There were no black or British industry executives ranked. George Steiner once famously said that to be Jewish was to be a member of a club from which you could not resign.⁹⁶

Jewish domination of Hollywood is not limited to numbers. The numbers only approximate the extent to which Jews determine the cultural matrix of the nation's films. Cash cites an instance of the "extreme measures" non-Jews must engage in to succeed in Hollywood:

Bill Stadiem, a former Harvard educated Wall Street lawyer who is now a screen-writer in LA, told me that he recently came across an old WASP friend in an LA restaurant who had been president of the Porcellian at Harvard—the most exclusive undergraduate dining-club. His friend—a would-be producer—was dressed in a black nylon tracksuit and had gold chains on his wrist; dangling around his neck was a chunky Star of David. Stadiem asked: "Why the hell are you dressed like that?" The WASP replied: "I'm trying to look Jewish."⁹⁷

One need only think back to Jay Gatsby's attempts to pass as a WASP in F. Scott Fitzgerald's novel, *The Great Gatsby*, to see how the cultural equation changed over the course of the 20th century. As media and entertainment came to dominate the political and cultural landscape, the Jew eventually succeeded the WASP as the country's culturally dominant ethnic group, the group which set the styles for the rest of the nation.

Again, the term Jew has to be defined. "Jews in Hollywood," according to one commentator, "like most Jews in the media, academia and pornography, tend to be radical and alienated Jews, rooted neither in Judaism nor in the majority Christian culture. They tend to be rootless and politically left of center, seeking to create a rootless cosmopolitan society to reflect their own non-Judaic traditionless values."⁹⁸ They don't cease being Jews, however, nor do they cease to act like Jews, as Cash makes clear. Cash describes then 81-year-old Lew Wasserman as at the top of Hollywood's "feudal power structure."⁹⁹ When Steven Spielberg, David Geffen, and Jeffrey Katzenberg decided to form their own production studio, they gathered at Wasserman's estate to gain his "rabbinical blessing," after which

“they spoke in ‘hushed, reverential tones about the industry potentate,’ and how he “spun stories about the history of Hollywood and showed them artifacts.”¹⁰⁰ Jews, according to Cash, govern the New Establishment like rootless revolutionaries. They apply traditional Jewish prejudice against majority culture with none of the restraint imposed by the Torah’s moral norms. Thus, Hollywood promulgated moral subversion during the cultural revolution of the ‘60s. Anyone who objected was demonized as an anti-Semite.

“Few in Hollywood (can) recall such an anti-Semitic article in a mainstream publication,” wrote Bernard Weinraub, the *New York Times*’ Hollywood correspondent, addressing Cash’s article.¹⁰¹ Hollywood concurred, filling the letters columns of local papers with horrified reactions. One letter to the editor, whose list of prominent signatories included Kevin Costner, Sidney Poitier, and Tom Cruise, worried that a new Holocaust and Spanish Inquisition was imminent.

William Cash’s and Joe Breen’s candor about Hollywood shows the battle over the sexualization of American culture was a battle between America’s Jews and Catholics. From 1934 to 1965, Hollywood’s Jews were forced to repress their “permissive, value-free attitude” in the films they made. The golden age of Hollywood was not a collaborative effort; it was Catholics saving Jews from their worst instincts. The Catholics lost, with dire consequences for the nation. The Rabbi Dresner Jew declined and the Woody Allen Jew rose as an icon for the entire culture. The Catholics lost the culture wars because they internalized Woody Allen Jewish values on sexuality, just as they adopted WASP values on birth control.

Dresner on Porn

Rabbi Dresner has a dilemma. Boston’s Puritans were the first and foremost influence in America. They were Judaizers following an Old Testament Christianity, making America one of the most “Jewish” Christian nations. The Enlightenment, the intellectual matrix out of which the United States grew, abstracted Jewish morals from its religious context and made them the basis for a multi-ethnic “nation.” America’s Jewish roots go deep, but they also lead to Rabbi Dresner’s dilemma. On the one hand, adherence to the Torah’s teaching on the family can save America from moral decline. On the other, the moral decline that Dresner complains about is attributable to the cultural influence of American Jews, something he adverts to repeatedly. “Jews,” he says, “have played a less than admirable role in the sexual revolution.”¹⁰² “Many liberal rabbis,” he continues, “are in the forefront of the proabortion movement. In fact, surveys indicate that Jewish women are among the most likely of all groups to support ‘abortion on demand’.”¹⁰³ Dresner cites “a recent Gallup poll and a suppressed B’nai B’rith survey,” indicating American Jews are more likely to divorce and less likely to marry than the average American; “91 percent of Jewish women agree that every woman who wants an abortion should be able to have one”; “50 percent of Jewish women signaled a high degree of affinity for feminism compared to only 16 percent among non-

Jewish women,” and, Jews favor homosexual rights more than the general population.¹⁰⁴ Yet, the Jewish religion says “homosexuality is a violation of the order of creation” and the family is “divinely ordained.”¹⁰⁵ Dresner says Jews, if they want to participate in a family coalition, “need to put their own house in order” not only because they have abandoned traditional values, but because they “are more likely to live in urban areas in the forefront of social change.”¹⁰⁶

Part of Dresner’s pathos stems from his anguish when viewing the moral decline of American Jews, which he sees as anti-Jewish, because Jews either stand for the moral law, as introduced by Moses into human history, or they stand for nothing. Jews like Woody Allen are especially painful for Dresner because they have become cultural icons by promoting sexual deviance and by hawking the symbols of traditional anti-Semitism. “For the Gentile,” Dresner writes, “Allen’s depiction of religious Jews as pious frauds, and worse, can only confirm ancient Christian canards of the Jew as hypocrite, devil, despoiler of morality, and corrupter of culture.”¹⁰⁷ Why, an anguished Dresner wonders, should American Jews rush to accept Woody Allen’s categorization of them as “despoilers of morality”? Dresner cannot answer that question. “Why Jews want to demean themselves is a question that Hollywood ‘theologians’ have yet to address.”¹⁰⁸ But the fact remains: the Jews who dominate Hollywood and thus American culture, have defined themselves as, in Dresner’s words, “despoilers of morality and corrupters of culture.”

Dresner is concerned others have noticed the same thing. He cites a letter to the *California Lawyer* that claims “the progressive deterioration of morality can be directly attributable to the growing predominance of Jews in our national life.”¹⁰⁹ Dresner is appalled, but he says the same thing. How can Rabbi Dresner claim Jews can reform family life and morals when he’s saying Jews are responsible for the moral decline in the first place? All Rabbi Dresner can say without fear of contradiction is that anyone who takes the Torah as normative on sexual issues will be at odds with the overwhelming majority of American Jews.

Ralph Reed Stabs Buchanan in the Back.

In 1992 Pat Buchanan ran for president against incumbent George H. W. Bush and, like Eugene McCarthy 24 years earlier, succeeded in defeating the president in the New Hampshire Republican primary. The real shock, however, came when Buchanan revealed his platform. Buchanan, the former Cold Warrior and former advisor to President Richard Nixon, shocked everyone by opposing free trade and the deployment of American troops in Europe. Buchanan had reverted to ethnic type by espousing labor-based Catholic politics of the old Democratic Party and had become the conservative equivalent of a heretic. Since heretic was now a term of honor, he was called an anti-Semite instead by the Grand Inquisitor of the Conservative movement, Bill Buckley.

In the wake of the fall of communism, the conservative alliance had nothing to hold it together. Conservatism, as a result, proceeded to fall apart into its ethnic

components. Catholics, who awoke to the fact that their jobs had disappeared and to the fact that the neocons didn't really care about abortion, voted for Buchanan, whom the neocon Jews were portraying as a combination of Father Coughlin and Vlad the Impaler. The neocons, who had been silent on the issue of abortion, the prime political issue among conservative Catholics, finally broke their silence and said that, compared to Israel's survival, abortion was of little or no significance. The same was true, with some exceptions, of homosexuality, the other great "social issue" which motivated Catholics and Evangelicals. True to his role as conservative enforcer, Buckley attacked Buchanan as an anti-Semite in *National Review* on December 31, 1991, just as Buchanan's candidacy was picking up steam. The Republicans tried to mollify Buchanan, who gave his famous "culture wars" speech at their national convention in 1992, but the Jews in general used their influence in the media to deplore the speech, and Buchanan was not allowed to address the 1996 convention.

In the 1994 mid-term elections, the Republicans took control of both houses of Congress for the first time in two generations through the collaborative effort of Newt Gingrich and the Christian Coalition, the evangelical organization that succeeded Jerry Falwell's Moral Majority. Falwell founded the Moral Majority in 1979 with significant Jewish input. Although only one Jew, Howard Philips, founder of YAF, was in on the initial planning, Falwell peddled his project to prominent Jews despite their ancestral animus to vocal Christians. Falwell included five planks in support of the state of Israel in its platform. He met with Jewish agencies "to make the Jewish community aware that we are not an anti-Semitic group and that we probably are the strongest supporter of Israel in the country."¹⁰ "God," he said, "has blessed America because America has blessed the Jew."¹¹

Mainline Jewish organizations like the ADL remained skeptical, but neoconservative Jews like Irving Kristol and the AJC's Rabbi Marc Tannenbaum reacted warmly. In 1980 Israeli premier Menachem Begin shocked liberal Jews in America by giving Falwell one of Israel's highest honors, the Jabotinsky Award. Falwell reciprocated by defending Israel's pre-emptive strike on the Osirak nuclear reactor in Iraq. The basis of this odd arrangement was Falwell's Dispensationalism, which saw the Jews as God's chosen people and the State of Israel as ordained by Scripture. Falwell's belief that the Jews were supposed to convert to Christianity during the last days was a detail passed over by the Jews in embarrassed silence in their quest for votes. That same theology led to what the Jews considered frequent gaffes, as when Falwell said the antichrist was a Jew or when he said AIDS was God's punishment for homosexuality. Jews probably greeted the demise of the Moral Majority in 1989 with a sigh of relief.

Rabbi Marc Tannenbaum claimed Falwell was awkward and inexperienced in dealing with Jews. The man who led the Christian Coalition was not. Unlike Falwell, who gave the impression that he would rather handle snakes than talk with Abe Foxman, Ralph Reed grew up in what he described as a "Jewish atmosphere."¹²

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To the uninitiated, Ralph Reed appeared to be the protégé of televangelist Pat Robertson. Their theologies were politically identical with Falwell's dispensationalism. In reality, Ralph Reed was the protégé of Jack Abramoff, a Washington lobbyist later jailed for influence peddling. Reed was to the evangelicals what Buckley was to an earlier generation of Catholics. Abramoff, an orthodox Jew Friedman describes as a "conservative firebrand at Brandeis University,"¹¹³ gave Reed his first job in Washington, hiring him as a political intern in 1981. He also invited Reed to live in his home, where he "attended services with him, and introduced Abramoff to his wife, who came from Georgia."¹¹⁴ Abramoff found Reed "incredibly philo-Semitic."¹¹⁵ Reed reciprocated by dealing harshly with anti-Semitism whenever it reared its head among College Republicans. In 1983, Reed succeeded Abramoff as executive director of the National College Republicans. Like Buckley before him, "Reed used his influence to prevent the more extreme elements within the conservative movement from taking over the GOP."¹¹⁶ Like Buckley, Reed invariably consulted a Jewish calculus to determine which elements were "extreme."

When the ADL shot itself in the foot by attacking the Christian Right, Israel's most faithful allies in America, Ralph Reed played healer, addressing the ADL's national leadership in April 1995. Reed told the ADL "the Christian Coalition believes in a nation that is not officially Christian,"¹¹⁷ so it was against school prayer—a statement which reportedly infuriated Pat Robertson. Reed told the same thing to AIPAC a month later, prompting Elliott Abrams to say Jews "need Ralph Reed."¹¹⁸

Reed showed neocons how much they needed him when he derailed Pat Buchanan's second presidential bid by throwing Christian Coalition support behind Senator Bob Dole in the 1996 South Carolina Republican primary. Buchanan's loss there took the steam out of his campaign. Deprived of one of his natural constituencies by Reed, he lacked the political clout to address the 1996 convention. Friedman credits Reed with "the modernization of Christian conservatism."¹¹⁹ Given Slezkine's understanding of modernity, this means aligning Evangelical votes to Jewish interests, which is precisely how Friedman interprets Reed's role:

Buchanan's George Wallace-like populism, his isolationism, and his attacks on neocons for their strong support of Israel outraged Jews (who saw behind the facade); his isolationism also turned off mainstream conservatives. Quietly, Reed threw the weight of the Christian Coalition behind moderate Senator Bob Dole in the crucial South Carolina primary. Buchanan's loss there dealt a fatal blow to his campaign, and Reed was widely credited with causing his defeat.¹²⁰

When Ralph Reed left the Christian Coalition to become a lobbyist, he returned to his roots, linking up with Abramoff to play Indian tribes off against each other over gambling casinos, profiting handsomely as a double agent. In 2002, Reed, then a political consultant in Atlanta and chairman of the Georgia Republican Party, joined Rabbi Yehiel Eckstein to form "a sort of Christian AIPAC."¹²¹ In May 2003, the ADL put an ad in the *New York Times*, in which Reed hailed the Jewish state's survival as "proof of God's sovereignty."¹²²

To be fair to Bill Buckley, he once criticized the ADL for giving an award to *Playboy* publisher Hugh Hefner. Reed couldn't even muster token opposition to the ADL, prompting ADL director Foxman, whose organization had denounced Reed and his followers as hatemongers, to announce, "I am proud to have Ralph Reed as a friend and as an advocate on Israel."¹²³

1997: Bishop Harry Flynn denounces Father Paul Marx

In 1997 Human Life International had scheduled its prolife conference in St. Paul, Minnesota, and Bishop Harry Flynn was invited to say the opening Mass. Instead Flynn denounced HLI president, Rev. Paul Marx, OSB, as an anti-Semite. In a statement issued by the Archdiocese of St. Paul and Minneapolis, Flynn announced he was not going to celebrate the Mass because he was "particularly troubled by some statements made by HLI founder, Father Paul Marx and some HLI literature which is divisive and harmful especially to our Jewish brothers and sisters."¹²⁴ Flynn said attributing "blame for abortion ... with one group of people ignores our shared responsibility as members of a society which treats some lives as less valuable than others."¹²⁵ Instead of saying the Mass Flynn was going to hold a prayer service with two rabbis and a representative of the notoriously pro-abortion AJC. Flynn allowed Marx and HLI to celebrate Mass at the Cathedral, but he also allowed Fight the Right, a group of militant homosexuals identified in one news report as "teenagers," who were planning to stage a "kiss-in," to engage in obscene and blasphemous acts on church property.¹²⁶

Flynn appealed to *Nostra Aetate* to justify his actions. He could not say Mass, as he agreed to do, because

my participation would set back the wonderful dialogue which has taken place among Christians and Jews in this Archdiocese. In the 1965 Vatican II document "Nostra Aetate," the Church states clearly that "spiritual bonds and historical links binding the Church and Judaism condemn (as opposed to the very spirit of Christianity) all forms of anti-Semitism and discrimination, which in any case the dignity of the human person alone would suffice to condemn."¹²⁷

Flynn's reasoning was as convoluted as his syntax. He never explained how identifying Jewish participation in and advocacy for abortion constituted anti-Semitism. In February 1995 Msgr. George Higgins of the United States Catholic Conference had attacked Marx for being "divisive" and for engaging in "a flirtation with anti-Semitism."¹²⁸ But this was the first time a bishop collaborated in the attack. "In 1987," Marx wrote in his autobiography, "HLI made a careful study of involvement in the world-wide abortion movement. The undisputed conclusion of this study was that a disproportionately large number of Jews who are disloyal to Jewish teachings have led and are leading the campaign for legalized abortion. We then consulted with Orthodox Jews who confirmed these findings."¹²⁹

By focusing on public relations rather than Jewish involvement in the abortion industry, Marx responded ineptly. In his autobiography, Marx claimed "The

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Jewish people ... have a great pro-life heritage.”³⁰ Marx repeatedly claimed “Jews who are disloyal to Jewish teaching have led and are leading the campaign for legalized abortion.”³¹ But he never explained what he meant by “Jewish teaching.” The Torah implicitly condemns abortion, but the Talmud permits what the Torah forbids, at least with regard to a child who has not yet left (or partially left) its mother's body. In later commentary on the Talmud, the concept of “pursuer” (*rodef*) is used to nullify the Fifth Commandment's prohibition against murder. “*Rodef*” lowers the loophole threshold of danger to the mother to the point of non-existence, making it no bar to abortion at all.”³²

Marx added “At no time have we ever condemned the Jewish people; our targets have been only Jewish abortionists, and not because they were Jewish. The Jewish people after all have a great pro-life heritage, and as Pius XI observed, ‘Spiritually we are all Semites.’”³³ The conservative Catholic press came to Marx's defense. Thomas A. Drolesky denounced Archbishop Flynn

who sent a toady in April of 1997 to denounce the founder of Human Life International, the courageous Father Paul Marx, O.S.B., as a anti-Semite during a Mass at the Cathedral of Saint Paul. His Excellency lacked the courage to do so himself. Ah, but he has shown “compassion” for those wearing the “Rainbow Sash” at the Cathedral of Saint Paul. Monstrous liturgical abuses abound throughout the Archdiocese of Saint and Minneapolis. Nothing is done to stop these abuses.³⁴

Drolesky detailed Jewish involvement in abortion, claiming “people who identify themselves as ‘Jews’ have led and do lead the abortion movement, not only in the United States, but all over the world.”³⁵ Drolesky claimed “The American pro-abortion movement has always been led by those who claim to be Jewish.”³⁶

In the late 1960s, pro-life activists observed the abortion “rights” movement was primarily motivated and led by people who called themselves Jews. About half of all abortionists and abortion clinic owners identified themselves as Jewish, which was far out of proportion with the Jewish population, less than five percent of the United States population. Dr. Kenneth Mitzner, a California aerospace engineer who founded the pro-life League Against Neo-Hitlerism, wrote in 1973 “It is tragic but demonstrably true that most of the leaders of the pro-abortion movement are of Jewish extraction.”³⁷ Many self-described “Jews” continue to lead the abortion movement and, most pitiable of all, “rabbis,” properly cloaked in the correct trappings, proclaim abortion is not only a necessity, but a Good Thing for America.

* All four original organizers of the most influential group of abortion pushers in the United States, the National Abortion Rights Action League (NARAL), were of Jewish birth, including now prolife Dr. Bernard Nathanson.

* Dr. Christopher Tietze worked for the Population Institute and International Planned Parenthood Federation, and did more to promote the worldwide slaughter of innocent unborn children than any other person.

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* Dr. Alan Guttmacher was president of the Planned Parenthood Federation of America for more than a decade, founded Planned Parenthood Physicians, and did more than any other doctor to promote abortion in this country. He also advocated mandatory abortion and sterilization for certain groups in the United States.

* Dr. Etienne-Emile Baulieu, inventor of the RU-486 abortion pill, was born in 1926 to a physician named Leon Blum. He changed his name in 1942.

* Stanford professor Paul Ehrlich is the "father" of the overpopulation myth. His work, *The Population Bomb*, was the spark that ignited the anti-natalist movement.

* California and New York state legislators led the drive for legalized abortion in the United States. Legislators who constantly emphasized their Jewishness led the pro-abortion movement in both states; those leaders included state senators Anthony Bielsenson in California and Albert Blumenthal in New York.

* Pro-abortion "Jews" dominate such anti-life groups as the American Civil Liberties Union and People for the American Way.

* Of the 41 Jewish-born members of the U.S. Senate over the last 20 years, 32 (or 80 percent) have been stridently pro-abortion.

* Numerous liberal Jewish groups openly support and advocate abortion, including the American Jewish Committee, the American Jewish Congress, the National Council of Jewish Women, Hadassah Women, the Federation of Reconstructionist Congregations, the Jewish Labor Committee, the Union of American Hebrew Congregations, B'nai B'rith Women, Na'amat USA, the National Council of Jewish Women, the National Federation of Temple Sisterhood, the New Jewish Agenda, North American Temple Youth, the United Synagogues of America, and the Women's League for Conservative Judaism. Many of these groups were founded for the express purpose of pushing abortion.

* Betty Friedan and Gloria Steinem were both born Jewish. So was France's health minister Simone Weil, who established abortion on demand in that country despite surviving Auschwitz. At a Paris news conference, she said "We are out to destroy the family. The best way to do that is to begin by attacking its weakest member, the unborn child."

* The officially suppressed Lichter-Rothman studies revealed the following fascinating information about the "movers and shakers" of the media (both researchers, by the way, are Jewish): Leaders of the motion picture industry: 95 percent pro-abortion, 62 percent Jewish: Leaders of the television industry: 97 percent pro-abortion, 59 percent Jewish: Leaders of the news media industry: 90 percent pro-abortion, 23 percent Jewish.

* Jewish groups are in the forefront as desperate pro-abortion groups spend tens of millions of dollars in a nationwide advertising campaign to keep abortion legal. For example, the American Jewish Congress ran a ridiculous \$30,000 full-

page ad in the February 28, 1989 *New York Times* entitled “Abortion and the Sacredness of Life.” This statement, renamed “An open letter to those who would ban abortion,” and run in the March 13- 19 issue of *Roll Call*, includes the amazing lead-in question, “Did you know that abortion can be a religious requirement? Not just permitted, but required?”³⁸

“The press,” Drolesky continued, “gives pro-abortion ‘Jews’ great play, and excuses them from actions that it would vigorously condemn pro-lifers for. Imagine what the press would do to a pro-life activist who attacked and seriously injured a Jewish abortionist with a baseball bat! Yet, when Jewish abortionist Barnett Slepian beat a pro-life activist in the head with a baseball bat and seriously injured him, the press and abortophiles whined that pro-lifers were anti-Semitic for picketing his home!”³⁹

At no time do “Jewish” abortophiles become more indignant than when pro-lifers explain and publicize the many parallels between the original Nazi Holocaust and the one occurring in the United States right now.... Masturbation guru Sol Gordon has angrily denounced the Old/New Holocaust analogy in even more direct terms; “In our view, individuals who exhibit the least human dignity are those who compare the Holocaust, the mass murder of 6 million Jews, to abortion. There exists no comparison more immoral or depraved. It is both illogical and outrageous to suggest that the calculated murder of millions of children and adults can be equated with an individual woman’s decision to terminate her pregnancy.”⁴⁰ Drolesky got much of his material from Marx’s *Confessions of a Pro-Life Missionary*.

In the damage control following Flynn’s announcement, Marx did not appeal to the facts. Instead, he and his PR advisors Rev. Richard Welch, C.S.P., and Ann De Long, produced Jewish character witnesses. Rabbi Yehuda Levin, who had collaborated with Marx, appeared next to Father Marx at a press conference. Levin denounced Steven Derfler, local head of the AJC, as “unrighteous”⁴¹ for falsely attacking Marx. Derfler’s attack, though, was instructive because for once the Jews defined what they meant when they used the term “anti-Semitism.” Derfler claimed Marx was an anti-Semite because he compared abortion to the Holocaust and because of “his linking of some Jews specifically to abortion.”⁴²

The list of Jews who worked with Marx against abortion was almost as long as the list of Jews who accused him of anti-Semitism. Judith Reisman and Rabbi Daniel Lapin testified on Marx’s behalf. Bernard Nathanson, who had become a regular speaker at HLI conferences, came to Marx’s defense. When asked about the accusations, Nathanson replied it was “correct”⁴³ to say Jews dominated the abortion industry. “For some reason Jewish doctors seem to be attracted to abortion work.”⁴⁴

Nathanson’s comments came at the tail end of a campaign orchestrated by President Clinton’s Attorney General Janet Reno to portray pro-lifers as terrorists. In 1998 the ADL joined the campaign, claiming there has been “a long-running

association between anti-abortion extremists and anti-Semitism."¹⁴⁵ Foxman complained HLI was "inordinately preoccupied with Jews."¹⁴⁶ The ADL cited the murder of Jewish abortionist Dr. Barnett Slepian as an example of this conspiracy. "We are deeply concerned about the strain of anti-Semitism running through some extreme factions of the movement," ADL National Director Abe Foxman said.¹⁴⁷ "They make insidious claims that Jewish doctors control the practice and industry of abortion, often comparing them to Nazi war criminals."¹⁴⁸ Foxman also pointed out "hideous and offensive"¹⁴⁹ comparisons anti-abortion groups regularly make to the Holocaust. "Whatever one's position on this heartrending issue, analogizing abortion to the Nazi government's campaign to murder every Jew in the world diminishes the truth of the Holocaust and implies that ordinary women engaging in a lawful act are Nazis," said Foxman.¹⁵⁰ The Feminist Daily News Wire noted "Four of the five abortion providers shot by a sniper in the Upstate New York/Canadian region since 1994 were Jewish. The ADL believes that this is not a coincidence."¹⁵¹ According to that news wire, "the ADL strongly believes that Jewish doctors who perform abortions are purposefully singled out by anti-abortion extremists who believe Jews are controlling the abortion industry."¹⁵² A vain attempt to link Marx with the Nazi Eugenic movement followed. Fr. Marx got it coming and going. He was accused of being a Nazi because the Nazis claimed abortionists were Jewish; he was also accused of being an anti-Semite by associating the Holocaust with abortion.

Neither Foxman nor the news wire pointed out the fact that the ethnic demographics of the abortion industry meant that anyone who set out to shoot an abortionist was likely to shoot a Jew. Mentioning this would have lent credence to the "insidious claims" that Jews dominated the abortion industry. The Jewish promotion of abortion was at once more vicious and less explicable than the WASP promotion of birth control that preceded it. The WASP motivation was essentially ulterior. They wanted to stop the demographic surge that threatened to turn America into a Catholic country. They were tired of supporting Negroes on welfare. Jewish promotion of abortion was inexplicable on these terms. The Jews were the ascendant ethnic group in the late '60s and early '70s. Their commitment to abortion was religious, inexplicable on anything other than theological terms, something apparent in their attack on Father Marx.

To defame Marx as an anti-Semite, the feminists invoked the "blood libel."¹⁵³ According to Planned Parenthood's Karen Branan and Frederick Clarkson, HLI "resurrect[ed] that most vicious piece of historical anti-Semitism: child-killing Jews."¹⁵⁴ In "The Roots of Racism and the Fear of Sex in the Pro-life Movement," Poppy Dixon claimed

During the middle ages it was common for Christians to accuse Jews of "ritual murder." Jews celebrated Passover during which they would put the blood of a slaughtered lamb on their doorpost commemorating their escape from Egypt. The Christian notion, deliberately perverted, was that Jews were required to use

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the blood of Christian children to attain propitiation. Entire villages of Jews were tortured, mutilated and burned when a Christian child turned up dead or missing. And though popes, and magistrates, pleaded with local populations, and often hid Jews, the killings continued.¹⁵⁵

According to Dixon:

The medical procedure of abortion has been woven into the accusation of blood libel, giving new life to this medieval lie. Pro-life advocates view abortion as women killing, or murdering, children. And it's not just women that murder children, but Jews and Asians as well.¹⁵⁶

Dixon held Fr. Marx accountable for the resurrection of the blood libel because of "his anti-Semitic comments"¹⁵⁷ about Austrian Prime Minister Bruno Kreisky. To wit: "Until recently, the real political power in Austria was in the hands of a fanatically pro-abortion Prime Minister, Bruno Kreisky, an atheist of Jewish descent.... Although they are supremely sensitive about their own Holocaust, Austria's Jews gave me and my colleagues no help in stopping this new holocaust; on the contrary, they spoke eloquently for killing preborn babies."¹⁵⁸ How did Marx's denunciation of Bruno Kreisky resurrect the blood libel? The blood libel would not have entered the discussion if the Jews hadn't brought it up.

In his autobiography, *Faithful for Life*, Marx recounts meeting "a Jewish aerospace engineer,"¹⁵⁹ Dr. Kenneth Mitzner, who in 1970 "founded the League against Neo-Hitlerism to Fight Abortion. He also founded and led other pro-life groups."¹⁶⁰ After the Supreme Court's decision in 1973, Mitzner wrote it was "tragic but demonstrably true that most of the leaders of the pro-abortion movement are of Jewish extraction." In a letter to Marx in July 1987, Mitzner declared:

Jews must decide whether we condemn Hitler and his followers because mass murder is intrinsically evil or whether our quarrel is just with the choice of us as victims. If our concern is only with the killing of Jews, we have no claim on the sympathies of the rest of humanity. Some Jews ask the world to weep with us for the Jewish victims of Nazism, at the same time they promote the murder of innocent babies by abortion. Such Jews are the most contemptible of hypocrites.¹⁶¹

Shortly after *Roe v. Wade*, Mitzner wrote about Ritual Child Murder and Jewish involvement in Abortion in *Triumph*, comparing the Jewish representative responsible for California's abortion law with the priests of Moloch: "We see the frenzied face of the Molochite priest," Mitzner wrote, "eyes glowing in the fire-light. Despite the beard, there is no mistaking the face. It is the face of Anthony Beilenson."¹⁶² In Mitzner's eyes, Beilenson resembled the "Molochites" and "Hellenizers" of the Old Testament, but soon he indicts the whole tradition of revolutionary Jews, which began with the priest of Moloch

who hung the bodies of the infant victims around their murdered mothers' necks and who were finally driven out by the Maccabees; the "black magic" Cabbalists of the Middle Ages, who frequently ate the flesh of their infant sacrifices and who did a brisk business in poisons and abortifacients; the Sabbatian sects of the

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17th and 18th centuries, who sometimes covered up their own crimes by falsely accusing Orthodox Jews of ritual child murder; the Trotskyites, who won the first victory for abortion on demand in Soviet Russia in 1920; the Weimar intellectuals of the 1920s and early '30s, who taught the German people that killing "by abortion and euthanasia" was a legitimate solution to social problems, then fled Germany when Hitler defined the Jews as a social problem; and those in our country sometimes referred to as Elitists—all these and others are manifestations of the same pathological force in history. Since about the 1840s, the organizing principle has become a secular fanaticism rather than a pseudo religion, and thus direct alliance with like-hearted gentiles has become possible.¹⁶³

Mitzner feels the accusation that some Jews engaged in ritual child murder are founded in fact:

From 1144 to 1945, almost all persecutions of the Jews were based fully or in large part on the accusation of ritual child murder. Obviously, as a charge against the Jewish people as a whole or against the mainstream of Judaism, this accusation was one of the great lies of history. Equally obviously, it frequently was based on the actual activities of some of the groups I have cited.¹⁶⁴

Mitzner gives a short history of the revolutionary Jew and an explanation of how the ritual murder exposed by St. John Capistrano is linked to abortion as Jewish revolutionary activity. The lessons are counter-intuitive. On the one hand, identifying the protestors at his hearings as Jews brought the wrath of the establishment upon John Schmitz's head. On the other, it showed the Jews' sensitivity about their involvement in abortion. If Catholics and proliferators had concentrated on the facts and remained united despite the attack, the outcome might have been different.

The damaging part of the attack on Father Marx was not the testimony of the Jews, which was irrelevant and certainly predictable. The damage came from Bishop Flynn's betrayal of a fellow priest. Solidarity based on truth would have ensured a different outcome. Bringing the ethnic aspect of the abortion fight into the open would have prevented the shadow boxing that has become such a waste of time. As Bernard Nathanson said, had the ethnic card been played truthfully and consistently "permissive abortion might have been perceived as somehow anti-American."¹⁶⁵ If the Catholics spent less time talking about "life" in secular terms and more time portraying abortion as "the spawn of a cadre of wild-eyed Jewish radicals in New York City,"¹⁶⁶ more children would be alive today.

2000: Anti-Semitism is Absent from the Passion Play, but the Jews Aren't Satisfied

Ultimately it didn't matter whether the Passion Play was purged of anti-Semitism from Otto Huber's point of view. What Otto Huber learned in the expensive school of experience is that the "ADL wants to destroy our identity."¹⁶⁷ Dialogue, it turned out, was the best method the Jews had discovered to date to destroy rooted, ethnic Catholic identity. But that may be changing now because Shapiro tells us

that “For all the ecumenical attention to a shared spiritual heritage, the play forces Jews and Christians to face the painful fact that they read differently, and that a single version of the founding story of Christianity cannot be shared.”¹⁶⁸

The Catholic scholars and their Jewish masters used dialogue as a pretext for destroying Catholic identity. “For many of those involved in ecumenical dialogue, Vatican II was only a start,” Shapiro says.¹⁶⁹ “Now they are interested in seeing fresh reform.”¹⁷⁰ But dialogue had one salutary effect. There is no split between the peasants and the Vatican II hierarchy anymore. Both groups are now singing off the same page about the Passion Play’s alleged anti-Semitism. Shapiro cites one Catholic scholar who examined the script for the 2000 performance and “emphatically declared that ‘there is no longer any anti-Semitism in the play.... The dangerous and all-inclusive reproach that the evil Jews had crucified Jesus is simply gone.’”¹⁷¹

The Jews still found “even this greatly modified version of the Daisenberger text” offensive, but “in defense of the villagers,” Shapiro concedes, “the play, as written finally conforms to the doctrinal positions advocated 35 years ago by Vatican II.”¹⁷² Now that the play has been purged of anti-Semitism to the Church’s satisfaction, Catholics and Jews are faced with the irreducible anti-Judaism of the gospels. “Matters now have been scraped down to barebone, to irreconcilable difference. You can hear the testiness in the voices of those who have worked so hard for the past three decades to change the play,” Shapiro says.¹⁷³ He cites one Jewish source who claims “We are dealing with a genre and with a New Testament textual resource that simply has structural anti-Jewish dimensions.”¹⁷⁴ The “priests will try to kill Jesus. The merchants will be venial [sic]. The people will be fickle and blind. That is what the New Testament gives the authors to work with.”¹⁷⁵

So the Jews succeeded: “after 35 years, the Oberammergau play has finally caught up with the theological position first espoused by the Catholic Church in 1965.”¹⁷⁶ If you expect Jewish rejoicing, you will be disappointed. Shapiro writes that the alignment of village and Vatican II which the Jews sought so ardently “offered small comfort: while the village has reluctantly modified the ways in which it implicated the Jews in Jesus’ death in the past few decades, the Vatican has not. Anyone who reads the Oberammergau script for the year 2000 will understand just how culpable the Church still finds the Jews and how persistent the notion that Christianity has superseded Judaism remains. In some respects, the Oberammergau play has moved ahead of the Church.”¹⁷⁷ Shapiro finds “much irony” in this.¹⁷⁸ Vatican II provided the “impetus for this historical revisionism” which eviscerated the play, but it also created the alignment between the hierarchy and the peasants that destroyed Jewish “leverage.”¹⁷⁹ Once the Vatican stopped taking people like Leonard Swidler seriously,

Appealing to the findings of leading scholars—even Catholic ones—made little difference, since the insights of those scholars were increasingly at odds with the Vatican’s official position on the role of Jews in the Passion story. *And without*

that kind of leverage there was little chance of exacting any further concession on the part of the village Because Oberammergau's answer to the question, "Who killed Jesus?" was now the same one offered by the Church, Jewish organizations could no longer demand that the Church pressure Oberammergau to change its play.¹⁸⁰

The Jews needed a new strategy. Discussion of doctrine had become useless so the Jews concentrated on "art." Instead of playing the hierarchy against the peasants, the Jews supported passion play director Christian Stueckl and the "reformers" who control how the play is produced and who gets what roles. The same Jews who used to insist on historical accuracy now promoted artistic freedom. Shapiro adverts to the new strategy: "The irony is that this ongoing struggle over doctrine is taking place even as the once unquestioned faith of many of the Passion players of Oberammergau—especially the young—is weakening."¹⁸¹

The Jewish strategy of "leveraging" one group of Catholics against the other hasn't changed, but the groups getting "leveraged" have. Instead of playing the hierarchy off against the villagers, the Jews are playing the "reformers" against the "conservatives." Shapiro sets the theological stage by telling readers "Christian Stueckl looks like a fallen angel."¹⁸² Shapiro intends this as a compliment. Stueckl, says Shapiro, "comes from an old Oberammergau family. One of his ancestors is listed among those struck down by the plague in 1634."¹⁸³ He is, therefore, ideally suited for subverting the play. Stueckl had put on Shakespeare, giving it a spin Shapiro found congenial. *Romeo and Juliet*, for example, symbolized "the struggle between the reformers and conservatives in Oberammergau."¹⁸⁴ Shapiro finds it "fitting that Stueckl turned to Shakespeare's plays to satirize his village and their theatrical tastes"¹⁸⁵ because "theater was one of the most powerful ways of challenging conventional values."¹⁸⁶ This is not how Cardinal Wetter, the archbishop of Munich viewed theater. After receiving the script for the 2000 production, Wetter suggested the point of the Passion play was not merely acting but imitating Christ, "To which Stueckl replied: 'I am a director of theater in Munich and Brussels. What I do is theater.'"¹⁸⁷

What innovations does Shapiro find "dangerous and exciting?"¹⁸⁸ In his play about the plague, *Die Pestnot anno 1633*, traditionally performed the year before the Passion Play, playwright Leo Weismantel indicates sexual promiscuity may have had a role in bringing the plague to Oberammergau. Shapiro, from New York City and sensitive about AIDS, finds "unacceptable and offensive"¹⁸⁹ the suggestion of a link between sexual transgression and disease, so he cites with approval Stueckl's excision of the offending scene, eliminating "even the hint that plague had anything to do with sexual transgression."¹⁹⁰ So Jews approve of censorship, after all. Just as they support historical accuracy when that supports their agenda. Shapiro criticized the villagers when they added "unhistorical" elements to the Passion Play, but praised Stueckl for adding a fictional scene to *Die Pestnot anno 1633*, in which "four or five desperate young people gather around a large crucifix

on stage and hurl it to the ground, saying that they have lost their faith in a God who could allow such suffering.”¹⁹¹

The praise for Oberammergau’s “fallen angel” is unrelenting:

Stueckl had taken what the villagers held near and dear—a play that mythologized the origins of their Passion playing—and turned it into a drama that was also about the loss of faith that many young people in Oberammergau now (as perhaps in 1634 as well) were struggling with. Once again, he had shown how willing he was to use drama to expose what Oberammergau preferred to hide.¹⁹²

Or perhaps Stueckl was willing to use drama to promote the Jews’s desired erosion of the faith that underlies the Passion Play. Stueckl played the role previously reserved for “Catholic scholars” like Leonard Swidler, in that “he had shown the villagers that their myths were not immutable.”¹⁹³ Stueckl even educated his benighted grandfather, who told him: “We now realize that time doesn’t stop.”¹⁹⁴

At a loss how to praise Stueckl further, Shapiro confers on him the highest honor in the lexicon of Jewish cultural subversion. Stueckl is “a reckless destroyer of tradition;”¹⁹⁵ in this, he differs from the Jews, who are not reckless. The parish priest saw through what was happening and was “furious,” but Shapiro dismisses this, saying he “lost credibility with some of the younger people when he tried to stifle discussion.”¹⁹⁶ Stueckl, though, is a wise pedagogue. When he “couldn’t quite get the young disciples to understand their relationship to the High Priest, he asked them to think of Caiaphas as the Pope.”¹⁹⁷ Shapiro concedes “once upon a time this would have been sacrilege,”¹⁹⁸ but not anymore.

Stueckl’s behavior shows how vulnerable traditional rooted ethnic cultures are to subversion, especially when money is involved. Shapiro said repeatedly that if the people of Oberammergau had put on their play for free, the Jews would have had no “leverage” to force them to change it. Financial leverage was the only weapon the Jews had left. The Jews used it on people with theatrical ambitions, like Stueckl and set designer Stefan Hageneier, by promoting their careers. Once recognized by the outside world, their enhanced prestige in the village allowed them control of the passion play production, which they exercised with one eye on their careers. Money and professionalism subverted the passion play as effectively as they subverted sports in the United States. Since village life revolved around the play, those who controlled the play controlled village life. Village dentist Rudolf Zwink, identified by Shapiro as leader of the “conservative” faction, concedes the struggle for control of the play is over. The “reformers” have won; they have the entire production, including determining who gets what roles, firmly under their control. Rooted culture is defenseless without the faith that animates it. Once money replaced faith as the motive in putting on the play, the slide into Jewish cultural bondage was inevitable.

With collaborators like Stueckl in control of the Oberammergau passion play, the Jewish organizations withdrew the threat of boycott. Rabbi Rudin, Shapiro says,

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had come to trust Huber and Stueckl and understood that to blind-side them at this point would be counterproductive. The likelihood was that he would share this information with the reformers, hoping that in their desire to offer *a historically accurate play*, some or all of these suggestions might subsequently be incorporated. Although they did not know it yet for sure, there would be no Jewish-led boycott in 2000.¹⁹⁹

“Instances like this,” Shapiro continues, “offer the most compelling argument I know against banning or boycotting Passion plays. All censorship does is hide the problem. Theater remains one of the most powerful ways of changing the way people think, and not just audiences, but actors too.”²⁰⁰ Banning the passion play would prevent other people from seeing it, but by controlling it from the inside, the Jews get to turn the once pious Bavarian villagers into rootless cosmopolitans and, therefore, emissaries of *their* gospel and not the gospel of Christ.

The Jews will probably pursue both strategies simultaneously in a variation on the good cop-bad cop routine. Rabbi Klenicki still accused the villagers of anti-Semitism, something Shapiro describes as reflecting frustration or “perhaps ... the strategic maneuver of an experienced negotiator.”²⁰¹ As Shapiro puts it, “In either case, they had the desired effect of extracting additional concessions.”²⁰²

The Bavarians continued to cave. In response to Klenicki, Otto Huber made last minute changes to the 2000 performance:

the Sanhedrin would no longer condemn Jesus to death; a speech would be added in which Gamaliel accuses Caiaphas of having failed to invite all the members of the Sanhedrin; all remaining references to the Pharisees would be deleted; and Jesus would offer a blessing in Hebrew at the Last Supper.²⁰³

The villagers also eliminated every reference to Jesus as the Christ, or Messiah, because the Jews found this offensive. But nothing the Bavarians did placated the Jews. The Jews were already looking beyond the 2000 performance, hoping for “continued ‘collaboration and still more progress.’”²⁰⁴ The ADL “was already looking toward the 2010 production. Leon Klenicki would continue to call for more changes and would criticize Oberammergau when asked about the play. But as long as Oberammergau continued on the road to reform, the ADL would continue to work for changes quietly.”²⁰⁵ The ADL, continued to subvert the play from within with the collaboration of Huber and Stueckl.

Also missing from the 2000 play was “its most disturbing line,” the verse in Matthew in which Jews, according to Shapiro, “accept responsibility for killing Christ” by crying out “His blood be on us and on our children.”²⁰⁶ Even Shapiro begins to wonder why the Jews are so obsessed with this verse. Shapiro attempts to explain his own obsession. Shapiro, like many other Jews, was convinced by reading “Goldhagen’s controversial thesis in *Hitler’s Willing Executioners*”²⁰⁷ that Germans were by nature homicidal anti-Semites suffering from their own “blood curse.” Shapiro is not blind to the ironies:

without saying it in so many words, I believed in collective German guilt, a guilt that fell not only on those who had lived through the war, but also upon their

children and their children's children. The irony is that this reflexive notion of collective guilt was precisely what I found most objectionable in the Passion play ... was not lost on me. One of the things I hoped to learn in Oberammergau was when, if ever, it would be time to bury this notion of collective guilt.²⁰⁸

The collectively guilty flee, it seems, where none pursueth. The Jews can't escape collective guilt for the death of Christ, not even when Christians absolve them. Shapiro's narrative about the attack on Oberammergau is one long proof that the repressed always returns. The Jews defeated the supine, money-grubbing Bavarian peasants in cultural battle, but it didn't matter. Matthew 27:25's omission from play doesn't matter either. The power of God's word undoes any attempt to subvert it.

So when Shapiro hears the villagers shout "*Kreuzige ihn!*," he is overpowered by the Logos that informs the drama. The word of God, he discovers, is "contagious: at several points I had to fight the impulse to join in."²⁰⁹ The Jews, despite their power and experience, failed to subvert the message of the play. "I had badly wanted the text to be better than this,"²¹⁰ Shapiro writes. "The blood curse was gone, and no death decree was issued by the Sanhedrin. Yet these omissions hardly mattered."²¹¹ The script was still "a runaway train: all the brakes all the safeguards, all the changes made to prevent anti-Judaism from taking over, had barely slowed it down."²¹² The reason is simple. The gospels are not anti-Semitic but they are anti-Jewish. There is no getting around this. Even Shapiro sees this: "It was as if the play somehow leaked this kind of thing and there was no way to seal it properly."²¹³

In spite of all their worldly power, the Jews cannot suppress the truth. They murdered the Messiah who was "the way, the truth and the life," but he confounded their intention by rising from the dead. Trying to contain the truth to suppress it is like trying to seal Christ's tomb to prevent his resurrection. "There was," Shapiro reminds us despite himself, "no way to seal it properly." Even "the scaled-down version" of the Oberammergau Passion Play magnified the very thing the Jews hoped to subvert because "the anti-Jewish structure of the gospel story on which it was based was too powerful for even the best intentioned revisers to neutralize."²¹⁴

Nostra Aetate said "neither all Jews indiscriminately at that time nor Jews today, can be charged with the crimes committed during his passion." Logically, that means that some Jews at the time of Christ were responsible for his death. Which is precisely what *Nostra Aetate* says: "the Jewish authorities *and those who followed their lead* pressed for the death of Christ." As John puts it, "the Jews were out to kill him." Does this mean the Beloved Disciple and the Blessed Mother were out to kill Christ? They were Jews, weren't they? Does this mean the Beloved Disciple and the Blessed Mother cried out "Crucify him"? No, it means that by the end of the gospel the word "Jew" is redefined as a rejecter of Christ, a definition that holds true to this day. There is no occult "blood curse" in Matt 27: 26. What

the Jews expressed when they cried, “His blood be on us and our children” was rejection of Christ, which has persisted among the “Jews” to this day. That rejection was so vehement and visceral that the Jews who voiced it demanded Christ’s death as its ultimate expression.

Rudin emphasizes Matt 27: 26. “That curse appears only in Matthew,”²¹⁵ he writes, playing it down. But, he then expands it into “the religious taproot for the horrific charge, that because the Jews killed Jesus, they merited eternal divine punishment for their ‘crime.’”²¹⁶ Just what does Rabbi Rudin intend by putting the word “crime” in quotation marks? That Christ’s death wasn’t a crime? That it can’t be laid at the feet of the “Jewish authorities and those who followed their lead” who “pressed for the death of Christ”? If so, Rabbi Rudin clearly doesn’t accept *Nostra Aetate*. However, Rudin also refers to “the positive teachings of the Second Vatican Council in 1965,”²¹⁷ indicating he accepts it. Are people responsible for the death of an innocent man guilty of a crime? If so, why is the word in quotes? If not, why do the Jews make such a big deal about Hitler and the holocaust?

By belaboring Matt 27:26, Rudin gives the impression that an editor’s blue pencil can solve the problem of the Passion Play. Mel Gibson’s movie *The Passion of the Christ* was a filmed version of the Passion Play. Rudin wants to believe the real problem with Gibson’s movie is the same problem that Rudin and Foxman fixed in Oberammergau. Rudin refers to Oberammergau as “the ‘grandparent’ of Passion Plays.”²¹⁸ Matthew 27:25 was “Once an integral part of the world-famous Oberammergau Passion Play in Germany,” but as a result of a 40 year campaign of cultural warfare by the ADL and the AJC, “all references to Matthew 27:25 were removed from the 2000 production and will not appear in future performances.”²¹⁹

Suddenly, the fury of the Jews over Mel Gibson’s movie is understandable. They had spent 40 years wearing down the Bavarians with connivance and threats, and then Mel Gibson brought out a Passion Play on their own Hollywood turf that out-Oberammergaus Oberammergau. “It is ironic,” Rudin says, grinding his teeth with understatement, “that Oberammergau, the ‘grandparent’ of passion plays, no longer contains the incendiary verse from Matthew, but it does appear in Gibson’s version.”²²⁰ Did he mean to say “infuriating” instead of “ironic”? No sooner do the Jews get one end of the board nailed down when the other end springs up and cracks them in the head. Doubly infuriating, a Catholic beat the Jews at their own game by successfully directing, producing, and releasing a big budget film that grossed over \$100 million at the box office in the first weekend after its release.

September 11, 2001 and Afghanistan

On September 11, 2001, followers of Osama bin Laden, an asset US intelligence created to fight the Soviets in Afghanistan, flew commercial airliners into the twin World Trade Center Towers and the Pentagon. The neocons took credit for the fall of communism, which they called World War III. Emboldened, they used 9/11 to embark on what Norman Podhoretz called World War IV, the conquest of

the Middle East. The success of social engineering in Germany and Japan proved America could use the same techniques in the Middle East, claimed David Frum and Richard Perle in *An End to Evil: How to Win the War on Terror*. They used the plight of Islamic “women who seek emancipation from their oppression”²²¹ to justify aggression in the interests of Israel. “If apartheid in South Africa was our business,” Frum and Perle reasoned, “it is hard to see why Saudi oppression of women is not our business.”²²²

The Neoconservatives had demanded the ouster of Saddam Hussein for almost a decade before the airliners crashed into the World Trade Center. Leading the charge was Irving Kristol’s son William, who started in Washington working for his father’s appointee, William Bennett, and was now editor of the neocon flagship, *The Weekly Standard*. As Vice President Dan Quayle’s chief of staff, Kristol orchestrated Quayle’s Murphy Brown speech, which assailed TV networks for promoting illegitimacy. At Harvard, Bill Kristol became a Straussian under the influence of Professor Harvey Mansfield and learned the basics of WASP internationalism at the feet of Samuel Huntington. Bill eagerly used the mantle of victorious Cold Warrior as justification for more war. “Now that the other Cold War is over,” he opined, “the real Cold War has begun.”²²³

In 1993, Bill Kristol founded the Project for the Republican Future, “appointing himself,” Friedman notes without irony, “guardian of the GOP.”²²⁴ In 1996, he and political scientist Robert Kagan published “Toward a Neo-Reaganite Foreign Policy” in *Foreign Affairs*, arguing for an aggressive but benevolent foreign policy for the world’s only remaining superpower. Also in 1996, fellow Jewish neocons Richard Perle, David Wurmser, and Douglas Feith wrote their “Clean Break” report for Israeli Prime Minister Benjamin Netanyahu, recommending he “focus on removing Saddam Hussein from power in Iraq—an important Israeli strategic objective in its own right.”²²⁵ They also called for Israel to take steps to reorder the entire Middle East, which the United States would do as Israel’s proxy.

Kristol brought out a special issue of the *Weekly Standard* in December 1997, informing the Clinton administration that “Saddam Must Go.” In 1998, Kristol started the Project for a New American Century, a think tank to make the neocon agenda a reality once Republicans were at the levers of power after the 2000 elections; he also signed two open letters (along with Elliot Abrams, John Bolton, Douglas Feith, Bernard Lewis, Donald Rumsfeld, Perle, and Paul Wolfowitz) urging Clinton to remove Saddam Hussein.

Bill Kristol was part of an aggressively Jewish younger generation of neoconservatives raised to think of themselves not as outsiders but as destined to haunt the halls of power in Washington and to rule the world. David Brooks’ bestseller *Bobos in Paradise* claimed Americans had become “bohemian bourgeois.”²²⁶ When a woman confronted him at a booksigning, claiming he really meant America had become Jewish, Brooks was dumbfounded because the woman was Jewish and what she said may have sounded anti-Semitic but was true. The Jews had taken

over the culture not by imposing religious practices they themselves found foreign but by creating the persona of the true American. During the '50s, the real American was part of David Riesman's "lonely crowd," because Jews were on the fringe of dying WASP culture. By the first decade of the 21st century, the true American was a chest-thumping chauvinist because Jews had taken over the foreign policy establishment to promote Jewish and Israeli ends. The neoconservatives never lost touch with their revolutionary roots, perhaps because they were so immediate. "I feel no passionate attachment to Judaism, or to Zionism, or even to the Jewish people," Bill Kristol admitted; "the only magazine that entered our house was *The New Masses*."²²⁷

Instead of renouncing the revolutionary heritage of their fathers, the neo-conservatives redefined it. What the Comintern failed to achieve in the name of the working class, the *Weekly Standard* brought about in the name of the Jewish bohemian bourgeoisie. As before, the Jews remained in the vanguard.

It was a difficult balancing act. As soon as Jews were identified as behind any movement, the movement was condemned to die. As the neocon agenda became more identifiably Jewish, it lost supporters. Daniel Patrick Moynihan was one of the first defectors. Moynihan opposed the first Gulf War, and before his death in 2003 was showing signs of returning to his ethnic roots by expressing regret that he hadn't done more to oppose abortion. Defections from the WASP ruling class increased too as it became apparent the Jews were endangering America's national security by embroiling the country in unwinnable wars in the Middle East.

All that was in the future during the mid-'90s, when the drumbeat for America's entry into World War IV began. In 1997, Paul Wolfowitz, a Straussian from the University of Chicago, called for the overthrow of Saddam Hussein in the *Weekly Standard*. Wolfowitz, whose parents had moved from Warsaw to New York, became undersecretary of defense during the second Bush administration; he used that position to lobby for war against Iraq. Four days after the attack on the World Trade Center, Wolfowitz met with President Bush and urged him to attack Iraq before invading Afghanistan, even though there was no evidence Saddam was involved in 9/11, and there was evidence that Osama bin Laden was hiding in Afghanistan. President Bush rejected Wolfowitz's advice, but he put the invasion of Iraq in motion, asking his military advisers to develop plans.

2002: Israeli military forces take over Palestinian TV stations

At 4:30 PM on March 30, 2002, Israeli military forces took over Palestinian TV stations when they occupied Ramallah in the West Bank, immediately shutting them down. The Israeli forces then broadcast pornography over the Al-Watan TV's transmitter. Eventually, according to *The Advertiser*, an Australian newspaper, the Israelis broadcast pornography over two additional Palestinian stations, the Ammwaj and Al-Sharaq channels. A Palestinian mother of three complained about "the deliberate psychological damage caused by these broadcasts."²²⁸ The

only uncaptured Palestinian station ran a message on its screen: "Anything currently shown on Al-Watan and other local TV channels has nothing to do with Palestinian programs but is being broadcast by the Israeli occupation forces. We urge parents to take precautions."²²⁹

The Palestinians were outraged and bewildered. "Why in the world," one correspondent to Omanforum.com wondered, "should one do such a thing?"²³⁰ According to the dominant culture's explanation, pornography means freedom. Were Israeli troops broadcasting pornography over captured Palestinian TV stations to spread freedom among the Palestinian people? This incident cannot be explained according to the principles of contemporary American culture. So, let's go back to the ancients.

Samson and Delilah is a good place to start. Israel was invincible militarily then too, so the Philistines decided to get the Israelite leader by other than military means. They seduced him sexually. Once Samson succumbed to Delilah's wiles, he lost his power, and Israel lost its leader. He was no longer on the field of battle, but rather, to use Milton's phrase, "eyeless in Gaza, grinding at the mill with slaves."²³¹

The story of the Palestinian TV stations has a curiously Biblical ring. The Israelis turned the tables. They knew a blind opponent is no opponent. They knew, as did the ancient Greeks, that lust makes a man blind. St. Thomas Aquinas said lust "darkens the mind." Suddenly, Israel's use of pornography against the Palestinians isn't so obscure. Pornography is a weapon "Jews with an atavistic fear of Christian authority"²³² have used to weaken the dominant culture and, thereby, assure that the Jews, always a minority, are unmolested by their "Christian" neighbors. They are well-versed in the military use of pornography.

The corrosive effects of Wilhelm Reich's philosophy of control through sexual demoralization are still with us, promoted by Jews as a form of political control to weaken the power of the non-Jewish majority. The Israelis broadcast pornography over Palestinian TV stations, says one report, "to keep Palestinian youths away from joining the resistance against Israeli occupation and apartheid."²³³ According to a Palestinian intelligence officer, the CIA discussed the issue with the Israelis repeatedly, but "the idea first came from the Israeli side who suggested that only these things could take Palestinian youths away from their hostile fixation on Israel."²³⁴

Luke Ford makes a similar point. "Why does porn attract so many non-Jewish Jews?"²³⁵ Because "even when Jews live in a society that welcomes them instead of harassing them, many Jews hate the majority culture."²³⁶ Pornography weakens the majority culture by moral subversion. Jews often lead in the application of new technology. That meant using high resolution photography, the VCR, and the Internet to deliver pornography just as it meant dynamite, forgery, and smuggling to bring down the Czar in Russia. English professor Jay Gertzman, whose father and uncle were arrested on obscenity charges in Philadelphia in the '50s, writes

about the influence of Jews in the sex book trade in *Bookleggers and Smuthounds: The Trade In Erotica 1920-1940*: "While few Jews are radical, many radicals (and pornographers) are Jews. Writes non-Jew Ernest van den Haag in *The Jewish Mystique*, 'Out of one hundred Jews, five may be radicals, but out of ten radicals, five are likely to be Jewish.'²³⁷

Like Dresner, Luke Ford feels

Virtually all movements to change the world come from the Jews—Christianity, secular humanism, Marxism, Socialism and Communism, feminism, and the labor movement. That's part of the reason that Jews are hated. The world doesn't want to be changed. Rooted in nothing, radical Jews frequently seek to make others equally rootless by tearing down their religious, national, communal and traditional allegiances. Such Jews carry on the traditional Jewish hatred of false gods but without offering anything to replace the scorned allegiances.... Rather, the most important result of the domination of non-Jewish Jews in these fields is their war on traditional values. Porn is just one expression of this rebellion against standards, against the disciplined life of obedience to Torah that marks a Jew living Judaism.²³⁸

Pornography became a Jewish weapon based on Jewish fantasies of defilement. Even when Catholics are involved, it usually is on Jewish terms. According to one industry insider, "the leading male performers through the 1980s came from secular Jewish upbringings and the females from Roman Catholic day schools."²³⁹ The standard porn scenario became a Polish Jewish fantasy, the horny Jew schtupping the Catholic Shiksa. Nina Hartley, the Jewish porn star agrees. "I have not yet met a Jewish guy who wasn't a horny rabbit,"²⁴⁰ she says explaining Jewish male involvement in pornography in her 1989 interview in *Schmate*. "Plus, they get to have sex with all these beautiful blonde women ... Where else are you going to get a succession of shiksas to bed you down?"²⁴¹

Hartley leaves out the cultural dimension. Pornography defiles Christian women, which, as Eldridge Cleaver pointed out, is a way of defiling Christianity and what it stands for.

When Luke Ford asked Al Goldstein, the publisher of *Screw*, why so many Jews were involved in pornography, Goldstein got to the theological heart of the matter. "The only reason that Jews are in pornography," Goldstein responded, "is that we think that Christ sucks. Catholicism sucks. We don't believe in authoritarianism."²⁴²

Goldstein's response is worth pondering. Being Jewish is Goldstein's rationalization for his unsavory business. Goldstein can hide behind centuries old Jewish antipathy to Christianity as his justification. Jews are so habituated to defining themselves as the antithesis of things Christian that they define themselves in opposition to things Judaism and Christianity hold in common, namely, the moral law and sexual prohibitions.

The conversation got progressively more theological, at least in the Goldstein

mode. When Ford asked, "Do you believe in God?" Goldstein answered, "I believe in me. I'm God. Fuck God. God is your need to believe in some super being. I am the super being. I am your God, admit it. We're random. We're the flea on the ass of the dog."²⁴³

Luke: "What does being Jewish mean to you?"

Al: "It doesn't mean shit. It means that I'm called a kike. Rose is more of a Jew than I am. She speaks Hebrew."²⁴⁴

Goldstein is referring to his companion, who, unlike Goldstein, was raised a religious Jew. Ford turns to Rose and asks her the same question: "What does being Jewish mean to you?"

Rose: "I feel like I am part of a worldwide spiritual community."

Al: "Jews and blacks are together. Us kikes and coons ... Like a chocolate mouse [sic]."

Luke: "What attracts you to Al?"²⁴⁵

Rose does not want to answer.

Al: "It's my big Jewish dick. My circumcision."²⁴⁶

Pornography is the latest revolutionary hope for non-neoconservative Jews who have invested their hope in the American empire. A large chunk of recent history has been shaped, in Rabbi Dresner's words, by "mesmerized Jews" who made modernity their project with a vengeance:

Caged within ghetto bars for centuries, the Jews emerged into the freedom of Western society, where they drank in its culture, tasted its pleasure and enjoyed its power. They demanded citizenship and were so eager to be accepted by the majority that they often offered themselves, sacrificed their history, faith and way of life, their "identity," in order that the stigma of their difference might be obliterated.²⁴⁷

In fashioning modern society, where idols of politics, culture, and impulse are worshipped, Jews have played a major role in part because in the world's largest Jewish community of Eastern Europe, the Middle Ages did not gradually give way to the influences of Enlightenment science and reason. For most of East European Jewry, the Middle Ages extended into the 19th century and beyond. Many grandparents of today's American Jews emerged overnight, it seemed, from benighted, poverty-stricken villages, little touched by the secular culture, into the bright lights of modernity with its abundance of new knowledge and undreamt-of opportunity. Jews, mesmerized by what they saw and read and heard, were among the chief advocates of modernity.²⁴⁸

Stephen Steinlight, in a study on immigration for the AJC, indicates Jewish political power, following hard on the heels of disastrous Jewish demographics, is on the wane. Perhaps this explains the desperation of Goldhagen's attack on Pius XII, or the neocon desperation in attacking Iraq or the outpouring of Jewish sympathy for pornography on the Internet.

2002: Bush Pressures Sharon

Even as late as 2002, Bush wasn't fully on board with neocon plans to wage World War IV. Thinking America could diffuse Muslim animus, Bush chose the dangerous course that rendered his father a one-term president. He pressured Ariel Sharon to halt Israel's expansion in the occupied territories. Bush "had enormous potential leverage at his disposal,"²⁴⁹ but he didn't reckon with the Israel Lobby, which had grown stronger since it thwarted his father's reelection. Sharon pulled out all stops, accusing Bush of trying "to appease the Arabs at our expense," warning Israel "will not be Czechoslovakia."²⁵⁰ Bush was reportedly furious at Sharon likening him to Neville Chamberlain, but he was no match for the Israel Lobby. On April 4, 2002, George Bush ordered Sharon to "halt the incursions and begin withdrawal."²⁵¹ Two days later, he reiterated, adding he meant "withdrawal without delay."²⁵²

The Israel Lobby attacked the weakest link, Secretary of State Colin Powell, sent by the president to bring the Israelis to Bush's approach. Robert Kagan and William Kristol attacked Powell in the *Weekly Standard* as having "virtually obliterated the distinction between terrorists and those who fight terrorists."²⁵³ Faced with an Israeli lobby-orchestrated revolt in Congress and among his Dispensationalist evangelical supporters, Bush backed down. On April 11, Ari Fleischer, Bush's Jewish press secretary, claimed Bush felt Sharon was "a man of peace."²⁵⁴ Bush reiterated that claim when Secretary of State Powell returned from his failed mission. Bush also claimed Sharon had agreed to his call for a full and immediate withdrawal, but this was not true.

As if to show who really ran America's foreign policy, the House of Representatives appropriated \$200 million so Israel could better "fight terrorism." The WASP establishment was appalled. In October 2004, Brent Scowcroft, one of its last vocal representatives, claimed Sharon had Bush "wrapped around his little finger."²⁵⁵ The academic arm of the WASP establishment was equally gloomy in assessing Bush's craven capitulation to the Israelis and their neoconservative front men in America, claiming in a controversial report

Sharon and the [Israel] Lobby took on the President of the United States and triumphed. Hemi Shalev, a journalist for the Israel newspaper *Ma'ariv*, reported that Sharon's aides "could not hide their satisfaction in view of Powell's failure. Sharon saw the white in President Bush's eyes, they bragged, and the President blinked first." But it was the pro-Israel forces in the United States, not Sharon or Israel, that played the key role in defeating Bush. In caving in to Ariel Sharon and the Israel Lobby, Bush "revers[ed] the stated policy of every President since Lyndon Johnson by "endors[ing] unilateral Israeli annexations of the Occupied Territories."²⁵⁶

2003: America invades Iraq

In March 2003 the Israel Lobby pushed America into war with Iraq. Colin Powell, the last representative of WASP restraint in the Bush Administration, was

humiliated when neocons sent him to testify before the UN with documents he knew were dubious at best and outright fabrications at worst. According to Robert Woodward of the *Washington Post*, Powell “was appalled at what he considered overreaching and hyperbole. Libby was drawing on the worst conclusions from fragments and silky threads.”²⁵⁷

Powell went along, conceding by his actions that the Lobby had become all-powerful. Having faced Bush down over the settlements in occupied territory, the Likudniks in Israel and the United States put on a media campaign that all but ordered Bush to do their bidding and invade Iraq. In September 2002, Israeli Foreign Minister Shimon Peres announced, “the campaign against Saddam Hussein is a must.”²⁵⁸ Shortly after, the *Wall Street Journal* ran a piece entitled “The Case for Toppling Saddam,” in which Benjamin Netanyahu declared, “Today nothing less than dismantling this regime will do.”²⁵⁹ Netanyahu added “I believe I speak for the overwhelming majority of Israelis in supporting a pre-emptive strike against Saddam’s regime.”²⁶⁰ Authors Walt and Mearsheimer claim “it would be wrong to blame the war in Iraq on ‘Jewish influence,’” but they concede the supporters of the war were overwhelmingly Jewish: “Within the United States, the main driving force behind the Iraq war was a small band of neoconservatives, many with close ties to Israel’s Likud Party,” and they then quote the Jewish press to the same effect:

According to the *Forward*, “As President Bush attempted to sell the ... war in Iraq, America’s most important Jewish organizations rallied as one to his defense. In statement after statement [Jewish] community leaders stressed the need to rid the world of Saddam and his weapons of mass destruction.” It added that “concern for Israel’s safety rightfully factored into the deliberations of the main Jewish groups.”²⁶¹

The media drumbeat continued throughout fall 2002 and into early 2003, culminating in an attack on “Unpatriotic Conservatives” by David Frum in the March 19, 2003 *National Review*. A key component of the publicity campaign leading to the war was manipulation of intelligence information by the Office of Special Plans, run by Abram Shulsky, Wolfowitz’s protégé, who created false intelligence with assistance from pro-Israel think tanks. Retired Air Force Colonel Karen Kwiatkowski has written about high ranking Israeli military men, bustling past their security escorts, making a beeline for Shulsky’s Pentagon office.

These salvoes began an unrelenting public relations campaign to win support for invading Iraq. Manipulation of intelligence to make Saddam look like an imminent threat was key to this campaign. Walt and Mearsheimer cite Barry Jacobs of the AJC, who acknowledges

the belief that Israel and the neoconservatives conspired to get the United States into a war in Iraq was “pervasive” in the US intelligence community. Yet few would say so publicly, and most that did ... were condemned for raising the issue. Michael Kinsley put the point well in late 2002, when he wrote that “the lack of public discussion about the role of Israel ... is the proverbial elephant in the

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room: Everybody sees it, no one mentions it.” The reason for his reluctance, he observed, was fear of being labeled an anti-Semite. Even so, there is little doubt that Israel and the lobby were key factors in shaping the decision for war. Without the Lobby’s efforts, the United States would have been far less likely to have gone to war in March 2003.²⁶²

The American invasion of Iraq in March 2003 initially appeared successful because of staged media events that included an American tank—off camera, of course—pulling down a statue of Saddam Hussein to the cheers of a few Iraqi spectators. The scene was deliberately reminiscent of the statues of Lenin that came down in the aftermath of the fall of Communism. The premature victory celebrations culminated when Bush landed a fighter jet on an aircraft carrier, whose conning tower was adorned with the banner “Mission Accomplished.”

When an enraged mob strung up the corpses of mutilated Americans in Faluja in the spring of 2004, it was clear the mission was far from accomplished. President Bush barely had time to get out of his flight suit before the neocons sensed something had gone wrong. In late spring, 2003, neocons Frum and Perle published *An End to Evil* “as a means of trying to summon Americans back to the mood of determination and resolution of 9/11.”²⁶³ They could “feel the will to win ebbing in Washington.”²⁶⁴ They added that their foes had “been proven wrong when they predicted the US would sink into a forlorn quagmire in Iraq,”²⁶⁵ but they were trying to convince themselves. Even the uniformly upbeat Murray Friedman ended his book on neoconservative Jewish intellectuals by conceding “The invasion of Iraq may well be the disaster that critics of the war have charged.”²⁶⁶ The mission bogged down in a quagmire that made Vietnam seem like a picnic by comparison. But anyone who held the neoconservatives responsible for the debacle was denounced as an anti-Semite.

2006: Walt and Mearsheimer

That is precisely what happened when a report by Professors John J. Mearsheimer of the Department of Political Science at the University of Chicago and Stephen M. Walt of the John F. Kennedy School of Government at Harvard began circulating on the internet. In the initial euphoria after the fall of communism, neoconservatives had numerous allies among the WASP foreign policy establishment. Francis Fukuyama gushed that the neocons had brought about the “end of history.” Once the Iraq war began to sour, Fukuyama, spokesman for the severely diminished WASP elite, had second thoughts. They distanced themselves from the debacle in Iraq. The Walt/Mearsheimer study was commissioned by the *Atlantic Monthly*, which got cold feet and refused to publish it. Instead it appeared in the *London Review of Books*. Walt and Mearsheimer predicted what would happen once their article was published:

anyone who says that there is an Israel Lobby runs the risk of being charged with anti-Semitism, even though the Israeli media themselves refer to America’s “Jew-

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ish Lobby.” In effect, the Lobby boasts of its own power and then attacks anyone who calls attention to it. This tactic is very effective because anti-Semitism is loathsome and no responsible person wants to be accused of it.²⁶⁷

The lobby that did not exist then proceeded to attack professors Walt and Mearsheimer. It exerted influence to get articles attacking Walt and Mearsheimer in virtually every major outlet of the mainstream print media, just as Abe Foxman predicted it would. “There is no Israel ‘Lobby’” screamed the *New York Daily News*, one of its main organs. That was the *Daily News’s* title to a David Gergen piece that originally appeared in *U.S. News and World Report*, published by Mort Zuckerman, another member of the press section of the Israeli Lobby. Gergen’s rebuttal was typical, even if more groveling than most. Gergen claimed their charges were “wildly at variance with what I have personally witnessed in the Oval Office over the years.”²⁶⁸ In one of the most disingenuous line in a disingenuous article, Gergen wrote:

Over the course of four tours in the White House, I never once saw a decision in the oval office to tilt US foreign policy in favor of Israel at the expense of America’s interest. Other than Richard Nixon—who occasionally had terrible things to say about Jews, despite the number on his team—I can’t remember any president even talking about an Israeli lobby. Perhaps I have forgotten.²⁶⁹

Perhaps the lobby that does not exist told Gergen to forget what he knew.

“Yes, It’s Anti-Semitic,”²⁷⁰ screamed Eliot Cohen in the *Washington Post*, fulfilling the authors’ prediction. Like many independent-minded pundits who barked when the lobby that does not exist yanked their chains, Cohen smeared Walt and Mearsheimer by linking them to White Supremacist David Duke. But, as Walt and Mearsheimer noted, when it comes to the Israel Lobby, the ordinary rules of journalism did not apply.

The remnant of the deeply chagrined WASP establishment now views its erstwhile Jewish allies as the domestic version of Osama bin Laden. Neoconservatism, like the Civil Rights movement of the ‘60s and the Whig/Masonic subversion of France in the 18th century, was a black operation which got out of control. What would John J. McCloy and the originators of anti-Catholic psy ops under the aegis of ADA liberalism say to spiritual descendants like Francis Fukuyama and Brent Scowcroft? That the Jesuits who wrote for *Civiltà Cattolica* in the 1890s were right? That any nation that rebelled against God’s order would end up being ruled by Jews?

Probably not.

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The Conversion of the Revolutionary Jew

On June 15, 2006, the General Convention of the Episcopal Church in the United States passed a resolution condemning the Gospels as “anti-Jewish” documents. Since the conclusion which the Episcopalians drew from their recognition of that fact was that the Scriptures should be censored, especially their liturgical use, by removing anything a Jew might find offensive, many Episcopalians concluded that this was the final apostasy in a long slide which began at the Lambeth Conference of 1930 when that church approved the use of contraceptives. Whether it is or it isn’t is beyond our purview here. No matter what conclusions the Episcopalians draw from the fact, the statement that the Gospels are anti-Jewish is, beyond a shadow of doubt, true. The only real question is why it took the Episcopalians four hundred years to wake up to this fact or why they didn’t draw what seems to be the more logical conclusion, namely, that if Episcopalians want to be faithful to the example of Jesus Christ, they must be anti-Jewish as well.

The Episcopalians did not say that the Scriptures were anti-Semitic. If they had said that, the statement would have been false. Anti-Semitism is a relatively recent word. It was popularized in 1870 by a German named Wilhelm Marr. It refers to race, and claims that Jews are hateful because of certain ineradicable biological characteristics. That idea led to Hitler, but the defeat of Hitler led to a re-definition of the word. Anti-Semitism now has an entirely different meaning. An anti-Semite used to be someone who didn’t like Jews. Now it is usually someone whom Jews don’t like. No Christian can in good conscience be an anti-Semite, but every Christian, insofar as he is a Christian, must be anti-Jewish. In contemporary parlance the two terms are practically synonymous but their meanings are very different, and the distinction is deliberately obscured for political purposes.

On October 16, 2004 President Bush signed into law the Global Anti-Semitism Review Act, which establishes a special department within the U.S. State Department to monitor global anti-Semitism, reporting annually to Congress. As one of the major steps in the implementation of that law, Secretary of State Condoleezza Rice swore in Gregg Rickman as head of the State Department’s office of global anti-Semitism on May 22, 2006. Rickman had ties with both Jewish organizations and congress. He was staff director for former Sen. Peter Fitzgerald (R-Ill.), and chairman of the Republican Jewish Coalition. But his main qualification for the job was the role he played in conjunction with Senator Alfonse D’Amato (R-NY) in shaking down \$2 billion from the Swiss banks during the late ‘90s. “Gregg Rickman, working with Sen. D’Amato, is almost single-handedly the one who uncovered the corruption and the immorality of the Swiss banks,” according

to William Daroff, vice president for public policy of the United Jewish Communities, the umbrella body of North American Jewish Federations, and director of its Washington office. Journalist Ron Kampeas added "That kind of doggedness will serve him well in his new capacity, according to representatives of groups that liaise between Washington and small, vulnerable Jewish communities overseas."¹

Mr. Rickman will not have to define anti-Semitism. His state department office has already in effect done that for him. In its "Report on Global Anti-Semitism," the U.S. State Department does not define the term but proceeds to list a dazzling array of beliefs or actions that count as Anti-Semitic. In many cases the belief referred to is merely one that certain Jewish organizations don't like.²

In spite of 40 years of Jewish exaggeration and *chutzpah*, certain facts remain. The Church is not and cannot possibly be anti-Semitic, because the term refers primarily to race and racial hatred. The Church cannot promote racial hatred of any group, certainly not of the Jews because its founder was a member of that racial group. However, the Gospel of St. John makes clear that there is a deep and abiding Christian opposition to the Jews who rejected Christ. This "*Judenfeindlichkeit*," if we use Brumlik's word, is part of the essence of Catholicism. The Church opposes "Jews" because they have defined themselves as rejecters of Christ. The Church is anti-Jewish, but unlike the Jews, who, according to Rabbi Soloveichik in *First Things*,³ can believe that hatred is a virtue, Christians are told to love their enemies. The "Jews," by which St. John means the Jews who rejected Christ, became by that fact Christians' enemies, but all Jews had been transformed by the coming of Christ. They had to accept him as the Messiah or reject him. Those Jews who accepted Christ as the Messiah became known as Christians. Those Jews who rejected him became known as "Jews."

II

In fall 2003, Mahathir Mohammed, prime minister of Malaysia, announced, "The Jews rule the world by proxy. They get others to fight and die for them."⁴ Mahathir was immediately denounced as an anti-Semite and accused of "an absolute invitation for more hate crimes and terrorism against Jews,"⁵ although he said no such thing and many Jews agreed with him. Henry Makow felt Mahathir's speech "opposed terrorism." Another Jew, Elias Davidsson, a native of Jerusalem, feels Jews do rule the world by proxy. He explains:

As a Jew myself (but opposed to Zionism) I need no encouragement from Malaysian PM Mahathir Mohammed to observe what should be obvious to the blatant eye: Namely that Jews effectively rule US foreign policy and thus determine to a great extent the conduct of most countries.... So it is with the proposition that Jews control the world. Surely they do not control every single action; surely it does not mean that every Jew participates in the "control." But for all practical purposes the proposition holds.

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What distinguishes a Jew like Davidsson from a Jew like, say, Stanley Fish, is not ethnicity, nor even politics, but their divergent forms of literary criticism. Davidsson believes in the objectivity of statements. He holds the Malaysian Prime Minister to what he actually said and so finds nothing anti-Semitic in it. "Mahathir," Davidsson says,

has neither asked to discriminate against Jews, let alone to kill Jews. It is shameful to equate him to the Hitlerites. He urges Muslims to fight Jews by adopting modern methods, technology and educate themselves, in other words to surpass Jews in excellence. What's wrong with that? By this he is doing service to the Muslims (over 1 billion people) and to humanity. Jews must know their place and content themselves with influence derived from their small number. Jews must learn some humility....⁶

The "Jews", if by that term we mean the cabal that rules as the Sanhedrin, the Kahal, the politburo, the ADL, or other major Jewish organizations, has centuries of experience dealing with Jews like Makow and Davidsson. The *modus operandi* of Jewish leaders working over Jews who disagree with them goes back to the time of Christ, when, according to the Gospel of St. John, the parents of the man born blind refused to speak "out of fear of the Jews, who had already agreed to expel from the synagogue anyone who should acknowledge Jesus as the Christ." Any Jew who chooses Logos (in any form) over Talmud will feel the ire of organized Jewry. Spinoza⁷ felt it in Amsterdam in the 17th century; in our day Norman Finkelstein has felt it. Since it sounds preposterous to call Jews who disagree with other Jews anti-Semites, the modern Kahal has created a new term. They are called "self-hating Jews" as they are expelled from the modern synagogue of acceptable speech.

The Kahal was the autonomous legal system which the Jews established in Poland to take care of their own legal affairs. The spirit which informed that legal body was the Talmud. According to the Jewish Encyclopedia, the Talmud is "the supreme authority in religion... for the majority of [Jews]."⁸ The Catholic Church has never disputed the centrality of the Talmud to Jewish life. However, in addition to that the Church has always seen the Talmud as a "systematic deformation of the Bible" in which "The pride of race with the idea of universal domination is therein exalted to the height of folly... the Ten Commandments are not of obligation in their regard.... With regard to the Goyim (non-Jews) everything is allowed: robbery, fraud, perjury, murder...."⁹ Whenever its contents were made known, Christians have condemned the Talmud as incompatible with any rational social order. Jewish converts to Catholicism from the time of Nicholas Donin onward have condemned the Talmud as well. Numerous popes have condemned the Talmud because it was a direct assault on both the divinity of Christ and the moral law as handed down by Moses. According to the ex-Rabbi Drach, "the Talmud expressly forbids a Jew to save a non-Jew from death or to restore to him his lost possessions, etc, or to take pity on him."¹⁰

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The Talmud was created to keep Jews in bondage to Jewish leaders by prohibiting all contact with Logos, whether that is understood as the person of Christ or the Truth or reasoning based on true principles and logic. Taught to deceive by the Talmud, Jews end up deceiving themselves and playing into the hands of the leaders who manipulate them for their own ends.

The Talmud has also led to revolution. You also don't have to be religious to be talmudic. Karl Marx was an atheist, but according to Bernard Lazare, he was also "a clear and lucid Talmudist," and, therefore, "full of that old Hebrew materialism which ever dreams of a paradise on earth and always rejects the far-distant and problematical hope of a garden of Eden after death."¹¹ Marx, despite his early writings, was the quintessential Talmudist and the quintessential Jewish revolutionary, and as such he proposed one of the most influential false Messiahs in Jewish history: world communism. Baruch Levy, one of Marx's correspondents, proposed another equally potent false Messiah, namely, the Jewish Race. According to Levy,

"the Jewish people taken collectively shall be its own Messias.... In this new organization of humanity, the sons of Israel now scattered over the whole surface of the globe... shall everywhere become the ruling element without opposition.... The governments of the nations forming the Universal or World -Republic shall all thus pass, without any effort, into Jewish hands thanks to the victory of the proletariat.... Thus shall the promise of the Talmud be fulfilled, that, when the Messianic epoch shall have arrived, the Jews will control the wealth of all the nations of the earth."¹²

So, there was some basis for what Mahathir said, as well as ample evidence—the creation of the state of Israel, for instance—that world Jewry had advanced towards a position of inordinate power in the world since Levy wrote to Karl Marx. The Jews could not shake themselves loose from the notion they were God's chosen people, not even after they stopped believing in God. By rejecting Christ, they condemned themselves to worship one false Messiah after another—most recently Communism and Zionism. In *La Question du Messie*, the Lemann brothers, both of whom converted from Judaism to Catholicism and became priests, compared present day Jews to the Israelites at the foot of Mount Sinai: "having grown weary of waiting for the return of Moses ... they feasted and danced around the golden calf."¹³ Rejecting the supernatural Messiah who died on the cross, the Jews condemned themselves to repeat the cycle of enthusiasm leading to disillusionment throughout their history. Their illusions found fulfillment in and lent themselves to the creation of the Jewish state. On January 6, 1948, the chief rabbi of Palestine announced "Eventually it [Israel] will lead to the inauguration of the true union of the nations, through which will be fulfilled the eternal message to mankind of our immortal prophets."¹⁴ In Jewish messianism, fantasies of racial superiority alternate with contradictory fantasies of universal brotherhood. "The great ideal of Judaism," *The Jewish World* announced in February 1883, "is that ... the whole

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world shall be imbued with Jewish teaching and that in a Universal Brotherhood of Nations—a greater Judaism in fact—all the separate races and religions shall disappear.”⁵

The Jews were condemned to seek heaven on earth through false Messiahs from the moment they chose Barabbas over Christ. When the Jews refused to be “heralds of a supernatural kingdom”⁶ they condemned themselves to the endless task of imposing a vision of a naturalistic heaven on earth, “and they have put all their intense energy and tenacity into the struggle for the organization of the future Messianic Age.”⁷ Whenever a nation turns from the Supernatural Messiah, as during the French and Russian revolutions, that nation “will be pulled into the direction of subjection to the Natural Messias”⁸ and, in effect, ruled by Jews.

Does that mean that every Jew is a bad person? No, it does not. Jewish leadership controls the “Synagogue of Satan,” which in turn controls the ethnic group into which Jews are born. No one has control over the circumstances of his birth. That is why anti-Semitism, if by that term we mean hatred of the Jews because of immutable and ineradicable racial characteristics, is wrong. Over the course of their lives, Jews come to understand that theirs is an ethnic group unlike any other. In spite of the propaganda of racial superiority which the Talmud seeks to inculcate in them, many Jews come to understand that a peculiarly malignant spirit has taken up its home at the heart of their ethnos. Once they become aware of the magnitude of that evil, Jews are faced with a choice. Depending on the disposition of the heart, which only God can judge, they either dedicate themselves to that evil or they reject it—completely as in the case of St. Paul, Nicholas Donin, Joseph Pfefferkorn and other Jews too numerous to mention—or inchoately, as in the case of the Jews of conscience who refuse to go along with something which they know is morally wrong, be that abortion or the eviction of Palestinians from their ancestral lands.

The purpose of the Talmud is to prevent defections from the “Synagogue of Satan.” Behavior based on the Talmud leads to resentment on the part of non-Jews. Jewish leaders promote that behavior knowing it will cause reactions because “Pogroms in which the rank and file of the Jewish nation suffer serve the useful purpose of keeping them in absolute dependence on their leaders.”⁹ The Trotskys promote the revolution and the Braunsteins suffer. Jewish leaders promote pogroms, such as the Gomeler Pogrom of 1905 or when Mossad agents deliberately killed Iraqi Jews²⁰ to spread panic, because pogroms promote fear, which is how the Kahal keeps ordinary Jews in line.

Alice Ollstein, a Jewish high school student from Santa Monica, CA, noticed this at the American Israel Public Affairs Committee Conference in Washington, DC, in 2006. She went as an enthusiastic Zionist but returned “feeling manipulated, disturbed and disgusted with a great deal of what I witnessed there.”²¹ She witnessed non-stop fear mongering. The “first thing” she noticed was “the carefully manufactured atmosphere of fear and urgency.” The hall where the plenary sessions were held

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was always filled with dramatic classical music, red lighting and gigantic signs reading "Now Is The Time." That, combined with the montages of terrorism footage projected onto six giant screens, whipped the audience into a "Save Israel" fervor that most found inspiring... the audience seemed eager to agree to anything that would protect Israel—even war.... Each speaker played upon the audience's deepest fears.²³

Neoconservatives in charge of the fear-mongering, in particular, John Podhoretz, son of Norman and a columnist for *The New York Post*, "got to have the first word and the last word on almost every question."²³ Ollstein found the comparisons AIPAC drew between Iranian President Mahmoud Ahmadinejad and Hitler particularly manipulative:

To the tune of more dramatic classical music, the six enormous screens flashed back and forth between Hitler giving anti-Jew speeches and Ahmadinejad giving anti-Israel speeches. The famous post-Holocaust mantra "Never Again" popped up several times. Everything was geared toward persuading the audience that another Holocaust is evident ... unless we get them first.²⁴

Alice Ollstein resented "being forced to think" the Prime Minister of Iran was "pure evil through clever sound bites and colorful images." She felt manipulated by what Professors Walt and Mearsheimer have characterized as the main agent of the Israel Lobby in America. She is not the only Jew who feels this way. Zionism now finds itself in a state of wretched excess that signals a reaction is about to set in. Jewish disillusionment with the god that failed known as Communism came to be known as neoconservatism. The Jewish reaction to Zionism can be seen in the proliferation of "proud, self-hating Jews."

In response to a Danish magazine's anti-Muslim cartoons in March 2006, a group of Israelis organized an anti-Semitic cartoon contest. Gilad Atzmon, who described the contest on his web site, finds it natural: "a few Jews who happen to be ethically motivated and talented enough to express themselves would raise their voices"²⁵ to protest a black operation designed to get European countries so annoyed at the Muslim reaction to the cartoons that they would support a nuclear attack on Iran's nuclear facilities. Atzmon claims "the morally deteriorated conduct of the Jewish state and its supportive Jewish lobbies around the world" has engendered "a celebration of what I tend to define as 'proud Jewish self-hatred.'"²⁶

Atzmon is only half joking. The heart of this parody is the slowly spreading disillusionment with Zionism among Israelis. As Israel rules the world through proxies like AIPAC, the Jews they claim to speak for are undergoing deep disillusionment. Atzmon, an Israeli musician and former Israeli soldier, who has nominated himself as spokesman for the proud, self-hating Jew, believes "it is the proud SHJs that will bring Israeli Zionism and even global Zionism down."²⁷ Born an Israeli, Atzmon had been subjected to Zionist propaganda for his entire life. One day he didn't believe it anymore:

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The very program that worked so well and still works at large in the instance of my former fellow countrymen failed in my case. Not only had I stopped loving myself, I somehow failed to hate the Goyim. This is when I realized for the first time that actually there was no anti-Semitism around. Somehow, when I stopped loving myself, I also started to suspect the entire official Jewish historical narrative, both the Zionist one as well as the biblical one. How to say it, it didn't take long before I started to question the official Zionist Holocaust tale."²⁸

Belief in Zionism, like belief in Communism, was an all or nothing proposition. Once the first doubt took root, the entire edifice was doomed to collapse. The first thing Atzmon doubted was the dogma "Jew-hating is an irrational act of madness or some backward Christian tendency."²⁹ Unlike Ruth Wisse, who articulated a dogma of contemporary Judaism, "anti-Semitism is not directed against the behavior of Jews but against the existence of Jews,"³⁰ Atzmon entertained "the possibility that anti-Jewish feelings may come as a response or even retaliation to Jewish acts":

The more I learned about the subject, the more I realized that anti-Jewish feelings are often intentionally generated and orchestrated by Jews themselves. This was when I became conscious that self-loving Jews love to be hated, and more than that, they need it. Indeed, Zionism is maintained by anti-Semitism. Without anti-Semitism there is no need for a Jewish State and without the Holocaust there wouldn't even be a Jewish State.³¹

Jewish organizations like AIPAC and the ADL, he says, "are all remarkably good in generating hatred against Jews,"³² which generates fear that keeps the average Jew in bondage. During his soliloquy, Atzmon concludes that as a proud, self-hating Jew he hates neither Jews nor Judaism, which he defines in ethnic terms. His quarrel is with what he calls "Jewishness," because

Jewishness is what is left for the Jews once religious context is stripped away. Jewishness is what many Jews interpret as their identity. It is a wide set of characteristics that many self-identifying Jews recognize as a form of unique belonging. Jewishness is a broad concept that serves as the distinguishing quality that many Jews identify with. In fact, it is the Jewishness that stands at the core of the Jewish racial orientation. Jewishness is the supremacist tendency that draws its force from a materialist secularized misinterpretation of the Judaic code. It is Jewishness rather than Judaism that fuels Zionism with murderous zeal. It is Jewishness that stands in the core of Jewish nationalism. It is Jewishness which bonded the Bundists and their followers amongst the various Jews sans frontiers, it is Jewishness that unites the settlers in the West Bank. Jewishness is exactly what the self-loving Jews love in themselves.³³

What Atzmon calls Jewishness is what Nicholas Donin and Joseph Pfefferkorn and the Fathers Lemann called the Talmud, *i.e.*, the racist, messianic ideology that drives Jewish revolutionary activity. As we have seen, many Jews have awakened to realize some dark evil force has colonized their ethnic group for centuries. That

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evil is the Talmud, the constitution for the synagogue of Satan, the cabal that has ruled Jews through fear for 2000 years. Atzmon isn't alone in feeling disillusionment. Yuri Slezkine says "The Zionist revolution is over":

The original ethos of youthful athleticism, belligerence and single mindedness is carried on by tired elite of old generals. Half a century after its founding, Israel bears a distant family resemblance to the Soviet Union half a century after the October Revolution. The last representatives of the first Sabra generation are still in power, but their days are numbered.³⁴

The rhetoric of racial superiority is hopelessly outdated, even when surrounded by the window-dressing of holocaust victimhood. Holocaust culture postponed the final reckoning, but by the beginning of the 21st century "The rhetoric of ethnic homogeneity and ethnic deportations, tabooed elsewhere in the west, is a routine element of Israeli political life."³⁵ The realization arrives half-way through Steven Spielberg's film *Munich*, when the Jewish toy maker turned bomb maker tells Avner Kauffman, "Jews don't do wrong because our enemies do wrong ... We're supposed to be righteous."

It is unclear whether the proud, self-hating Jew can leverage disillusionment with Zionism to escape the dialectic of Jewish history with its cycle of enthusiasm followed by disillusionment followed by new enthusiasm. That would require understanding what Atzmon calls "Jewishness." Jewishness is not another version of ethnicity like Irishness or Polishness. It is an ideology, the Talmudic deformation of Logos that has helped to cause so much suffering for the past 2000 years.

The Catholic Church has always condemned anti-Semitism because hatred of the Jewish race is wrong in and of itself. Beyond that, anti-Semitism is an inappropriate response to what Atzmon calls "Jewishness." Anti-Semitism is a competing form of "Jewishness." Anti-Semitism cannot deal with "Jewishness," because a Jew is not someone who can be defined as having Abraham's DNA in his cells. Most Jews aren't even Semites. The Jew insofar as he appropriates "Jewishness" is primarily a theological construct. He is a rejecter of Christ. The Talmud, as we have said, was created to keep the Jewish people in bondage to a leadership that has existed under various manifestations throughout history—the Sanhedrin, the Kahal, the Politburo, the ADL and AIPAC. Each has proposed a false messiah as the antidote and alternative to the true Messiah, and each has led to violent reaction or equally violent disappointment. Sixty years ago, the Communist empire spread across the earth, and yet the Jews who had supported Stalin faithfully experienced widespread disillusionment with Communism. The same thing is happening now to Zionism, at the very moment when the Israel Lobby has reached the pinnacle of worldly power.

If this is the case, what are the options at the present time? In one of his more cryptic moments, Atzmon claims that "Salvation is the Masada of the Proud, Self-Hating Jew." Atzmon is referring to the mass suicide which followed the 70 AD insurrection against Rome which eventuated in the destruction of the Temple. The

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21st century version of Masada would be much more dramatic because today's despairing Zionists have nuclear weapons, a fact which lends new urgency to dissuading the Jews from taking the whole world with them when they go through one of their inevitable periods of disillusionment.

The other option is conversion, the option which has always been there since the beginning. This means conversion to Logos in all of its forms, from philosophical realism and the tenets of onto-theology to acceptance of Jesus Christ as the one and only Messiah. It also means an equally firm rejection of all forms of Talmudic deception, including sexual liberation, racism, Messianic politics, and deconstruction.

The Catholic Church has urged conversion of the Jews throughout its history, but it now seems incapable of assisting in that conversion because it has been lamed by an interpretation of *Nostra Aetate* that contradicts the Gospels. One ritual of post-*Nostra Aetate* ecumenism entails having a church dignitary stand up at an ecumenical gathering—after the Jews have denounced the Church as the font of anti-Semitism and the cause of Hitler's genocide—to announce that the Jews do not need Christ as their savior. In May 2001, at a meeting of the international Catholic-Jewish Liaison Committee, Walter Cardinal Kasper, the Vatican official in charge of relations with the Jews, tried to quell Jewish discomfort over the Congregation for the Doctrine of the Faith's *Dominus Iesus* by claiming "God's grace, which is the grace of Jesus Christ according to our faith, is available to all. Therefore the Church believes that Judaism, i.e., the faithful response of the Jewish people to God's irrevocable covenant is salvific *for them*, because God is faithful to his promises."³⁶

In placating the Jews, Kasper contradicted the Gospels and 2000 years of Church teaching; he also contradicted *Dominus Iesus*, which claimed:

There is only one salvific economy of the one and triune God realized in the mystery of the incarnation, death and resurrection of the Son of God, actualized with the cooperation of the Holy Spirit and extended in its salvific value to all humanity and to the entire universe. "No one, therefore, can enter into communion with God except through Christ by the working of the Holy Spirit."³⁷

Kasper also contradicted Pope John Paul II's 1990 encyclical *Redemptoris Missio*, which claimed:

Christ is the one Savior of all, the only one able to reveal God and lead to God. In reply to the Jewish religious authorities who question the apostles about healing the lame man, Peter says: "By the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by him this man is standing before you well ... And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." ... salvation can only come from Jesus Christ.³⁸

Trying to extricate himself from the theological briar patch into which he had just thrown himself, Kasper claimed in a speech at Boston College that Jews could

be saved if they “follow their own conscience and believe in God’s promises as they understand them in their religious tradition, they are in line with God’s plan, which *for us* comes to historical completion in Jesus Christ.”³⁹

In saying “for us,” Kasper implied there were two ways of salvation, a contradiction of the Gospels and *Dominus Iesus*, which holds that all those saved, including non-Christian, are saved through Christ and the Church. Kasper, however, was not alone. In August 2002, the US Bishops’ Committee for Ecumenical and Interreligious Affairs, along with the US National Council of Synagogues, issued “Reflections on Covenant and Mission,” which claimed: “A deepening Catholic appreciation of the eternal covenant between God and the Jewish people, together with a recognition of a divinely given mission to the Jews to witness to God’s faithful love, lead to the conclusion that campaigns that target Jews for conversion to Christianity are no longer theologically acceptable in the Catholic Church.”⁴⁰

Once the heretical nature of these statements became apparent, Cardinal Keeler tried to control the damage, saying that “Reflections on Covenant and Mission” did not constitute a formal position of the US bishops, but rather “the state of thought among participants in the dialogue between Catholics and Jews.”⁴¹ The paper was never promulgated as an official document of the bishops’ conference.

But its existence indicates *Nostra Aetate* had caused a deep crisis in the Church. To participate in ecumenical dialogue with Jews, Catholic “experts” had to make heretical statements. They had to deny fundamental tenets of Catholic theology. The Church suddenly could not articulate a coherent position because denial of the Gospel had become the *conditio sine qua non* of dialogue with the Jews.

This problem went all the way to the top. Viewing Pope John Paul II’s relations with the Jews, an ultramontane American Catholic commentator concluded “Even Pope John Paul II ... could occasionally create the impression that the Church was perhaps now prepared to cut a few corners in the interests of better relations”⁴² with the Jews. In the “Declaration on the Relation of the Church with Judaism,” delivered to a Jewish group in Mainz, Germany, in 1980, “John Paul II,” says the same commentator, “actually made the remark that the old covenant with the Jews had in fact ‘never been revoked by God.’”⁴³

The statement was theologically defensible because God never revoked the covenants with Noah or Abraham, but it suggested the “new and everlasting covenant” Christ established did not apply to the Jews.

Pope John Paul II’s gestures were even worse. His prayer at the Wailing Wall was theatrical but ambiguous. Jews pray there for restoration of the Temple. No pope would ever contemplate doing such a wicked thing, but Jewish artists memorialized his gesture and the ambiguity it embodied to justify their call for a ban on “proselytism.” No wonder Roy Schoeman is confused. Schoeman is a Jewish convert to Catholicism who speculates about the end times. Schoeman, in his book, apparently looks forward to restoration of the Temple without understanding that it would be tantamount to the abomination of desolation of which Revelations speaks.⁴⁴

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The idea of the Jews converting at the pinnacle of their worldly power is implausible except from a theological perspective, but since the Jew is an essentially theological construct, that is precisely how we should view the issue. The synagogue of Satan is the antithesis of the Church. So, if Christians, following St. Paul, can say, "when I am weak, then I am strong," (2 Corinthians 12.10) the synagogue of Satan would have to say the opposite, namely, "when I am strong, then I am weak." That corresponds uncannily to the phenomenon of the "proud, self-hating Jew" we have been discussing.

The final collapse of Jewish resistance to Logos will take place when they have reached the pinnacle of worldly power. At no time in the past 2000 years have Jews had more power than now. The Jews possess Jerusalem and, according to reports, plan to rebuild the temple, lending credence to the belief the stage is set for that last great battle over who will rule the Jewish soul. Fr. Augustin Lemann, a Jewish convert, feels the conversion of the Jewish people is certain, based on the testimony of many Church Fathers. "There is a well-known tradition cherished by the faithful," says St. Augustine, "that in the last days before the Judgment, the great and admirable Prophet Elias is to explain the law to the Jews and to lead them to the acceptance of the True Messiah Our Christ."⁴⁵ "These carnal Israelites," he says, "who today refuse to believe in Jesus Christ, will one day believe in Him ... Osee foretells their conversion in the following terms: 'The children of Israel shall sit many days without king and without prince and without sacrifice, and without altar and without ephod and without theraphim.'⁴⁶ "Who is there," Denis Fahey interjects, "who does not see in this a portrait of the present state of the Jewish people."⁴⁷

Augustine is not alone in his belief that, near the culmination of human history, the Jews will convert. St. Thomas Aquinas says, "as by the fall of the Jews, the Gentiles who had been enemies were reconciled, so after the conversion of the Jews near the end of the world, there will be a general resurrection by which men will rise from the dead to immortal life."⁴⁸ According to Father Lemann,

The prophet Elias then shall return upon the earth to bring back the Jews to the Savior. Our Lord Himself has clearly affirmed it (Matt: XVII, II).... The fathers are the patriarchs and all the pious ancestors of the Jewish people, the sons represent the degenerate race of the time of Our Lord Jesus Christ and of the succeeding centuries. It is however only some time before the second coming of Our Lord Jesus Christ, before the dreadful day of the Divine Judgment dawns that our Savior will send the prophet Elias to the Jews to convert them and to save them from chastisement.⁴⁹

St. Paul claims this conversion will take place at the end of time, until then the Jews will "fill up their sins always: for the wrath of God is come upon them to the end."⁵⁰ St. Jerome also believes the Jews will convert at the end of the world when they "find themselves in dazzling light, as if Our Lord were returning to them from Egypt."⁵¹ According to Suarez, "The conversion of the Jews will take place at the approach of the Last Judgment and at the height of the persecution which An-

tichrist will inflict on the Church.”⁵² The Jews will, by all accounts, express hostility to Christ until the moment of conversion. The conversion will be dramatic and in the last times Christians will resemble Jews “because of our sins, in fact they will be worse.”⁵³ Origen supports the contention of Yuri Slezkine that modernity is Jewish. St. John Chrysostom claims “God will recall the Jews a second time,”⁵⁴ when Christians have abandoned the faith. Jews will become Christians when Christians have become Jews.

The Antichrist will then appear, and, according to Suarez, he will be a Jew who will find “his chief support among the Jews.”⁵⁵ He will “restore the city of their ancestors and its temple in which they have always taken a special pride” because if he did not, he could not “get himself accepted as the Messiah by the Jews who dream of earthly glory for Jerusalem and imagine that that city will become the capital of the future Messianic kingdom.”⁵⁶ If Suarez were catapulted into the future to contemplate the state of Israel in 2008, he might conclude the end times are at hand. If he read Atzmon’s website, he might conclude that the conversion of the Jews is at hand too. The unprecedented strength of the Jews coupled with the unprecedented weakness of the Church allows apocalyptic explanations; in fact, it demands them.

At the end of history, the antichrist will be stronger than ever before, and the Church will be weaker than ever before. Then the messianic kingdom of heaven on earth, the kingdom of maximal wealth and power for the Jews, will be at hand; all the synagogue of Satan has sought for centuries will seem within its grasp. The Jews then will have a choice; according to Christian tradition, many will choose Christ. Why is easy to explain. Rabbi Dresner does so in his book on the plight of the American family which is really a tract on the plight of American Jews, who:

in their search for passion and pleasure and power, have lost themselves in the kingdom of Caesar. Is it not ironic that the descendants of those who wrote the Psalms and offered prayer to the world became, according to all accountings, the least worshipful.... The chosen people seemed to flatten into normality, becoming what the prophets had warned against: “like the nations.” ... Many postmodern Jews have discovered a puzzling truth. No license has replaced the Law; no symphony, the Psalms, no chandelier, the Sabbath candles; no opera, Yom Kippur; no country club, the synagogue; no mansion, the home; no Jaguar, a child; no mistress, a wife; no banquet, the Passover seder; no towering metropolis, Jerusalem; no impulse, the joy of doing a mitzvah; no man, God.⁵⁷

At the heart of Rabbi Dresner’s panegyric, we uncover the psychological mechanism that will lead to the Jews’ conversion. When they are strong, they are weak. Alan Dershowitz said something similar about Jewish demographics in America in *The Vanishing American Jew*. The more wealth and power the Jews accumulate, the weaker they become because wealth deprives the Jew of his perhaps most perduring illusion, *i.e.*, Tevye would be happy “if I were a rich man.” Tevye’s grandchildren are far richer than he could have imagined, but as a result, many have become “proud, self-hating Jews,” and their number is growing. Money is

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the least important issue. As Rabbi Dresner indicates darkly, "Jews have tried all things." After having "exhausted modernity," Jews now "seek the recovery of the sacred."

Rabbi Dresner did not understand that the sacred cannot be recovered by performing outmoded rites. The Jews cannot find the sacred among the dead, only among the living. The Church can save the world from a nuclear Masada only if it reasserts its traditional position, "*Sicut Iudeis non.*" No one may harm Jews or disturb their worship, but Christians also have a duty to prevent Jewish subversion of faith and morals. The Church should condemn anti-Semitism, "hatred of the Jews as a race," but should not allow the Jews to define the term, because the Jews, in Denis Fahey's words, will use "the word to designate any form of opposition to themselves"⁵⁸ or the cultural subversion in which they may be engaged. According to the Jewish definition, "anyone who opposes Jewish pretensions is more or less mentally deranged."⁵⁹

The Church has never been anti-Semitic. Traditional Catholic teaching has always involved a delicate balancing:

On the one hand, the Church has spoken for the Jews to protect their persons and their worship against unjust attacks On the other hand, the Church has spoken against the Jews, when they wanted to impose their yoke on the faithful and provoke apostasy. She has always striven to protect the faithful from contamination by them. As experience in past centuries showed, if the Jews succeeded in attaining to high offices of State they would abuse their powers to the detriment of Catholics, the church always strove to prevent Catholics from coming under their yoke. They were forbidden to proselytize and were not allowed to have Christians as slaves or servants.⁶⁰

At the darkest hour of Nazi persecution during the '30s, Pope Pius XI defended the Jews, proclaiming "anti-Semitism is inadmissible. We are spiritually Semites."⁶¹ Less well known is the rest of what he said. After affirming it was "impossible for Christians to be Anti-Semites," Pope Pius XI went on to say "we acknowledge that everyone has the right to defend himself, in other words to take the necessary precautions for his protection against everything that threatens his legitimate interests."⁶²

In his gloss on Pius XI's speech, Denis Fahey reiterates what the Church has always proclaimed:

On the one hand, the Sovereign Pontiffs strive to protect the Jews from physical violence and to secure respect for their family life and their worship, as the life and worship of human persons. On the other hand, they aim unceasingly at protecting Christians from the contamination of Jewish Naturalism and try to prevent Jews from obtaining control over Christians. The existence of the second needs to be strongly stressed because to some extent it has been lost sight of in recent times. Catholics need to be made familiar, not only with the repeated Papal condemnations of the Talmud, but with the measures taken by the Sovereign Pontiffs to preserve society from the inroads of Jewish naturalism. Otherwise

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they will be exposed to the risk of speaking of Pope St. Pius V and Pope Benedict XIV, for example, as Anti-Semites.⁶³

Opposition to Jewish ambition is not anti-Semitism, even if Jews portray it that way. The Christian must oppose anti-Semitism, defined as hatred of the Jewish race, but he must also oppose the Jewish agenda of opposition to Logos. The Catholic must oppose the agenda of the revolutionary Jew, not least when he has adopted, however sincerely, the tropes of conservatism to disguise his aims.

St. Pope Pius X felt the end times had arrived in 1903, and in a sense he was right. By the time the dust settled after World War I, Europe's remaining Catholic empires had been toppled and the Jewish communist antichrist was on the throne of Russia's Christian Czar. Perhaps Pius X had a vision of the future when he wrote in October 1903 that:

Whosoever weighs these things has certainly reason to fear that such perversion of mind may herald the evils announced for the end of time and as it were, the beginning of those calamities and that the son of perdition of whom the Apostle speaks may have already made his appearance here below. So great are the fury and hatred with which religion is everywhere assailed, that it seems to be a determined effort to destroy every vestige of the relation between God and man. On the other hand—and this is, according to the same Apostle, the special characteristic of Antichrist—with frightful presumption man is attempting to usurp the place of his Creator and is lifting himself above all that is called God.... is dedicating the visible world to himself as a temple, in which he has the pretension to receive the adoration of his fellow men. 'So that he sitteth in the temple of God showing himself as if he were God.'⁶⁴

There have been "many Antichrists"⁶⁵ throughout history, and the Jews, according to Father Lemann, have welcomed them all: "Down the centuries, the Jews have welcomed all the enemies of Jesus Christ and his Church and have constituted themselves their auxiliaries. In the Great Sanhedrin, held at Paris in 1807, they applied the Biblical titles, exclusively reserved to the Messias to Napoleon, though Napoleon was not of Jewish blood. They even welcomed the principles of the French Revolution as the Messias: 'The Messias came for us on Feb. 28, 1790, with the Declaration of the Rights of Man.'⁶⁶

Inspired by Pius X's statement, Msgr. Robert Hugh Benson wrote *Lord of the World*, a novel that appeared in 1907 and was set roughly 100 years in the future, i.e., in 2007. In the novel a weakened English pope confronts an antichrist with the iconic name of Julian Felsenburgh on the plains of Megiddo. In June 2006 Pope Benedict XVI announced he was going to Megiddo in 2007. Megiddo is another word for Armageddon. The apocalyptic aura of his visit was overshadowed by the apocalyptic nature of the age. George Bush, like Julian the Apostate, was locked in an unwinnable war and threatening to extend it eastward by dropping nuclear weapons on Iran. The conversion of the Jews did not seem imminent. The Jews had never been more powerful; the Church, the antagonist of the synagogue of Satan for 2000 years, had never been weaker. But appearances can deceive. Benedict

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XVI, the author of *Dominus Iesus*, had said, even before becoming pope, that he looked forward to the conversion of the Jews. Reversal was in the air.

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It is a great pleasure to me to have the opportunity to discuss the Jewish revolutionary spirit with you. I am sure that you will find it a most interesting and profitable study.

Endnotes to Introduction

1 All quotes in this section are taken from Faith, Reason and the University—Memories and Reflections, talk given by Pope Benedict XVI at the University of Regensburg 12th September 2006 (accessible at http://www.vatican.va/holy-father/benedict_xvi/speeches/2006/september/documents/hf_ben-xvi_spe_20060912_university-regensburg_en.html).

2 See Justin Raimondo, Rotten in Denmark 8th February 2006 <http://www.antiwar.com/justin/?articleid=8512> and In Defense of Pope Benedict 18th September 2006 <http://www.antiwar.com/justin/?articleid=9709> .

3 Hilaire Belloc, *The Jews*, p. 148-9 (Omni Publications [3rd ed.] 1983).

4 On this matter see Norman G. Finkelstein, *Beyond Chutzpah: On the Misuse of Anti-Semitism and the Abuse of History* (University of California Press 2005), and Alexander Cockburn & Jeffrey St Clair (eds.), *The Politics of Anti-Semitism*, (AK Press 2003).

5 St John Chrysostom quoted in *The New Testament with Commentary by Father Haydock* p. 1494, (Catholic Treasures 2000). Paul makes it clear that only “some” of the Jews, out of the nation of Jews, were cut off for unbelief. The word “some” distinguishes those in Israel who were unfaithful from those who remained faithful (Romans 11.4). Robert Sungeis, *Not By Faith Alone* p. 279 f68 (Queenship 1996). The Jewish people is “not absolutely and without remedy cast off for ever; but in part only [many thousands of them having been at first converted] and for a time: which fall of theirs God has been pleased to turn to the good of the Gentiles”. See Challoner, quoted in *The New Testament with Commentary by Father Haydock*, p. 1494.

While race is not directly relevant to individual salvation, it still plays a role in defining the Jewish people referred to above. Jews, being of the race of Abraham, can be ingrafted back into their “own olive-tree” by converting to Christ—the fulfillment of the promises of Abraham. But those that reject Christ still constitute a people that will perdure. If any person persists in his unbelief he cannot be saved—assuming what may well be lacking, full knowledge and consent in so doing. Yet Christ, who in Christian belief is God Himself, offers all people His Love unceasingly. St Paul explains of the Jewish people, that insofar as they reject Christ, “a

hardening has come upon part of Israel, until the full number of the Gentiles come in, and so all Israel should be saved, as it is written...” (Romans 11.25-26).

He further adds “As regards the gospel, they are enemies of God, for your sake; but as regards election they are beloved for the sake of the forefathers. For the gifts and calling of God are irrevocable” (Romans 11. 28-29).

The “gifts and calling” of God refers to the spiritual blessing God wants to give Israel—i.e., the salvation promised to Abraham, Isaac, Jacob and Moses (see Genesis 12.3 and Galatians 3.8). It is for this reason that Paul reminds us at Romans 2.28-29 that “he is not a real Jew who is one outwardly, nor is true circumcision something external and physical. He is a Jew that is one inwardly, and real circumcision is a matter of the heart, spiritual and not literal. His praise is not from men but from God.” In other words, those Jews who are not hardened, but who make up a “remnant chosen by grace” (Romans 11. 5) are those that receive the call willingly and turn to Christ. But God’s call to the fulfillment of the Abrahamic promises is always there for the Jewish people. And that people will be with us till the Second Coming, when, Christians believe, they will, as a distinct people, play a significant role during the End Times.

In thinking about the fulfillment of the Abrahamic covenant we need to remember that it is still active and has been made part of the New Covenant in Christ—i.e., it is a covenant of grace (Galatians 3:27-29; Romans 4:13-17; Hebrews 10:16-18) [See CASB Apologetics Study Bible The Gospel According to Matthew p. 218, Queenship 2003]. But references to the Old Covenant in Scripture mean not the Abrahamic covenant but the Mosaic covenant of the Law (2 Corinthians 3:7, 14). The Mosaic Law had purely moral precepts, expressed in the Decalogue, which mostly coincide with the commandments of the natural moral law accessible to all. Insofar as the Decalogue embodies the natural moral law, Christ makes clear that concerning the Law and the Prophets he has come “not to abolish them but to fulfill them.” (Matthew 5.17) i.e.,—raise them to a higher plane.

The ceremonial precepts of the Mosaic Law no longer have force and have been formally

repealed [See e.g. Romans 7. 1-4. Aquinas further holds that to observe them *as binding* is mortally sinful (Summa Theologiae Ia 2ae, q. 103 art.4, ad 1).]. In any case, it is not obedience to the Law alone that saves. St Paul comments: "...before faith came, we were confined under the law, kept under restraint until faith should be revealed. So that the law was our custodian until Christ came, that we might be justified by faith. But now that faith has come, we are no longer under a custodian; for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise." (Galatians 3.23-29).

The Old Mosaic Covenant of Works of the Law could not of itself save and was, St Paul says, but the shadow of things to come (Colossians 2.17). Such a law, while a special gift to the Jews, was imperfect in form (consisting mainly of prohibitions) as well as in the manner of fulfillment. "It did not possess the power of justifying those to whom it was given, nor was it intended for this purpose." An aim of the Law was "to remind the Israelites of their sinfulness and to inspire them with a desire for Christ, who was to fulfill and perfect the law." [Quoted in *Handbook of Moral Theology*, p. 139 Vol.1. (1925) 3rd Edition, B.Herder Book Co.]

St Paul reminds us that "Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law." (Romans 3.31). Yet it is not the law of the Mosaic covenant that can ultimately justify—(i.e., bring about salvation of itself), even though principles of it are maintained.

So it is this covenant that many religious Jews refer back to, often through the lens of the later Talmud. The Christian believes such a Covenant has now been set aside once and for all and that the Jewish people is clinging to (and partly defined by) a Covenant that has not only been removed, but whose preparatory purpose has been fulfilled in Christ, founder of the Church—the New Israel.

6 As this is only a rough outline of a definition I leave to one side difficulties in clas-

sifying e.g. Jewish heretics, children acquired by adoption or more recently gamete donation etc. It should also be noted that "converts" are regarded in certain branches of Judaism as having an inferior position to cradle Jews (see Kevin MacDonald, *A People That Shall Dwell Alone: Judaism as a Group Evolutionary Strategy* Ch.4 and references therein. (Praeger 1994).

7 Jacob Neusner, "Defining Judaism," p. 5 collected in *The Blackwell Companion to Judaism*, ed. Jacob Neusner & Alan J. Avery-Peck (Blackwell Publishing 2003).

8 Ibid. p. 6.

9 Roy Schoeman, *Salvation is from the Jews: The Role of Judaism in Salvation History from Abraham to the Second Coming*, p. 360 (Ignatius 2003).

10 Instructive is the case of the Jewish convert and Carmelite monk Oswald Rufeisen (subsequently known as Brother Daniel) who appealed for Israeli citizenship under the Law of Return on the grounds of his ethnicity. His appeal was rejected by the Israeli government on the grounds of his conversion to Catholicism (decision upheld on appeal by the Supreme Court). Finally the decision at (*Rufeisen v Minister of the Interior*, (1962) 16 PD 2428) was that any Jew converting to another religion would lose their preferential access to Israeli citizenship. Nevertheless, as Neusner suggests, conversion to Christianity is problematic in a way that moves toward other religions are not. (N.B. Orthodox Jewish religious teaching holds that once a Jew always a Jew—but nevertheless holds that conversion to Christianity is especially egregious).

11 It is noteworthy that the charge of idolatry made against Christ and Christians by certain rabbis contrasts strongly with the comparatively mild denunciations of Muslims in Jewish discourse. According to the controversial Israel Shahak, "Although the stock epithet given to Muhammad is 'madman' (*'meshugga'*), this was not nearly as offensive as it may sound now, and in any case pales before the abusive terms applied to Jesus", *Jewish History, Jewish Religion: The Weight of Three Thousand Years*, p. 98, (Pluto Press 2002).

12 Peter Schaefer, *Jesus in the Talmud* (Princeton University Press 2007). The same can be said of the later *Toledot Yeshu* (though of course this work does not occupy the place in

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Judaism that the Talmud does). Schaefer also notes that, "The Babylonian Jews in the Sasanian Empire, living in a non-Christian and even progressively anti-Christian environment, could easily take up, and continue, the discourse of their brethren in Asia Minor; and it seems as if they were no less timid in their response to the New Testament's message..." (p. 129) In other words, amongst Babylonian Jews at least, there was no Christian persecution immediately preceding the writing of the attacks on Christ in the Talmud.

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13 See Schoeman p. 124-132.

14 *Catechism of the Catholic Church*, 598 (Geoffrey Chapman 1994).

15 This is an important point to make. Jews, as Belloc noticed, have sometimes benefited from revolutionary movements, but often suffered. (Belloc p. 153) Some have sympathised with such movements; some have opposed them. But such statements are concerned with a given political order. What we are concerned with is the undeniable fact the Jew is by definition, a rejecter of Christ and therefore, insofar as he is a rejecter of Christ he is, in some sense, a rejecter of the true order of the world. As Father Denis Fahey put it: "It is absurd and confusing to speak of that opposition as a plot or a conspiracy, for not only is it clear to us but the Jews proclaim it openly. We must always bear in mind that the world is one, and that it is only through acceptance of Our Lord Jesus Christ as the True Messiah that we can live our lives as the objective order of the world demands." (Father Denis Fahey, *The Kingship of Christ and The Conversion of the Jewish Nation*, p. 57 (The Christian Book Club of America 1993).

16 John Henry Newman, *The Ariens of the Fourth Century*, p. 13-15 (WIPF & Stock Publishers 1996).

17 Ibid. p. 16.

18 Louis Israel Newman, *Jewish Influence on Christian Reform Movements* (New York: Columbia University Press, 1925).

19 Kevin MacDonald, *Culture of Critique*, p.v-vi. (1stBooks 2002). Writers like Walter Lacquer (*The Changing Face of Anti-Semitism: From Ancient Times to the Present Day* (Oxford: Oxford University Press, 2006) have said that many leaders of e.g. the radical left in the West "especially...the Trotskyites and similar groups..." were "non-Jewish Jews" (p. 181). MacDonald's definition however accommodates such people because 1) they remain Jews insofar as they have not converted, especially to Christianity (see Neusner) and 2) they can be said to be leaders of a Jewish movement if they fulfill the

second criterion that MacDonald proposes. Moreover, as Albert S. Lindemann points out (*Esau's Tears: Modern Anti-Semitism and the Rise of the Jews* (Cambridge: Cambridge University Press, 2000), Jewish ethnic background played an important role in divisions between differing communist factions (p. 452). The same author also notes that even "non-Jews" like Lenin could be considered "jewified" on account of their praise of things Jewish and seemingly inconsistent acceptance of the legitimacy of Jewish nationalism (p. 433).

20 It should be noted that despite whatever elements of the natural moral law remain in religious Judaism, the defining rejection of Logos must, to a greater or lesser extent, undermine adherence to natural law—a law the very point of which is to lead to the Higher Logos. It should further be noted that the 10 Commandments are alleged by some to occupy no special place in observance within the 613 *mitzvot* of Rabbinic Judaism and that any overemphasis on them/daily recitation is allegedly condemned in the Talmud, tractate Berachot 12a. The extent to which the Decalogue is regarded by Jews as concerned with natural moral truths is also disputed. Moreover, the Jewish understanding of Old Testament texts is markedly different from the Christian. As Guenter Stemberger points out, referring to tractate Abot (an addition to the Mishnah): "Moses received not just the "Torah," that is the Pentateuch, but Torah as such, i.e., not limited to its written expression, from Sinai, and handed it on in an unbroken succession to Joshua, the elders, and so on until the Rabbinic masters of the second century. What is written in the Mishnah and has no evident basis in the Bible is therefore nevertheless part of the Torah revealed to Moses on Sinai...In a second stage, this oral Torah has to be united with the written Torah"—ultimately the oral and written Torah are essentially the same revelation. Stemberger, as if to emphasise the difference from Christianity adds, "In a period in which Judaism had to share the text of the written Torah with Christianity, which had taken it (in the form of the Septuagint) as part of its Jewish heritage, the oral Torah became the essential mark of the true people of God, distinguishing them from all those who knew only the written Torah.", Guenter

Stemberger, *The Formation of Rabbinic Judaism* p. 88 collected in *The Blackwell Companion to Judaism*, ed. Jacob Neusner & Alan J. Avery-Peck (Blackwell Publishing 2003). Attempts have been made to suggest that Natural Law is a constant element in Jewish thought (David Novak, *Natural Law in Judaism*, Cambridge University Press 1998). Such a position is at odds with the view of the vast majority of Jewish scholars, and it is hard to see how a Natural Law ethics is to be found in e.g. the Mishna and the Babylonian Talmud (as opposed to the Old Testament—which, however, is interpreted through latter texts). Michael A. Hoffmann II notes that there are “numerous examples of Old Testament denigration and nullification in the Talmudic and post-Talmudic texts...The Talmud, at tractate 49b, relates how the execution of the prophet Isaiah was a justifiable penalty for his having said of the Israelite people that they had unclean lips (Isaiah 6.5). This is what the oral tradition of the Pharisees and their rabbinic heirs, taught about the prophet Isaiah, that he was killed and that he got what he deserved for having offended the Israelites by daring to say they had unclean lips. Christ knew the oral traditions of the Pharisees and this may be what he was referring to when he stated in Matthew 23:31 “you are witnesses against yourselves” concerning the murder of the prophets.” (Johann Andres Eisenmenger, *The Traditions of the Jews*, edited by J.P. Stehelin, Introduction by Michael A. Hoffmann II p. 80-81 (Independent History & Research 2006)). Official Catholic teaching is clear on the relationship between Christ, the Natural Law and rejection of Christ. Pope Pius XI in the Encyclical *Mit Brennender Sorge* (14/03/1937) wrote: “No faith in God can for long survive pure and unalloyed without the support of faith in Christ. “No one knoweth who the Son is, but the Father: and who the Father is, but the Son and all to whom the Son will reveal Him” (Luke 10. 22). “Now this is eternal life: That they may know thee, the only true God, and Jesus Christ whom thou has sent” (John 17. 3). Nobody, therefore, can say: “I believe in God, and that is enough religion for me,” for the Savior’s words brook no evasion: “Whosoever denieth the Son, the same hath not the Father. He that confesseth the

Son hath the Father also” (1 John 2. 23)... It is on faith in God, preserved pure and stainless, that man’s morality is based. All efforts to remove from under morality and the moral order the granite foundation of faith...lead[s]...to moral degradation. (14,29). Even more striking in the context of this discussion is Pope Leo XIII’s statement in *Tametsi Futura Prospicientibus* (01/11/1900): “When Jesus Christ is absent, human reason fails, being bereft of its chief protection and light, and the very end is lost sight of, for which, under God’s providence, human society has been built up. This end is the obtaining by the members of society of natural good through the aid of civil unity, though always in harmony with the perfect and eternal good which is above nature” (8).

It is important to understand the relationship between Higher and Lower logos. The Higher Logos (Christ) is understood as part of the supernatural order. To understand Jesus as the Second Person of the Trinity requires the special supernatural gift of faith; it doesn’t just follow logically by a process of human reasoning, from discerning the natural moral law (logos) inscribed in the hearts of all men (Romans 1-2). So likewise, going in reverse order, rejecting Christ by resisting the theological virtue of faith offered by the Holy Spirit does not of itself mean, in theory or practice, rejecting the “lower logos” of natural law.

However, as M. A. Krapiec, O.P. following St. Thomas Aquinas, says “to become aware of the existence of the law of nature is nothing other than to become aware of one’s own rationality, proportional to the nature of contingent being. This means that the human being, existing contingently, is a being “through participation in the Absolute. By participating in the Absolute, he or she participates, at the same time, in its rationality and also in Eternal Law.... An inferior being participates in a superior being, and particularly, contingent beings participate in the Absolute, by the fact that they are: a) caused by the Absolute (that is God is the efficient cause), b) The Absolute is for them a model, that is, the ultimate exemplary cause, c) The Absolute is for them at the same time the final

cause.... If, therefore, we affirm that natural law is the participation in Eternal Law, this means that the human being's naturally oriented inclinations come from the Absolute, in the sense of triple causality of external causes described above" (*Person and Natural Law*, Peter Lang, 1993, p. 199).

Given the above, we can say that to knowingly reject the revealed Higher Logos can never be an act in accordance with the Natural Law (lower Logos). We might say that such an act is pragmatically contradictory. However, to knowingly reject Higher Logos is also to create a certain instability in one's ability to discern the lower logos, even though the lower logos can be known naturally. For access to the lower logos is partly reliant on the contingent nature of the human subject. And to admit this contingency is to begin to admit the existence of an Absolute Who, Christians believe, has revealed Himself in the Second Person of the Trinity as the Higher Logos. Rejectionism in the sense applied in this volume to Jews (though not to any specific individuals) will inevitably affect appreciation of the Natural Law.

21 Modras 346-7.

22 Daniel Jonah Goldhagen, *A Moral Reckoning: the Role of the Catholic Church in the Holocaust and its Unfulfilled Duty of Repair*, p. 37 (Vintage 2003).

23 Yona Metzger, Yesterday, Today and Tomorrow, *America*, October 24th 2005.

24 Shahak p. 92-93. He also claims that Jewish prayers asking that Christians "may perish

instantly" have a long history and have in recent times regained popularity in certain Jewish congregations close to the Gush Emunim. Nor can they be said to have originated as a result of Christian persecution, for they were allegedly recited while Christians were still a persecuted minority.

The Scripture passages that form the basis of the prayer are full of references to veils, blindness etc. St Paul strikingly states that "Since we have such a hope, we are very bold, not like Moses who put a veil over his face so that the Israelites might not see the end of the fading splendour. But their minds were hardened; for to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away. Yes, to this day whenever Moses is read a veil lies over their minds; but when a man turns to the Lord the veil is lifted" (2 Corinthians 3.12-16).

Before these words were written Christ had spoken of the blindness of Israel: "You shall indeed hear but never understand, and you shall indeed see but never perceive" (Matthew 13.14-16).

The pope's recent intervention on the issue of the Good Friday prayer has apparently led to Walter Cardinal Kasper now rejecting dual covenant theology. See Thomas Pink, [http://www.ratzingerfanclub.com/blog/2008/04/](http://www.ratzingerfanclub.com/blog/2008/04/kaspers-attack-on-dual-covenant.html)

[kaspers-attack-on-dual-covenant.html](http://www.ratzingerfanclub.com/blog/2008/04/kaspers-attack-on-dual-covenant.html)

Endnotes to Chapter One

The synagogue of Satan

1 Heinrich Graetz, *The History of the Jews* (Philadelphia: The Jewish Publication Society of America, 1894), Vol. II, p. 67.

2 Graetz, Vol. II, p. 142.

3 The Book of Daniel, The St. Joseph Edition of the New American Bible

4 Leibel Resnick, *The Mystery of Bar Kokhba: An Historical and Theological Investigation of the Last King of the Jews* (Northvale, NJ: Jason Aronson, Inc. 1996), p. 4.

5 Ibid.

6 David Herman, "Flaunt it, baby!" *The Guardian*, June 12, 2003. Howard Jacobson, "Up, up and oy vey," *The Times*, March 5, 2005.

7 Graetz, Vol. II, p. 142.

8 Klaus Wengst, "Die Darstellung "der Juden" im Johannes-Evangelium als Reflex Juedish-Judenchristlicher Kontroverse in Teufelskinder oder Heilsbringer: Die Juden im Johannes-Evangelium (Frankfurt am Main: Haag & Herchen Verlag, 1990) (all translations are mine), p. 22.

9 Wengst, p. 22.

10 Philip S. Kaufman, OSB, *The Beloved Disciple: Witness against Anti-Semitism* (Collegeville, Minnesota: The Liturgical Press 1991), p. 56

11 Micha Brumlik, "Johannes, das Judenfeindliche Evangelium," in *Teufelskinder*

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oder Heilsbringer, (all translations are mine), p. 2.

12 Brumlik, p. 7.

13 Brumlik, p. 9.

14 Ibid.

15 Ibid.

16 Gerald Caron, *Qui son les "Juifs" de l'évangile de Jean?* (Montreal: Bellarmin, 1997), p. 18 (all translations mine).

17 Caron, p. 23.

18 Brumlik, p. 9. In this chapter the Jews that reject Christ will be referred to as "Jews" whereas those who are ethnically Jews and do not reject Christ will be referred to as Jews. This will only be done in this chapter for it recounts a transitional period in the history of the Jews. In later chapters the convention will be dropped.

19 Brumlik, p. 2.

20 Kaufman, p. 56.

21 Kaufman, p. 61.

22 Ibid.

23 Brumlik, p. 10.

24 Brumlik, p. 11.

25 Brumlik, p. 19.

26 Brumlik, p. 20.

27 Ibid. (My emphasis).

28 Caron, p. 264.

29 Caron, p. 30.

30 Caron, p. 265.

31 Caron, p. 266.

32 Caron, p. 268.

33 Caron, p. 269.

34 Caron, p. 275.

35 Caron, p. 277.

36 Reinhold Leistner, *Antijudaismus im Johannesvangelium? Darstellung des Problems in der neueren Auslegungsgeschichte und Untersuchung der Leidensgeschichte* (Bern and Frankfurt/M: Herbert Lang, 1974), p. 35 (all translations are mine). Christ's words at Matthew 23:2-3 are concerned with the holiness of the chair of Moses and the need to obey what was not contrary to the law of Moses (but to ignore the corruptions of that law that the Scribes and Pharisees had introduced).

37 Wengst, p. 30.

38 Caron, p. 236.

39 Austin Flannery, OP, editor, *Vatican*

Council II: The Conciliar and Post-Conciliar Documents (Collegeville, MN: The Liturgical Press, 1980), p. 741.

40 Caron, p. 282.

41 Caron, p. 251.

42 Graetz, Vol. II, p. 164.

43 Resnick, p. 147.

44 Graetz, Vol. II, p. 166.

45 Brumlik, p. 12.

46 Kevin McDonald, "Zionism and the Internal Dynamics of Judaism," *Occidental Quarterly*, Vol 3, No. 3.

47 Ibid.

48 Ibid.

49 Graetz, Vol. II, p. 6.

50 Graetz, Vol. II, p. 256

51 Graetz, Vol. II, p. 258.

52 Ibid.

53 Graetz, Vol. II, p. 259.

54 Graetz, Vol. II, p. 284.

55 Graetz, Vol. II, p. 291.

56 Graetz, Vol. II, p. 292.

57 Graetz, Vol. II, p. 306.

58 Graetz, Vol. II, p. 308.

59 Graetz, Vol. II, p. 337.

60 Graetz, Vol. II, p. 338.

61 Graetz, Vol. II, p. 335.

62 Graetz, Vol. II, p. 327 (my emphasis).

63 Graetz, Vol. II, p. 340.

64 Graetz, Vol. II, p. 396.

65 Ibid.

66 Ibid.

67 Graetz, Vol. II, p. 409.

68 Resnick, p. 149.

69 Ibid.

70 Graetz, Vol. II, p. 409.

71 Resnick, p. 159.

72 Resnick, p. 153.

73 Graetz, Vol. II, p. 410.

74 Resnick, p. 6.

75 Graetz, Vol. II, p. 412.

76 Graetz, Vol. II, p. 410.

77 Resnick, p. 27.

78 Resnick, p. 137.

79 Resnick, p. 137-38.

80 Ibid.

81 Graetz, Vol. II, p. 418.

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- 82 Graetz, Vol. II, p. 419.
- 83 Graetz, Vol. II, p. 422.
- 84 Ibid.
- 85 Graetz, Vol. II, p. 423.
- 86 Ibid.
- 87 Ibid.
- 88 Graetz, Vol. II, p. 424.
- 89 Graetz, Vol. II, p. 568-9.

- 90 Graetz, Vol. II, p. 425.
- 91 Graetz, Vol. II, p. 424.
- 92 Graetz, Vol. II, p. 431.
- 93 Ibid.
- 94 Graetz, Vol. II, p. 559.
- 95 Graetz, Vol. II, p. 564.
- 96 Ibid.

Endnotes to Chapter Two

Julian the Apostate and the Doomed Temple

- 1 Giuseppe Ricciotti, *Julian the Apostate*, trans. M. Joseph Costelloe, S.J. (Milwaukee: The Bruce Publishing Co., 1960), p. 6.
- 2 Ricciotti, p. 7.
- 3 Ibid.
- 4 Ricciotti, p. 42.
- 5 Ricciotti, p. 12.
- 6 Ricciotti, p. 27.
- 7 Ibid.
- 8 Ricciotti, p. 33.
- 9 Ricciotti, p. 35.
- 10 Ibid.
- 11 Ricciotti, p. 36.
- 12 Ibid.
- 13 Ricciotti, p. 39.
- 14 Ricciotti, p. 38.
- 15 Ricciotti, p. 39.
- 16 Ricciotti, p. 41.
- 17 Ricciotti, p. 121.
- 18 Ricciotti, p. 126.
- 19 Ricciotti, p. 140.
- 20 Ricciotti, p. 141.
- 21 Ibid.
- 22 Ricciotti, p. 44.
- 23 Ricciotti, p. 135.

- 24 Ricciotti, p. 143.
- 25 Ricciotti, p. 157.
- 26 Ibid.
- 27 Ricciotti, p. 168.
- 28 Ricciotti, p. 169.
- 29 Ricciotti, p. 47.
- 30 Ricciotti, p. 48.
- 31 Ibid.
- 32 Ricciotti, p. 187.
- 33 Ricciotti, p. 220.
- 34 Ricciotti, p. 179.
- 35 Ibid.
- 36 Ibid.
- 37 Ricciotti, p. 182.
- 38 Ricciotti, p. 184.
- 39 Ricciotti, p. 194.
- 40 Ricciotti, p. 198.
- 41 Ibid.
- 42 Ibid.
- 43 Ricciotti, p. 195.
- 44 Ricciotti, p. 197.
- 45 Ricciotti, p. 200. Paul Johnson, in his best-selling philo-Semitic *A History of the Jews* (Perennial Library 1988), completely ignores both the dry persecution of Christians and, incredibly, the alliance between

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Julian and the Jews with regard to rebuilding the Temple.

46 Ricciotti, p. 202.

47 Ricciotti, p. 207.

48 Ricciotti, p. 45.

49 Robert Wilde, *The Treatment of the Jews in the Greek Christian Writers of the First Three Centuries* (Washington, DC: the Catholic University of America Press, 1949), p. 87.

50 Wilde, p. 84.

51 Wilde, p. 102.

52 Wilde, p. 103.

53 Wilde, p. 103.

54 Wilde, p. 107

55 Ibid.

56 Wilde, p. 108.

57 Wilde, p. 107 (my emphasis).

58 Ibid.

59 Wilde, p. 112.

60 Wilde, p. 107.

61 Wilde, p. 127.

62 Wilde, p. 141.

63 Wilde, p. 143.

64 Wilde, p. 144-5.

65 Wilde, p. 145.

66 Wilde finds "references in early patristic literature" which "offer evidence that the Jews had a hand in the persecution of Christians" in: Justin in the *Dialogue with Trypho*: 10; 16; 17:3; 49:9; 108: 110: 117; 122; 131:2; 133, as well as in the *Apologia*, I:31; in Irenaeus, *Adv. Haereses*: 4:21, 3; 4:28, 3; in Tertullian, *Scorpiace*: 10 (PL 2:143) *synagogas Judaeorum fontes persecutionem, Ad Nationes* 1:14 *quod enim aliud genus seminariuum est infamia, Apologet.* 7 *Tot hostes ejus quot extanei, et quidem proprii ex aemulatione Judaei*; in Hippolytus, *In Dan* 1:21; in Origen, *Contra Celsum*: 6: 27; in Cyprian, *Epistolae*: 59:2; in Eusebius, *HE* 5:16; and in Epiphanius, *Haereses*: 29:9. Wilde, p. 145.

67 Wilde, p. 188.

68 Wilde, p. 146.

69 Wilde, p. 188.

70 Wilde, p. 191.

71 Wilde, p. 127.

72 Ibid.

73 Wilde, p. 199.

74 Ibid.

75 Wilde, p. 212.

76 Wilde, p. 230.

77 Wilde, p. 209.

78 Wilde, p. 231.

79 Ibid.

80 Ibid.

81 Wilde, p. 232.

82 Ibid.

83 Ibid.

84 Ibid.

85 Wilde, p. 153.

86 Ibid.

87 Wilde, p. 154.

88 Wilde, p. 160.

89 Wilde, p. 165.

90 Ibid.

91 Ibid.

92 Ibid.

93 Wilde, p. 164.

94 Ibid.

95 Wilde, p. 149.

96 Ibid.

97 Ibid.

98 Wilde, p. 104.

99 Wilde, p. 200. In talking of alliances it is worth recounting an incident in Jerusalem often forgotten. In 614 AD after the capture of Jerusalem by the Persian army under King Chosroes the Jews allied with them to slaughter Christians. According to the eminent Jewish historian Salomon Munk, the Persian army was accompanied by 26,000 Jews, who upon reaching the Holy City, "took revenge upon the Christians for the cruel persecutions and many humiliations they had suffered over the centuries. It is claimed that 90,000 Christians perished." According to Graetz "...the Jews relentlessly destroyed the Christian sanctuaries. All the churches and monasteries were burnt down, and the Jews undoubtedly had a greater share in this deed than did the Persians." According to Elliott Horowitz, in *Reckless Rites: Purim and the Legacy of Jewish Violence* (Princeton University Press 2006, p. 232-233 for quotes above) there has been much histori-

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cal stonewalling (which he documents) of this event in the twentieth century. As he notes "[E]ven-handed assessments of the reciprocal role of violence in Jewish-Christian relations were to become increasingly rare in post-Holocaust Jewish historiography, both in the land of Israel and in the Diaspora" (p. 235).

Horowitz further points out the skewed history that some twentieth (in contrast to nineteenth) century Jewish historians of this period recount. He notes that Salo Baron "did mention the late sixth-century expulsion of the Jews from Antioch, but he laced his account with subtle doses of lachrymosity.... Baron referred rather one-sidedly to the "humiliating punishment meted out to their entire community for the transgression of a single coreligionist," but buried deep in a Baronian-length footnote the information that the said co-religionist "had at one time insulted the image of the Virgin Mary," and gave no hint as to the precise nature of the insult. Baron thus allowed (or constructed) his narrative to suggest that the local Byzantine-Christian authorities simply had it in for Antioch's Jews. Moreover, by thus presenting the 592-593 expulsion as cruelly arbitrary, he was able to put a rather positive spin on the "sanguinary riot" (not "bloody massacre"!)" which the Jews of Antioch "staged" in 610, during which they "killed the patriarch." According to Baron, this was part of the "score" the Jews had "to settle" with the local authorities for their earlier expulsion—a score which could look quite different to anyone who knew the "humiliating punishment" had been assigned the Jews after one of their co-religionists had allegedly urinated on an image of the venerated Virgin in 610 [a]ccording to [Graetz] the Jews "fell upon their Christian neighbours...and retaliated for the injuries which they had suffered; they killed all that fell into their hands, and threw their bodies into the fire, as the Christians had done to them a century before. The Patriarch Anastasius, an object of special hate, was shamefully abused by them, and his body dragged through the streets before he was put to death...." Horowitz later notes, "[T]he tendency of Jewish historiography, both academic and popular, to ignore the slaughter of Jerusalem's Christians in 614 and/or

the Jewish role therein only strengthened after the city came under exclusive Jewish rule as a consequence of the Six Day War" (p.238-243).

Paul Johnson in *A History of the Jews* writes of the 614 massacre: "in 611 when the Persians broke into Palestine, taking Jerusalem three years later after a twenty-day siege. The Jews were accused of assisting them. But if, as the Christians alleged, the Persians had given, in return, a promise to restore the city to the Jews, they certainly did not keep their word." (p. 166). This passage, ignoring a welter of firsthand accounts and subsequent scholarly work completely glides over the enormities that the Jews were involved in, thereby proving Horowitz's point. Horowitz, in talking of the subject of Jewish violence generally recalls, with wry irony, Jean Paul Satre's description of the Jews as "the mildest of men, passionately hostile to violence. That obstinate sweetness which they conserve in the midst of the most atrocious persecution, that sense of justice and of reason which they put up as their sole defense against a hostile, brutal, and unjust society, is perhaps the best part of the message they bring to us and the true mark of their greatness" (p. 187 quoting *Anti-Semite and Jew*).

100 St. John Chrysostom, *Discourses against Judaizing Christians*, trans. Paul W. Harkins (Washington, DC: The Catholic University of America Press, 1979), p. xxix.

101 Graetz, Vol. II, p. 597.

102 Graetz, Vol. II, p. 596.

103 Stanley L. Jaki, *To Rebuild or Not to Try?* (Royal Oak, MI: Real View Books, 1999), p. 16

104 Jaki, p. 19.

105 Ricciotti, p. 224.

106 Ricciotti, p. 223.

107 Ricciotti, p. 224.

108 Chrysostom, p. 137.

109 Ibid.

110 Chrysostom, p. 138.

111 Chrysostom, p. x.

112 Chrysostom, p. xxi.

113 Chrysostom, p. xxiv.

- 114 Jaki, p. 5.
- 115 Chrysostom, p. 139.
- 116 Ricciotti, p. 225.
- 117 Jaki, p. 6.
- 118 Ibid.
- 119 Chrysostom, p. 139.
- 120 Ibid.
- 121 Jaki, p. 12.
- 122 Ibid.
- 123 Ibid.
- 124 Ibid.
- 125 Jaki, p. 13.
- 126 Ibid.
- 127 Jaki, p. 15.
- 128 Jaki, p. 8.
- 129 Ricciotti, p. 225.
- 130 Ibid.
- 131 Jaki, p. 20.
- 132 Ibid.
- 133 Chrysostom, p. 139.
- 134 Chrysostom, p. 139-40.
- 135 Ricciotti, p. 226.
- 136 Ricciotti, p. 225.
- 137 Graetz, Vol. II, p. 600.
- 138 Ibid.
- 139 Ibid.
- 140 Ricciotti, p. 225.
- 141 Ibid.
- 142 Graetz, Vol. II, p. 601.
- 143 Ibid.
- 144 Ricciotti, p. 259.
- 145 Christopher Walter, *The Warrior Saints in Byzantine Art and Tradition* (Aldershot: Ashgate, 2003), p. 105.
- 146 Graetz, Vol II, p. 602.
- 147 Chrysostom, p. 138.
- 148 Chrysostom, p. 140.
- 149 Ibid.
- 150 Chrysostom, p. 136.
- 151 Chrysostom, p. xxiv.
- 152 Chrysostom, p. xxii
- 153 Chrysostom, p. xxxviii. Augustine's view of the Jews is summarized thus by historian Thomas F. Madden: "It was St. Augustine who laid the second foundation of the medieval Church's attitude toward

the Jews. Writing in the late fourth and early fifth centuries, Augustine rejected the claims of some Christians that the Jews were the servants of the devil. At the core of Augustine's philosophy on the Jews were the words of Psalm 59: "Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield." The Jews, Augustine wrote, were clearly wrong. The course of history had shown that their faith and rituals had been supplanted. But they served as a constant reminder of the antiquity of the Christian faith and the glorious gift of salvation that Christ had poured out on the Gentiles. Clinging to their scriptures, the Jews were a witness for the veracity of the Old Testament and its prophecies of Christ's coming. Augustine insisted that Jews should be treated with respect because they belonged to God, who would bring them one day to the fullness of salvation." (*The Church and the Jews in the Middle Ages, Crisis Magazine*, January 2003).

- 154 Ibid.
- 155 Ibid.
- 156 Chrysostom, p. 4.
- 157 Ibid.
- 158 Ibid.
- 159 Chrysostom, p. 7.
- 160 Ibid.
- 161 Chrysostom, p. 8.
- 162 Ibid.
- 163 Chrysostom, p. 9.
- 164 Ibid.
- 165 Chrysostom, p. 13.
- 166 Chrysostom, p. 15.
- 167 Chrysostom, p. xxxix.
- 168 Chrysostom, p. 18.
- 169 Chrysostom, p. xxxix.
- 170 Chrysostom, p. 92.
- 171 Chrysostom, p. 171.
- 172 Ibid.
- 173 Chrysostom, p. 172.
- 174 Chrysostom, p. 175.
- 175 Chrysostom, p. 19. Paul Johnson, in his aforementioned *A History of the Jews*, says of Chrysostom, whom he mentions once: "John Chrysostom (354-407) delivered eight 'Sermons Against the Jews' at Anti-

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och, and these became the pattern for anti-Jewish tirades, making the fullest possible use (and misuse) of key passages in the gospels of St Matthew and St John. Thus a specifically Christian anti-Semitism, presenting the Jews as murderers of Christ, was grafted onto the seething mass of pagan smears and rumours, and Jewish communities were now at risk in every Christian city" (p.165). Typically Johnson provides no evidence for Chrysostom's "misuse" of Scripture.

176 Chrysostom, p. 20.

177 Chrysostom, p. 21.

178 Chrysostom, p. 23.

179 Chrysostom, p. 11.

180 Ibid.

181 Ibid.

182 Chrysostom, p. 14-5

183 Chrysostom, p. 25.

184 Ibid.

185 Chrysostom, p. 154

186 Chrysostom, p. 169.

187 Chrysostom, p. 6.

188 Ibid.

189 Chrysostom, pp. 66-7.

190 Chrysostom, p. 206.

191 Ibid.

192 Chrysostom, p. 207.

193 Ibid.

194 Chrysostom, p. 217.

195 Chrysostom, p. xlvii.

196 Chrysostom, p. 68.

197 Ibid.

198 Chrysostom, p. 221.

199 Edward A. Synan, *The Popes and the Jews in the Middle Ages* (New York: The Macmillan Company, 1965), p. 30.

200 Synan, p. 19.

201 Ibid.

202 Synan, p. 22.

203 Synan, p. 25.

204 Synan, p. 28.

205 Synan, p. 28.

206 Synan, p. 27.

207 Ibid.

208 Synan, p. 40.

209 Ibid.

210 Synan, p. 42.

211 Ibid.

212 Synan, p. 44.

213 Synan, p. 37.

214 Ibid.

215 Synan, p. 38.

216 Ibid.

217 Synan, p. 49.

218 Synan, p. 50.

219 Synan, p. 49.

220 Synan, p. 44.

221 Ibid.

222 Synan, p. 46.

223 Ibid.

224 Synan, p. 47.

225 Synan, p. 46.

226 Ibid.

227 Synan, p. 36.

228 Graetz, Vol. II, p. 611.

229 Graetz, Vol. II, p. 609.

230 Graetz, Vol. II, p. 634.

231 Ibid.

232 Graetz, Vol. II, p. 635.

233 Ibid.

234 William Thomas Walsh, *Philip II* (New York: Sheed and Ward, 1937), p. 241.

235 Ibid.

236 Graetz, Vol. IV, p. 423.

237 Walsh, p. 242.

Endnotes to Chapter Three

Rome Discovers the Talmud

1 Leonard B. Glick, *Abraham's Heirs: Jews and Christians in Medieval Europe* (Syracuse: Syracuse University Press, 1999), p. 92.

2 Heinrich Pesch, *Lehrbuch der Nationalökonomie/Teaching Guide to Economics* (Lewiston, NY: The Edwin Mellen Press, 2002).

3 Glick, p. 93.

4 Norman Cohn, *The Pursuit of the Millennium: Revolutionary messianism in medieval and Reformation Europe and its bearing on modern totalitarian movements* (New York: Harper & Row, 1961), p. 60.

5 Cohn, p. 61.

6 Cohn, p. 6.

7 Cohn, p. xiii.

8 Cohn, p. 6.

9 Ibid.

10 Cohn, p. xiii.

11 Cohn, p. 1.

12 Cohn, p. 2.

13 Ibid.

14 Cohn, p. 4.

15 Ibid (my emphasis).

16 Cohn, p. 22.

17 Cohn, p. 12.

18 Lea Dasberg, *Untersuchungen ueber die Entwertung des Judenstatus im 11. Jahrhundert* (Paris: Mouton & Co, 1965) Etudes Juives IX, (Translations mine), p. 183.

19 Dasberg, p. 174.

20 Cohn, p. 74.

21 Cohn, p. 96.

22 Cohn, p. 137.

23 B. H. Liddell, *Strategy* (New York: Praeger, 1967), p. 380.

24 Synan, p. 70.

25 William Thomas Walsh, *Characters of the Inquisition* (New York: P. J. Kenedy & Sons, 1940), p. 76. In talking of the barbarities of the First Crusade, Kevin MacDon-

ald refers to the historian R. Chazan's *European Jewry and the First Crusade* and notes that "the intensity of Jewish commitment in the face of hostility of the Crusaders and burghers in 1096 may have provoked disgust and horror among the Christians as well as contributed to their belief that the Jews had a great deal of animosity toward Christianity... Jews readily accepted death and even slaughtered each other rather than accept conversion to Christianity.... Chazan comments that "Jewish rejection of Christianity [as witnessed by this behavior] is seen as a sentiment which, by its intensity, leads to the shattering of normal moral and ethical constraints. One might easily hypothesize a connection between the 1096 reality of Jewish parents willing to take the lives of their own children rather than submit to conversion and the subsequent image of Jews capable of taking the lives of Christian youngsters out of implacable hostility to the Christian faith." *Separation and its Discontents: Toward an Evolutionary Theory of Anti-Semitism*, (1stBooks, 2003) p. 146.

26 Glick, p. 98.

27 Norman F. Cantor, *The Sacred Chain: The History of the Jews* (New York: HarperCollins-Publishers, 1994), p. 169.

28 Walsh, p. 76. Probably the world's most eminent historian of the crusades, Jonathan Riley-Smith, has in books such as *What Were the Crusades?* convincingly argued that the main motivation for the Crusades (or at least part of it) was spiritual rather than material, territorial or a thirst for blood.

29 Glick, p. 163.

30 Ibid.

31 Ibid. For Jewish attitudes to the charging of interest to Gentiles see Shahak (2002) p. 95-96.

32 Glick, p. 235.

33 Ibid.

34 Glick, p. 156.

35 Glick, p. 117.

36 Glick, p. 115.

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- 37 Ibid.
- 38 Glick, p. 235.
- 39 Glick, p. 119.
- 40 Jeremy Cohen, *The Friars and the Jews: The Evolution of Medieval Anti-Judaism* (Ithaca and London: Cornell University Press, 1982), p. 47.
- 41 Walsh, p. 75.
- 42 Glick, p. 105.
- 43 Ibid.
- 44 Glick, p. 109.
- 45 Glick, p. 102.
- 46 Glick, p. 103.
- 47 Cohn, p. 99.
- 48 Cohn, p. 101.
- 49 Cohn, p. 116.
- 50 Synan, p. 77
- 51 Synan, p. 75
- 52 Glick, p. 122.
- 53 Ibid.
- 54 Ibid.
- 55 Cantor, p. 169.
- 56 Ibid.
- 57 Glick, p. 122.
- 58 Synan, p. 77.
- 59 Ibid.
- 60 Synan, p. 78.
- 61 Synan, p. 75.
- 62 Ibid.
- 63 Synan, p. 81.
- 64 Ibid.
- 65 Synan, p. 82.
- 66 Synan, p. 98.
- 67 Glick, p. 120 (my emphasis).
- 68 Ibid.
- 69 Cantor, p. 169 (my emphasis).
- 70 Ibid.
- 71 Cohn, p. 66.
- 72 Cantor, p. 173.
- 73 Cantor, p. 169.
- 74 Ibid.
- 75 Glick, p. 184.
- 76 Glick, p. 185.
- 77 Cohen, p. 28.
- 78 Cohen, p. 44.
- 79 Walsh, p. 53
- 80 Walsh, p. 60.
- 81 Walsh, p. 61.
- 82 Walsh, p. 70.
- 83 Cohen, p. 48.
- 84 Louis Israel Newman, *Jewish Influence on Christian Reform Movements* (New York: AMS Press, Inc., 1966), p. 311.
- 85 Newman, p. 312.
- 86 Ibid.
- 87 Ibid.
- 88 Walsh, p. 70.
- 89 Ibid.
- 90 Ibid.
- 91 Ibid.
- 92 Walsh, p. 46.
- 93 Cantor, p. 196.
- 94 Walsh, p. 70.
- 95 Newman, p. 1.
- 96 Ibid.
- 97 Newman, p. 13.
- 98 Ibid.
- 99 Glick, p. 184.
- 100 Ibid. To say that Jews were not citizens did not give anyone the right to harm them. In *Dignitatis Humanae* (12) unjust behavior on the part of Church authorities in the past is recognized. But this is not to say that the basic principle of *Sicut Iudeis non* was not and is not defensible.
- 101 Synan, p. 95.
- 102 Ibid.
- 103 Ibid.
- 104 Ibid.
- 105 Synan, p. 88.
- 106 Ibid.
- 107 Synan, p. 89
- 108 Ibid.
- 109 Ibid.
- 110 Synan, p. 90.
- 111 Synan, p. 91.
- 112 Synan, p. 231.
- 113 Graetz, Vol. III, p. 501.
- 114 Synan, p. 231.
- 115 Ibid.
- 116 Synan, p. 232.
- 117 Synan, p. 223.
- 118 Synan, p. 226.
- 119 Synan, p. 227.
- 120 Ibid.
- 121 Graetz, Vol. III, p. 501 (my emphasis).
- 122 Walsh, p. 28.

123 Ibid.
 124 Cantor, p. 177.
 125 Ibid.
 126 Ibid.
 127 Cantor, p. 178.
 128 Ibid.
 129 Ibid.
 130 Ibid.
 131 Ibid.
 132 Ibid.
 133 Glick p. 187.
 134 Ibid.
 135 Ibid.
 136 Glick, p. 188
 137 Ibid.
 138 Cantor, p. 179 (my emphasis).
 139 Cantor, p. 176.
 140 Ibid.
 141 Cohen, p. 177.
 142 Glick, p. 241.
 143 Cantor, p. 169.
 144 Ibid.
 145 Cohen, p. 86.
 146 Cohen, p. 87.
 147 Cohen, p. 88.
 148 Cohen, p. 87.
 149 Cohen, p. 58.
 150 Cohen, p. 60
 151 Cohen, p. 60. Schaefer (2007) notes that the Babylonian Talmud blasphemes Christ in the context of passages that explain the destruction of the Temple in terms of a punishment for Talmudic rigidity in the face of danger. The narrative is intended to bypass any suggestion of another cause for its destruction. The emperor Titus is punished, according to texts, by being burnt and scattered forever. The punishment fits the crime of burning the Temple. For Jesus, sitting in excrement in Gehinnom is punishment for the crime, according to Schaefer, of heresy (including idolatry and blasphemy). Jesus' words at Matthew 15:17-20 (and Mark 7:18-23) dismiss Pharisaic purity rules, effectively stating that "food is not impure but human intention and actions are impure." For Schaefer, "[T] he rabbinic counter-narrative about Jesus' punishment would then invert his attack on the Pharisaic purity laws by having him sit in excrement and teaching him (and his followers) the lesson: you believe that only what comes out of the mouth defiles, well, you will sit forever in your own excrement and will finally understand that also what goes into the mouth and comes

of the stomach defiles" p. 83-91. Schaefer also makes the fascinating point that the passage may also be an allusion to the dispute at John 6:48-59 concerning how to understand the idea of eating Jesus' flesh. Schaefer says the Talmud here, "argues Jesus is dead and remains dead and eating his flesh won't lead to life...the initiator of this bizarre heresy [of the eucharist] is appropriately punished by sitting in what his followers excrete, after allegedly having eaten him: excrement!" p. 93.

152 Ibid.
 153 Cohen, p. 260.
 154 Cohen, p. 109.
 155 Cohen, p. 242.
 156 Ibid.
 157 Glick, p. 195.
 158 Glick, p. 196.
 159 Cohen, p. 242.
 160 Cohen, p. 243.
 161 Ibid.
 162 Cohen, p. 244.
 163 Ibid.
 164 Cohen, p. 261.
 165 Cohen, p. 262.
 166 Cohen, p. 257.
 167 Cohen, p. 66.
 168 Ibid.
 169 Glick, p. 196.
 170 Cohen, p. 67.
 171 Ibid.
 172 Cohen, p. 68.
 173 Ibid.
 174 Ibid.
 175 Cohen, p. 67.
 176 Glick, p. 198.
 177 Glick, p. 199. Johnson (1988) says of the encounter between Donin and Yehiel that "the 1240 confrontation was not...a debate'...adding that the rabbi...was in effect the witness for the defense, and the 'debate' consisted of his interrogation" (p. 217-218). Shahak (2002) says "a powerful attack, well based in many points, against talmudic Judaism developed in Europe from the 13th century." Shahak refers to "serious disputations held before the best European universities of the time and on the whole conducted as fairly as possible under medieval circumstances" (p. 21). He further adds in an accompanying footnote (p. 105) that Jews were treated more favorably than Christian heretics in debate.
 178 Glick, p. 200.
 179 Cohen, p. 71.

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- 180 Cantor, p. 181.
- 181 Cantor, p. 180.
- 182 Cohen, p. 64.
- 183 Synan, p. 110.
- 184 Glick, p. 201.
- 185 Glick, p. 202.
- 186 Cohen, p. 80.
- 187 Cohen, p. 83.
- 188 Ibid.
- 189 Cohen, p. 97.
- 190 Cohen, p. 98.
- 191 Ibid.
- 192 Cohen, p. 108.
- 193 Cohen, p. 106.
- 194 Ibid.
- 195 Cohen, p. 107.
- 196 Ibid.
- 197 Synan, p. 122 (my emphasis).
- 198 Cohen, p. 127.
- 199 Ibid.
- 200 Cohen, p. 146.
- 201 Cohen, p. 168.
- 202 Cohen, p. 232.
- 203 Cohen, p. 189.
- 204 Cohen, p. 234.
- 205 Cohen, p. 48.

- 206 Cohen, p. 49.
- 207 Glick, p. 260.
- 208 Glick, p. 261.
- 209 Ibid.
- 210 Cohen, p. 168.
- 211 Cohen, p. 179.
- 212 Cohen, p. 185.
- 213 Glick, p. 240.
- 214 Ibid.
- 215 Cohen, p. 193.
- 216 Cantor, p. 179.
- 217 Cantor, p. 195.
- 218 Synan, p. 133 (my emphasis).
- 219 Glick, p. 269.
- 220 Ibid.
- 221 Synan, p. 134.
- 222 Ibid.
- 223 Cantor, p. 193.
- 224 Ibid.
- 225 Ibid.
- 226 Ibid.
- 227 Cantor, p. 187.
- 228 Glick, p. 109.
- 229 *Fellowship of Catholic Scholars Quarterly*, Vol. 29, #2, Summer 2006, p. 19 (my emphasis).

Endnotes to Chapter Four

False Conversion and the Inquisition

- 1 William Thomas Walsh, *Characters of the Inquisition* (New York: P. J. Kenedy & Sons, 1940), p. 142.
- 2 Synan, p. 52.
- 3 Ibid.
- 4 Ibid.
- 5 Walsh, p. 141.
- 6 Ibid.
- 7 Lea Dasberg, *Untersuchungen ueber die Entwertung des Judenstatus im 11. Jahrhundert* (Paris: Mouton & Co, 1965), p. 179. (Translations mine).
- 8 Henry Charles Lea, *A History of the Inquisition of Spain* (New York: The Macmillan Company, 1908), p. 87.
- 9 Lea, p. 96.
- 10 Walsh, p. 142.
- 11 Ibid.
- 12 Lea, pp. 97-8.
- 13 Lea, p. 98.
- 14 Walsh, p. 142.
- 15 Walsh, p. 144.

- 16 Lea, p. 103.
- 17 Lea, p. 104.
- 18 Lea, p. 105.
- 19 Ibid.
- 20 Lea, p. 108.
- 21 Baer, p. 110.
- 22 Yitshak Baer, *A History of the Jews in Christian Spain* (Philadelphia: The Jewish Publication Society of America, 1966), p. 109.
- 23 Synan, p. 56.
- 24 Synan, p. 57.
- 25 Kamen, p. 10.
- 26 Synan, p. 57.
- 27 Ibid.
- 28 Kamen, p. 70.
- 29 Synan, p. 56.
- 30 Synan, p. 54.
- 31 Baer, p. 254.
- 32 Walsh, p. 144.
- 33 Lea, p. 112.

34 Henri Gheon, *St. Vincent Ferrer* (New York: Sheed and Ward, 1939), p. 118.

35 Gheon, p. 120. Paul Johnson, while admitting that Ferrer deplored the rioting writes: "The riots showed clearly that the Jews posed a 'problem' to society to which a 'solution' must be found. Hence Ferrer and his clerical colleagues were responsible for a series of anti-Jewish policies approved by Spanish favoured antipope Benedict XIII, and for the selection as King of Aragon of Ferdinand I, who began to implement them. The war against the Jews was taken out the hands of the mob and made the official business of church and government. (*A History of the Jews* p. 222, Perennial Library, 1988). Johnson does not explain why Ferrer was wrong to look for a solution to the generally recognized Jewish problem.

36 Gheon, p. 112.

37 Ibid.

38 Lea, p. 113.

39 Ibid.

40 Walsh, p. 120.

41 Baer, p. 141.

42 Walsh, p. 121.

43 Baer, p. 143.

44 Ibid.

45 Baer, p. 148.

46 Ibid.

47 Lea, p. 119.

48 Baer, p. 163.

49 Baer, p. 164.

50 Baer, p. 172.

51 Baer, p. 178.

52 Baer, p. 179.

53 Ibid.

54 Baer, p. 190.

55 Baer, p. 201.

56 Ibid.

57 Baer, p. 174.

58 Baer, p. 225.

59 Ibid.

60 Baer, p. 226.

61 Ibid.

62 Ibid.

63 Ibid.

64 Baer, p. 228.

65 Baer, p. 229.

66 Baer, p. 205.

67 Baer, p. 255.

68 Baer, p. 259.

69 Baer, p. 210.

70 Ibid.

71 Baer, p. 213.

72 Baer, p. 218.

73 Ibid.

74 Ibid.

75 Baer, p. 224.

76 Kamen, p. 10.

Endnotes to Chapter Five

The Revolution Arrives in Europe

1 Maria Tischler, "Boehmishe Judengemeinde 1348-1519," in *Die Juden in den boehmischen Laender* (Muenchen/Wien: R. Oldenbourg Verlag, 1983), p. 4. (All translations mine.)

2 cf. Peter Hilsch, "Die Juden in Boehmen und Maehren im Mittelalter und die ersten Privilegien," in *Die Juden in den boehmischen Laender* (Muenchen/Wien: R. Oldenbourg Verlag, 1983), p. 15.

3 Howard Kaminsky, *A History of the Hussite Revolution* (Berkeley and Los Angeles: University of California Press, 1967), p. 145.

4 Kaminsky, p. 34.

5 Kaminsky, p. 54.

6 Ibid.

7 Kaminsky, p. 55.

8 Ibid.

9 Kaminsky, p. 48.

10 Kaminsky, p. 49.

11 Kaminsky, p. 48.

12 Kaminsky, p. 70.

13 Thomas A. Fudge, *The Crusade against the Heretics in Bohemia, 1418-1437* (Burlington, VT: Ashgate, 2002), p. 72 (my emphasis).

14 Kaminsky, p. 88.

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- 15 Graetz, Vol. IV, p. 222.
- 16 Ibid. (my emphasis).
- 17 Norman Cohn, *The Pursuit of the Millennium: Revolutionary messianism in medieval and Reformation Europe and its bearing on modern totalitarian movements* (New York: Harper & Row, 1961), p. 14.
- 18 Frederick G. Heymann, *John Zizka and the Hussite Revolution* (New York: Russell and Russell, 1955), p. 42.
- 19 Ibid.
- 20 Ibid.
- 21 Heymann, p. 49.
- 22 Kaminsky, p. 19.
- 23 Fudge, p. 78.
- 24 Heymann, p. 55.
- 25 Kaminsky, p. 88.
- 26 Heymann, p. 102.
- 27 Ibid.
- 28 Ibid.
- 29 Fudge, p. 87.
- 30 Ibid.
- 31 Louis Israel Newman, *Jewish Influence on Christian Reform Movements* (New York: AMS Press, Inc., 1966), p. 437.
- 32 Ibid.
- 33 Newman, p. 435.
- 34 Ibid.
- 35 Newman, p. 436.
- 36 Ibid.
- 37 Newman, p. 435.
- 38 Ibid.
- 39 Newman, p. 445.
- 40 Ibid.
- 41 Newman, p. 446.
- 42 Ruth Gladstein, "Eschatological Trends in Bohemian Jewry during the Hussite Period," in *Prophecy and Millenarianism : Essays in Honour of Marjorie Reeves*, edited by Ann Williams (Burnt Hill: Longmans, 1980), p. 246
- 43 Ibid.
- 44 Heymann, p. 12.
- 45 Kaminsky, p. 109.
- 46 Graetz, Vol. IV, p. 219.
- 47 Graetz, Vol. IV, p. 220.
- 48 Fudge, p. 92.
- 49 Fudge, p. 254.
- 50 Fudge, p. 188.
- 51 Norman Cohn, p. 230.
- 52 Ibid.
- 53 Newman, p. 449.
- 54 Newman, p. 448.
- 55 Newman, p. 449. It is interesting to note here certain parallels with Jewish revival movements in the pre-Christian Greco-Roman world and how they considered themselves true heirs of the covenant. Jewish theologian Dan Cohn-Sherbok describes them thus: "The Samaritans...regarded themselves as inheritors of the original promise made to Israel. Situated on Mount Gerizim, they rigorously followed Pentateuchal law, rejecting the interpretations of Scripture expounded by official Judaism...they viewed Moses as the sole prophet of Israel who would return as a messianic figure...The Nazaraioi practised an ascetic way of life. Abstaining from meat as well as Temple sacrifice, they kept the Sabbath, circumcision and other Jewish practices. The Essenes...in opposition to the Temple cult in Jerusalem...adopted eschatological doctrines concerning Davidic and Aaronic Messiahs...Critical of official Judaism, they envisaged the present as an era of darkness presided over by the powers of Belial. The Pharisees...desired to attain perfection by separating from their co-religionists so as to strictly observe Jewish law...they strove to lead the nation back to true Torah Judaism. According to Pharisaic doctrine, they were the true inheritors of the ancient Israel and the promise of messianic fulfilment." *The Crucified Jew: Twenty Centuries of Christian Anti-Semitism* (Wm B. Eerdmans Publishing Co. 1997) p. 6-7.
- 56 Ibid.
- 57 Kaminsky, p. 283.
- 58 Kaminsky, p. 284.
- 59 Kaminsky, p. 289.
- 60 Kaminsky, p. 291.
- 61 Kaminsky, p. 292.
- 62 Kaminsky, p. 294n (all translations mine).
- 63 Ibid.
- 64 "*Legis Christi zelator praecipuus*,"
- 65 Fudge, p. 95.
- 66 Kaminsky, p. 295.
- 67 Heymann, p. 66.

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- 68 Heymann, p. 67.
- 69 Heymann, p. 69.
- 70 Ibid.
- 71 Fudge, p. 254.
- 72 Fudge, p. 261.
- 73 Fudge, p. 259.
- 74 Fudge, p. 267.
- 75 Kaminsky, p. 311.
- 76 Kaminsky, p. 337.
- 77 Kaminsky, p. 338.
- 78 Kaminsky, p. 341.
- 79 Hannah Arendt, *On Revolution* (New York: The Viking Press, 1963),
- 80 Kaminsky, p. 341.
- 81 Kaminsky, p. 339.
- 82 Kaminsky, p. 315.
- 83 Kaminsky, p. 319 (my emphasis).
- 84 Ibid.
- 85 Ibid.
- 86 Ibid.
- 87 Ibid.
- 88 Ibid.
- 89 Kaminsky, p. 321 (my emphasis).
- 90 Kaminsky, p. 322.
- 91 Ibid.
- 92 Fudge, p. 148.
- 93 Kaminsky, p. 338.
- 94 Heymann, p. 93.
- 95 Heymann, p. 100.
- 96 Josef Macek, *The Hussite Movement in Bohemia* (Prague: Orbis, 1958), p. 36.
- 97 Ibid.
- 98 Macek, p. 39.
- 99 Ibid.
- 100 Kaminsky, p. 336.
- 101 Macek, p. 37.
- 102 "Sie sprechen ez sull auch kain fegfiure seyn, dann wann der mensch hy in armut sey, daz sull sin fegfiure sein."
- 103 Kaminsky, p. 340.
- 104 Kaminsky, p. 345.
- 105 Ibid.
- 106 Kaminsky, p. 347.
- 107 Kaminsky, p. 348.
- 108 Ibid.
- 109 Kaminsky, p. 350n.
- 110 Kaminsky, p. 351.
- 111 Kaminsky, p. 353.
- 112 Kaminsky, p. 355.
- 113 Gladstein, p. 245.
- 114 Ibid.
- 115 Ibid.
- 116 Newman, p. 451.
- 117 Newman, p. 453.
- 118 Graetz, Vol. IV, p. 222.
- 119 Graetz, Vol. IV, p. 224.
- 120 Ibid.
- 121 Graetz, Vol. IV, p. 225.
- 122 Gladstein, p. 243
- 123 Gladstein, p. 245.
- 124 Gladstein, p. 246.
- 125 Ibid.
- 126 Ibid.
- 127 Gladstein, p. 247.
- 128 Ibid.
- 129 Gladstein, p. 250.
- 130 Ibid.
- 131 Heymann, p. 122.
- 132 Heymann, p. 129.
- 133 Heyman, p. 136.
- 134 Heymann, p. 139.
- 135 Fudge, p. 143
- 136 Fudge, p. 146.
- 137 Heymann, p. 145.
- 138 Heymann, p. 168.
- 139 Heymann, p. 170.
- 140 Kaminsky, p. 385.
- 141 Kaminsky, p. 388.
- 142 Kaminsky, p. 400.
- 143 Heymann, p. 156
- 144 Ibid.
- 145 Kaminsky, p. 412.
- 146 Heymann, p. 261.
- 147 Kaminsky, p. 430.
- 148 Heymann, p. 261.
- 149 Ibid.
- 150 Ibid. A truly Christian view of sexual liberation as social control can be found in the writing of St Paul. "As you know," St. Paul writes in his first letter to the Corinthians (6:16), "a man who goes with a prostitute is one body with her, since the two,

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as it is said, become one flesh. But anyone who is joined to the Lord is one spirit with him." Paul goes on to warn the Christians in Corinth against fornication because "all the other sins are committed outside the body; but to fornicate is to sin against your own body." Paul seems to be saying here that a transcendent union is created each time a man engages in sexual intercourse. When that union takes place within marriage, it bonds a man to his wife and creates a family. When it takes place outside of marriage, the sexual agent is bound to something inferior as his sexual partner. He is bound to the object of his lust, and now the same sexual force that created union in the family creates bondage. It took the evil genius of the Marquis de Sade and the Enlightenment to understand the political implications of Paul's warning that "all the other sins are committed outside the body." Sexual passion is an especially effective form of social control because it is so internalized by the fornicator that he feels that in defending his passions he is defending his very self. The government, then, that incites and protects the gratification of these passions will gain a hold over its citizens in a way more deep-seated than any other.

- 151 Kaminsky, p. 481.
- 152 Kaminsky, p. 490.
- 153 Heymann, p. 295.
- 154 Heymann, p. 347.
- 155 Kaminsky, p. 347.
- 156 Fudge, p. 153.
- 157 Ibid.
- 158 Fudge, p. 154.
- 159 Ibid.
- 160 Fudge, p. 159.
- 161 Heymann, p. 158.
- 162 Ibid.
- 163 Ibid.
- 164 Ibid.
- 165 Heymann, p. 166.
- 166 Fudge, p. 114.
- 167 Fudge, p. 115, n161.
- 168 Ibid.
- 169 Heymann, p. 390.
- 170 Heymann, p. 401.
- 171 Fudge, p. 107.
- 172 Heymann, p. 444.

- 173 Ibid.
- 174 Fudge, p. 115.
- 175 Fudge, p. 120.
- 176 Heymann, p. 477.
- 177 Ibid.
- 178 Heymann, p. 479
- 179 Cohn, p. 235.
- 180 Cohn, p. 241.
- 181 Heinrich Graetz, *Volkstuemliche Geschichte der Juden* (Leipzig: Verlag von Oskar Leiner, no date) Vol III, p. 58. (All translations are mine.)
- 182 Johannes Hofer, *Johannes von Capistrano: Ein Leben im Kampf um die Reform der Kirche* (Innsbruck-Wien-Muenchen: Tyrolia Verlag, 1936), p. 487.
- 183 Graetz, op. cit., p. 59.
- 184 Graetz, op. cit., p. 81.
- 185 Hofer, p. 493.
- 186 Hofer, p. 276. In the original German edition of his biography of Capistrano, Hofer cites Browe, who says "it is hard for us to comprehend today how often during the Middle Ages churches were broken into and hosts stolen."
- 187 Rev. John Hofer, *St. John Capistran, Reformer*, transl by Rev. Patrick Cummins, OSB (St. Louis: Herder, 1947), p. 276.
- 188 Hofer, *St. John Capistran*, p. 278.
- 189 Hofer, *St. John Capistran*, p. 275.
- 190 Hofer, *St. John Capistran*, p. 276.
- 191 Ibid.
- 192 Ibid.
- 193 Hofer, *St. John Capistran*, p. 279.
- 194 Ibid.
- 195 Hofer, p. 498. (cf. n234, in the German edition.)
- 196 Hofer, *St. John Capistran*, p. 279. For detailed scholarly Jewish studies recounting actual cases of Host desecration by Jews, as well as accounts of Jewish attacks on Christian symbols such as the crucifix (transgressions committed in the full knowledge that their consequence would be death) and the malicious labelling of Christians as Amalek and Christendom as the realm of Esau or Edom, see Elliott Horowitz, *Reckless Rites: Purim and the Legacy of Jewish Violence* (Princeton 2006) and Israel Jacob Yuval, *Two Nations in your Womb: Perceptions of Jews and Christians in Late Antiquity and the Middle*

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Ages (University of California 2006). Both books also deal with and bravely point out the existence of the Jewish ritual blood sacrifices of (Jewish) children, a topic seldom dealt with. In a less scholarly and more controversial manner Jewish convert Israel Shamir has written on these subjects as well as hypothesized regarding the ritual sacrifice of Christian children by Ashkenazi Jews. His writings are available at www.israelshamir.net and the site includes a link to the English translation of the highly controversial and withdrawn book of Dr Ariel Toaff (professor of the Jewish University of Bar Ilan) *Passovers of Blood: The Jews of Europe and Ritual Murders*. For an account of a deliberate misrepresentation of "blood libel" cases designed to exaggerate later German anti-Semitism see Norman G. Finkelstein and Ruth Bettina Birn *A Nation on Trial: The Goldhagen*

Thesis and Historical Truth, (Owl Books 1998) p. 21.

197 Ibid.

198 Ibid.

199 Hofer, *St. John Capistran*, p. 280.

200 Graetz, op. cit. p. 62.

201 Ibid.

202 Hofer, *St. John Capistran*, p. 280.

203 Ibid.

204 Ibid.

205 Hofer, *St. John Capistran*, p. 281.

206 Ibid.

207 Ibid.

208 Ibid.

209 Ibid.

210 Hofer, *St. John Capistran*, p. 284.

Endnotes to Chapter Six

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1 Henry Charles Lea, *A History of the Inquisition of Spain* (New York: The Macmillan Company, 1908), p. 110.

2 Yitshak Baer, *A History of the Jews in Christian Spain* (Philadelphia: The Jewish Publication Society of America, 1966), p. 231.

3 Ibid.

4 Henry Kamen, *The Spanish Inquisition: A Historical Revision* (New Haven: Yale University Press, 1998), p. 29.

5 Ibid.

6 Norman F. Cantor, *The Sacred Chain: The History of the Jews* (New York: HarperCollins Publishers, 1994), p. 189.

7 Ibid.

8 Cecil Roth, *A Life of Menasseh Ben Israel: Rabbi, Printer, and Diplomat* (Philadelphia: The Jewish Publication Society of America, 1934), p. 6 (my emphasis).

9 B. Netanyahu, *The Origins of the Inquisition in Fifteenth Century Spain* (New York: Random House, 1995), p. xii.

10 Ibid.

11 Ibid.

12 Ibid.

13 Netanyahu, p. xix.

14 Netanyahu, p. 45.

15 Ibid.

16 Ibid.

17 Netanyahu, p. 44.

18 Netanyahu, p. 47.

19 Netanyahu, p. 46.

20 Ibid.

21 William Thomas Walsh, *Characters of the Inquisition* (New York: P. J. Kenedy & Sons), p. 216.

22 Baer, p. 250.

23 Baer, p. 251.

24 Baer, p. 255.

25 Walsh, *Characters*, p. 145.

26 Baer, p. 369.

27 Baer, p. 273.

28 Baer, p. 274.

29 Lea, p. 121.

30 Baer, p. 277.

31 Ibid.

32 Walsh, *Characters*, p. 146.

33 Lea, p. 126.

34 Baer, p. 280.

35 Ibid.

36 Baer, p. 281.

37 Ibid.

38 Ibid.

39 Ibid.

40 Walsh, *Characters*, p. 144.

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- 41 Baer, p. 283.
- 42 Baer, p. 289.
- 43 Ibid.
- 44 Baer, p. 294.
- 45 Baer, p. 299.
- 46 Baer, p. 304.
- 47 Lea, p. 188
- 48 Lea, p. 151.
- 49 Ibid.
- 50 Lea, p. 152.
- 51 Lea, p. 155.
- 52 Walsh, *Characters*, p. 151.
- 53 Walsh, *Characters*, p. 148.
- 54 Walsh, *Characters*, p. 151.
- 55 Lea, p. 160.
- 56 Kamen, p. 37.
- 57 Baer, p. 424.
- 58 Kamen, p. 37.
- 59 Kamen, p. 38.
- 60 Kamen, p. 40.
- 61 Kamen, p. 41.
- 62 Lea, p. 162.
- 63 Ibid.
- 64 Walsh, *Characters*, p. 153.
- 65 Walsh, *Characters*, p. 70.
- 66 Walsh, *Characters*, p. 14.
- 67 Walsh, *Characters*, p. 71.
- 68 Ibid.
- 69 Walsh, *Characters*, p. 72.
- 70 Walsh, *Characters*, p. 22.
- 71 Lea, p. 131.
- 72 Kamen, p. 60.
- 73 Baer, p. 327.
- 74 Ibid.
- 75 Baer, p. 329.
- 76 Baer, p. 331.
- 77 Baer, p. 333.
- 78 Baer, p. 336.
- 79 Ibid.
- 80 Baer, p. 337.
- 81 Baer, p. 338.
- 82 Baer, p. 339.
- 83 Baer, p. 344.
- 84 Baer, p. 367.
- 85 Lea, p. 253.
- 86 Kamen, p. 55.
- 87 Baer, p. 368.
- 88 Baer, p. 369.
- 89 Baer, p. 330.
- 90 William Thomas Walsh, *Philip II* (New York: Sheed and Ward, 1937), p. 252.
- 91 Ibid.
- 92 Baer, p. 434.
- 93 Kamen, p. 24.
- 94 Baer, p. 440.

Endnotes to Chapter Seven

Reuchlin v. Pfefferkorn

- 1 Hans-Martin Kirn, *Das Bild vom Juden im Deutschland des fruehen 16. Jahrhunderts: dargestellt and den Schriften Johannes Pfefferkorns* (Tuebingen: J.C.B. Mohr (Paul Siebeck) 1989), p. 221. (All translations are mine.)
- 2 Ibid.
- 3 Erika Rummel, *The Case against Johann Reuchlin: Religious and Social Controversy in 16th Century Germany* (Toronto: University of Toronto Press, 2002), p. 3.
- 4 Ibid.
- 5 Graetz, Vol. IV, p. 423.
- 6 Graetz, Vol. IV, p. 424.
- 7 Graetz, Vol. IV, p. 425.
- 8 Graetz, Vol. IV, p. 424.
- 9 Kirn, p. 183.
- 10 Ludwig Geiger, *Johann Reuchlin: Sein Leben und Seine Werke* (Nieuwkoop: B. de Graaf, 1964), p. 210. (Translations mine.)
- 11 Rummel, p. 8.
- 12 Rummel, p. 53. For more detail on such curses see Schaefer, Yuval and Horowitz.
- 13 Rummel, p. 54.
- 14 Rummel, p. 55.
- 15 Ibid.
- 16 Ibid.
- 17 Ibid.
- 18 Ibid.
- 19 Rummel, p. 54.
- 20 Rummel, p. 8.
- 21 Ibid.
- 22 Rummel, p. 60.

- 23 Ibid.
- 24 Ibid.
- 25 Ibid. In other words the 'Jewish' spirit, through a perverse understanding of the Torah, helps to create or assist heresies in their rebellion against the meaning of the New Covenant's fulfillment of the Old. For any understanding of the Old without an infallibly guaranteed understanding of the New after the foundation of the latter will naturally be liable to corruption.
- 26 Rummel, p. 61.
- 27 Graetz, Vol. IV, p. 429.
- 28 Rummel, p. 128.
- 29 Rummel, p. 129.
- 30 Ibid.
- 31 Rummel, p. 130.
- 32 Ibid.
- 33 Ibid.
- 34 Ibid.
- 35 Rummel, p. 131.
- 36 Rummel, p. 10.
- 37 Graetz, Vol. IV, p. 441.
- 38 Charles Zika, *Reuchlin und die Okkulte Tradition der Renaissance* (Sigmarigen: Jan Throbecke Verlag, 1998), p. 166. (Translations mine.)
- 39 C.S. Lewis, *The Abolition of Man* (New York: Macmillan, 1947), p. 87-8.
- 40 Zika, p. 46.
- 41 Zika, p. 48.
- 42 Zika, p. 43.
- 43 Rummell, p. 7.
- 44 Rummel, p. 16.
- 45 Ibid.
- 46 Graetz, Vol. IV, p. 433.
- 47 Ibid.
- 48 Rummel, p. 88.
- 49 Ibid.
- 50 Ibid.
- 51 Graetz, Vol. IV, p. 442.
- 52 Ibid.
- 53 Rummel, p. 92.
- 54 Geiger, p. 228.
- 55 Ludwig Geiger, *Johann Reuchlin: Sein Leben und Seine Werke* (Nieuwkoop: B. de Graaf, 1964), p. 230. (Translations mine.)
- 56 Rummel, p. 87.
- 57 Rummel, p. 92.
- 58 Rummel, p. 93.
- 59 Rummel, p. 94.
- 60 Ibid.
- 61 Ibid.
- 62 Rummel, p. 96.
- 63 Rummel, p. 11.
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- 148 Graetz, Vol IV, p. 469.
- 149 Kirn, p. 174.
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- 152 Kirn, p. 175, n. 222.
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- 154 Pike, p. 625.
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Thomas Muentzer and the Peasant Revolt

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- 24 Goertz, p. 61.
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- 35 Ibid.
- 36 Baylor, p. 55.
- 37 Baylor, p. 57n.
- 38 Baylor, p. 17.
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- 42 Ebert, p. 233.
- 43 Ebert, p. 234.
- 44 Baylor, p. 18.
- 45 Rummel, p. 24.
- 46 Rummel, p. 26.
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- 49 Walsh, Philip II, p. 245.
- 50 Graetz, Vol. IV, p. 471.
- 51 Walsh, Philip II, p. 248.
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- 53 Walsh, Philip II, p. 258.
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- 55 Ibid.
- 56 Walsh, Philip II, p. 248. While Jews hold to the Talmud, which distorts the Old Testament, the Christian heretics distorted the Old Testament by rejecting the guarantor of the interpretation of the Old Testament by the New. In doing so, they perverted both Testaments, ignoring St. Augustine's dictum, "The New Testament lies hidden in the Old; the Old is made explicit in the New." It is in their essential rejection of this dictum and selective and unreliable partial acceptance of Scripture that both Jews and the Christian heretics share a crucial similarity.
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- 64 Hartmann Grisar, S.J., *Luther* (Freiburg im Breisgau: Herdersche Verlagshandlung), vol. II, p. 442.
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- 68 Baylor, p. 156.
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- 72 Ebert, p. 122.
- 73 Goertz, p. 105.
- 74 Baylor, p. 62.
- 75 Baylor, p. 23.
- 76 Baylor, p. 157.
- 77 Baylor, p. 16.
- 78 Baylor, p. 37.
- 79 Ebert, p. 111.
- 80 Goertz, p. 8.
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- 82 Ibid.
- 83 Goertz, p. 108.
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- 86 Baylor, p. 167.
- 87 Baylor, p. 80.
- 88 Baylor, p. 81.
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- 91 Rummel, p. 35.
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- 110 Luther, WA 15, p. 220.
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- 126 Baylor, p. 110.
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- 140 Ibid.
- 141 Baylor, p. 113.
- 142 Ibid.
- 143 Ibid.
- 144 Ibid.
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- 150 Baylor, p. 171.
- 151 Baylor, p. 176.
- 152 Baylor, p. 177.
- 153 Baylor, p. 178.
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- 156 Baylor, p. 178.
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- 162 Baylor, p. 188.
- 163 Baylor, pp. 188-9.
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- 168 Goertz, p. 217.
- 169 Newman, p. 454.
- 170 Newman, p. 501.
- 171 Ibid.
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- 177 Newman, p. 455.
- 178 M. Luthers *Werke*, Weimarer Ausgabe Bd. 18, "Wider die rauebersichen und moerderischen rotten der Bauern," p. 344.
- 179 Goertz, p. 176.
- 180 Baylor, p. 191.
- 181 Baylor, pp. 191-2.
- 182 Cohn, p. 266.
- 183 Baylor, p. 191.
- 184 Baylor, p. 192.
- 185 Goertz, p. 177.
- 186 Goertz, p. 81.
- 187 Baylor, p. 194.

The Jewish Revolutionary Spirit

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| <p>188 Ibid.
 189 Baylor, p. 196.
 190 Ibid.
 191 Goertz, p. 180.
 192 Goertz, p. 182.
 193 Ebert, p. 126.
 194 Ibid.</p> | <p>195 Goertz, p. 189.
 196 Ebert, p. 226.
 197 Baylor, p. 202.
 198 Goertz, p. 50.
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 201 Ebert, p. 245.</p> |
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- 3 Haude, p. 26.
- 4 Cohn, p. 280.
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- 6 Cohn, p. 281.
- 7 Anthony Arthur, *The Tailor-King: The Rise and Fall of the Anabaptist Kingdom of Muenster* (New York: St.Martin's Press 1999), p. 7.
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- 9 Kerssenbroick, p. 176.
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- 16 Ibid.
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- 19 Arthur, p. 16.
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- 21 Arthur, p. 19.
- 22 Arthur, p. 113.
- 23 Arthur, pp. 15-16.
- 24 Arthur, p. 175.
- 25 Haude, p. 21.
- 26 Ibid.
- 27 Arthur, p. 14. According to David Klinghoffer, "The heritage of Protestant-

ism has been a mixed one for Jews...Luther prepared the way for the planting of new ideas, which eventuated in the first hints of religious tolerance in the eighteenth century, in whose last decades Jews were being freed from the ghettos...This new freedom was no boon to Judaism. On the contrary, it resulted in Jewish defections to Christianity, or Christianized forms of Judaism... Whereas in medieval Europe there was one form of Christianity you could accept or reject, Protestantism created countless new variations on the theme of Jesus as Messiah." *Why the Jews Rejected Jesus* (Three Leaves Press 2006) p. 184-185, my emphasis.

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- 48 Kerssenbroick, p. 27.
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51 Haude, p. 34.
52 Arthur, p. 94.
53 Cohn, p. 293.
54 Arthur, p. 101.
55 Arthur, p. 103.
56 Ibid.
57 Haude, p. 14.
58 Arthur, p. 109.
59 Cohn, p. 300.
60 Arthur, p. 110.
61 Ibid.
62 Haude, p. 15.
63 Cohn, p. 298.
64 Kerksenbroik, p. 132.
65 Ibid.
66 Kerksenbroik, p. 137.
67 Arthur, p. 113.
68 Arthur, p. 114.
69 Arthur, p. 115.
70 Ibid.
71 Arthur, p. 116.
72 Arthur, p. 121.
73 Kerksenbroik, p. 115.
74 Kerksenbroik, p. 116. The force of the association between the "Tailor King" and the subordination of the entire German empire can be seen from the historian Michael Burleigh's following vignette from the Third Reich: "in July 1934, Victor Klemperer...discussed with his wife Eva a speech by Hitler booming from an outdoor loudspeaker. Klemperer noted, 'the voice of a fanatical preacher. Eva says: Jan van Leyden. I say Rienzi'...Eva Klemperer was not alone in drawing comparisons between Hitler and Anabaptist sectarians of the sixteenth century. The same comparison occurred to...Friedrich Reck-Malleczewen...who in 1937 penned a portrait of Hitler only thinly disguised as the Anabaptist leader Jan Bockelson, responsible for a reign of terror in sixteenth-century Muenster. The book was subtitled History of Mass Lunacy." *The Third Reich: A New History* (Pan Books 2000) p.4-5.
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76 Arthur, p. 142.
77 Cohn, p. 304.
78 Kerksenbroik, p. 158.
79 Kerksenbroik, p. 159.
80 Kerksenbroik, p. 162.
81 Arthur, p. 146.
82 Kerksenbroik, p. 177.
83 Ibid.
84 Ibid.
85 Haude, p. 26.
86 Arthur, p. 165.
87 Arthur, p. 168.
88 Arthur, p. 170.
89 Arthur, p. 173.
90 Ibid.
91 Ibid.
92 Ibid.
93 Arthur, p. 176.
94 Arthur, p. 184.
95 Haude, p. 37.
96 Haude, p. 41.
97 Haude, p. 27.
98 Arthur, p. 188.
99 Ibid.
100 Ibid.
101 Haude, p. 85.
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104 Cohn, p. 309.
105 Cohn, p. 315.
106 Ibid.

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John Dee, Magic and the Transformation of England

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29 Frances A. Yates, *The Occult Philosophy in the Elizabethan Age* (London: Routledge & Kegan Paul, 1979), p. 1.

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37 Ibid.

38 Ibid.

39 Henry Kamen, *The Spanish Inquisition: A Historical Revision* (New Haven: Yale University Press, 1998), p. 31.

40 Walsh, *Characters*, p. 216.

41 Walsh, *Philip II*, p. 104.

42 Ibid.

43 Walsh, *Philip II*, p. 562.

44 Walsh, *Philip II*, p. 411.

45 Walsh, *Philip II*, p. 91.

46 Walsh, *Philip II*, p. 95.

47 Ibid.

48 Walsh, *Philip II*, p. 91. Walsh's harsh judgment is not shared by many historians. A more recent assesment of Charles V says, "In his tenacious purusit of internal Church reform and his defence of Christnedom in its entirety, Charles was actually more Catholic than the popes of his time He had shown clearly how seriously he took his role as protector of the Church and Christianity, and how much he was prepared to sacrifice for it.... For Charles, the choice of leading his military operations himself seems to have been dictated by his awesome sense of duty, his missionary instincts and his innate feeling of honour. For these he sacrificed his personal comfort, for his physical ailments caused him much pain on all his moves, and in all his encampments" Wim Blockmans, *Emperor Charles V, 1500-1558* (Hodder Arnold 2001), p. 140.

Contra Walsh, others argue that Charles's advice to his son Philip not to restore confiscated lands to the Church was probably wise in the circumstances. Moreover, others argue that Phiip was never in a position to decide matters of this kind.

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355 "tout la bassesse et tous les vices du judaïsme,"

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357 Daniel Pipes, *Conspiracy* (New York, The Free Press, 1997), p. 75.

358 Ibid.

359 Dawson, p. 134.

360 Dawson, p. 136.

361 Ibid.

362 Kobler, p. 166.

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The Revolution of 1848

1 Gotthold Ephraim Lessing, *Werke und Briefe in 12 Bänden*, Band 9 *Werke 1778-1780* (Frankfurt am Main: Deutscher Klassiker Verlag, 1993), p. 557: "Kaum war der Vater tot, so koemmt ein jeder/ Mit seinem Ring, und jeder will der Fuerst/ Des Hauses sein. Man untersucht, man zankt/ Man klagt. Umsonst; der recht Ring war nicht/ Erweislich." It is worth noting of Lessing the following: "In 1749 the young Protestant dramatist Gotthold Lessing put on a one-act play, *Die Juden*, which for the first time in European literature presented a Jew as a refined, rational human being. It was a gesture of tolerance, warmly reciprocated by Lessing's exact contemporary, a Dessau Jew called Moses Mendelssohn

(1729-86)." Paul Johnson, *A History of the Jews* (Perennial Library 1988), p. 299-300..

2 Lessing, p. 559.

O so seid ihr alle drei/ Betrogenen Betrueger! Eure Ringe/ Sind alle drei nicht echt. Der echte Ring/ Vermutlich ging verloren. Den Verlust/ Zu bergen, zu ersetzen, liess der Vater/ Die drei fuer eine machen. (*Nathan der Weise*, III, 7).

3 Ibid. Mein Rat ist aber der: ihr nehmt/ Die Sache voellig wie sie liegt. Hat von/ Euch jeder seinen Ring von seinem Vater:/ So glaube jeder sich seinen Ring/ Den echten.—Moeglich; dass der Vater nun/ Die Tyrannei des Einen Rings nicht laenger/ In seinem Hause dulden wollen!

The Jewish Revolutionary Spirit

4 Amos Elon, *The Pity of It All: A History of Jews in Germany 1743-1933* (New York: Metropolitan Books, 2002), p. 62.

5 Elon, p. 63.

6 Barbara W. Tuchman, *Bible and Sword* (New York: New York University Press, 1956), p. 145.

7 Elon, p. 58.

8 Elon, p. 56. David Klinghoffer, an Orthodox Jew, says of Mendelssohn that he, "sought to evade the confrontation with Christianity. He valued tolerance more than truth." *Why the Jews Rejected Jesus* (Three Leaves Press 2006) p.219-220.

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10 Nora Levine, *The Jews in the Soviet Union since 1917* (New York: New York University Press,), p. 49.

11 Elon, p. 76.

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17 Elon, p. 107.

18 Chaim Potok, *Wanderings* (New York: Alfred A. Knopf, 1978), p. 375.

19 Elon, p. 97.

20 Ibid.

21 Alexander Solschenizyn, *Zweihundert Jahre Zusammen* (Muenchen: Herbig, 2002), p. 46. All translations from *Zweihundert Jahre Zusammen*, the German edition of *Dvesti let Vmeste*, are my own. I have not included the German in the notes because it is itself a translation from the Russian.

22 Solschenizyn, p. 47.

23 Solschenizyn, p. 39.

24 Solschenizyn, p. 47ff.

25 Solschenizyn, p. 49.

26 Solschenizyn, p. 50.

27 Solschenizyn, p. 52.

28 Solschenizyn, p. 53.

29 Solschenizyn, p. 56.

30 Solschenizyn, p. 63.

31 Solschenizyn, p. 64.

32 Solschenizyn, p. 66.

33 Solschenizyn, p. 69.

34 Solschenizyn, p. 74.

35 Solschenizyn, p. 114.

36 Solschenizyn, p. 79.

37 Solschenizyn, p. 77. Yuri Slezkine, in reflecting on these kinds of issues in modern day Russia observes, "According to the Polls, Russian Jews who think of themselves as Jewish or binational are more "achievement-oriented" than Russian Jews who think of themselves as Russians. Or, perhaps, more to the point, the Russian Jews who specialize in dangerous and (according to most Russians) morally suspect occupations are naturally keener on preserving their strangeness (Jewishness)...the Mon people of Thailand were divided into rich farmers and river traders. The farmers thought of themselves as Thai and were unsure of their Mon ancestry; the traders thought of themselves as Mon and felt strongly about not being of Thai descent. The main question for the future of Jews in Russia is not whether Jews will become farmers (as some tsars and Communists had hoped). In the age of universal Mercurianism (the Jewish Age), the main question is whether the Russians will learn how to become Jews." *The Jewish Century* (Princeton University Press 2004) p. 362-3.

38 Solschenizyn, p. 70.

39 Ibid.

40 Solschenizyn, p. 35. For a limited survey on the prejudices and the punishments of the Kahal over a lengthy period see; Israel Shahak and Norton Mezvinsky, *Jewish Fundamentalism in Israel*, 2nd ed. (Pluto Press 2004).

41 Solschenizyn, p. 113.

42 Solschenizyn, p. 96.

43 Erich Haberer, *Jews and Revolution in Nineteenth-century Russia* (Cambridge: Cambridge University Press, 1995), p. 6.

44 Ibid.

45 Haberer, p. 5.

46 Haberer, p. 13.

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48 Haberer, p. 20.

49 Elon, p. 138.

50 Elon, p. 183.

51 Elon, p. 184. According to Marx biographer Francis Wheen, Heine "Shortly before his death in 1856 he wrote his last will

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and testament begging forgiveness from God if he had ever written anything 'immoral'..." *Karl Marx* (Fourth Estate 2000) p. 65.

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117 Hess, p. 89.

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121 Hess, p. 110.

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53

54 Haberer, p. 151. Albert Lindemann notes that "The rise of the Jews and the parallel, seemingly contradictory pauperization of large numbers of them, had major implications in the Russian Empire, culminating after the turn of the century in a Jewish counteroffensive, inside and outside Russia, against the oppressive rule of the tsars....The overall rate of Jewish population growth for Jews in Russia in the sixty year period from 1820 to 1880 was about 150 per cent, whereas the non-Jewish population increased only 87 percent....Anti-Semitism in Russia...was hardly a hatred without palpable or understandable cause; it had something quite directly to do with a fear that Jews threatened vital Russian interests and values. And this fear, although it connected with exaggerated, even preposterous fantasies about Jews, was related to real factors....For many Russians, their country's Jewish population appeared as a rapidly growing and increasingly hostile body, actively if secretly collaborating with those enemies....Traditional Jews were objectionable enough to [Slavophile] Russian nationalists, but at least Jews of that sort were politically passive...But as hundreds of thousands of Jews began to abandon

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their traditional ways and embrace western ideologies, they appeared even more menacing—and were ever more menacing.” *Esau’s Tears: Modern Anti-Semitism and the Rise of the Jews* (Cambridge University Press 2006) p. 280-281.

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94 Bieberstein, p. 270. For Hitler himself the ideological view of race and biology was fundamental to his thinking. In a speech Hitler claimed, "For the National Socialist Movement is not a cult movement; rather it is a *volkisch* and political philosophy which grew out of considerations of an exclusively racist nature. This philosophy does not advocate mystic cults, but rather aims to cultivate and lead a Volk determined by its blood." In commenting on these passages Michael Burleigh notes "the modern over-emphasis upon Nazi biologicistic politics is misleading, for it takes the scientists' self-estimation at face value...simply ignoring such revealing concepts as 'the racial soul' is actively misleading" *The Third Reich* (Pan Books 2001) p. 253-254. Such ideologies differ radically and in every way from Christian legislation aiming, however misguidedly, to curb the excesses seemingly encouraged by the Talmud, encouragement that was documented by the scholar Johann Andreas Eisenmenger in Germany in the 17th century.

95 Bieberstein, p. 271. Lindemann observes,

with regard to Jews and Bolshevism: "determining the exact number of Jews in the leading ranks of the party is nearly impossible, in large part because of the difficulties of deciding who was Jewish. Simple numbers or percentages fail to address the key issues of visibility and qualitative importance; Jews as prominent party leaders were undoubtedly much more numerous than in the rank-and-file." Lindemann notes, of the party's central committee, the "assertiveness and often dazzling verbal skills of Jewish Bolsheviks, their energy, and their strength of conviction." He goes on to say "it seems beyond serious debate that in the first twenty years of the Bolshevik Party the top ten to twenty leaders included close to a majority of Jews. Of the seven "major figures" listed in *The Makers of the Russian Revolution*, four are of Jewish origin, and of the fifty-odd others included in the list, Jews constitute approximately a third, Jews and non-Russians close to a majority." *Esau's Tears: Modern Anti-Semitism and the Rise of the Jews* (Cambridge University Press 2006) p. 429-430. For some percentages of Jewish involvement in various Bolshevik Committees and the Cheka see Yuri Slezkine, *The Jewish Century* (Princeton University Press 2006) p. 176-177.

96 Bieberstein, p. 245. One person who understood exactly what a Jew was and what the Christian's duty was to such a one was Edith Stein. In her final testament, written in 1939, she says: "I joyfully accept in advance the death God has appointed for me, in perfect submission to his most holy will. May the Lord accept my life and death to the honor and glory of his name, for the needs of his holy Church...for the Jewish people, that the Lord may be received by his own and his Kingdom come in glory...." Roy Schoeman, Stein's fellow convert, reflects on what St. Edith Stein must have thought about the Holocaust and concludes: "she saw in it an aspect of expiatory suffering, expiating the Jews' rejection of Christ. She saw in it a redemptive value for the redemption of the whole world. She saw a specific link between her sacrifice and the special grace needed to bring about the conversion of the Jews." Roy Schoeman, *Salvation is from the Jews: The Role of Judaism in Salvation History from Abraham to the Second Coming* (Ignatius 2003) p. 162 and p.165.

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- 109 Bieberstein, p. 245.
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- 111 Bieberstein, p. 258. Wiesel has shown a propensity to blaspheme God on occasion (see Roy Schoeman, *Salvation is from the Jews: The Role of Judaism in Salvation History from Abraham to the Second Coming* (Ignatius 2003) p. 152-159 and make dubious claims about his past (see David O'Connell, "Elie Wiesel and the Catholics," *Culture Wars*, November 2004) as well as making morally dubious statements about the behavior of the Israeli government (see Norman G. Finkelstein and Ruth Bettina Birn, *A Nation on Trial: The Goldhagen Thesis and Historical Truth* (Owl Book 1998) p. 91-92.
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- 137 Bieberstein, p. 87. Jewish writer David Klinghoffer says of Buber that he "saw the special essence of the Jewish soul as having pre-existed Sinai...by its nature it sees God at once...also by nature the Jewish soul feels the worlds, in a remarkably visceral way, as unredeemed....Taken together these "foci of the Jewish soul" tend to rule out an acceptance of Jesus as Messiah. The first precludes belief in the Incarnation...a concept that violates what the Jew knows about the transcendent and yet immediately present God. The second precludes the Christian opinion that the Messiah has already come to redeem the world....Because of the two-fold essence of the Jewish soul, in the presence of Jesus worship, with rare exceptions, "secular" and "religious" Jews alike feel the same reaction, the same refusal, the same instinctive turning away. In a word: No." David Klinghoffer, *Why the Jews Rejected Jesus* (Three Leaves Press 2006) p. 216-217.
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- 79 Yona Metzger, "Yesterday, Today and Tomorrow," *America*, October 24, 2005), p. 13-4
- 80 Poncins, p. 28.
- 81 Poncins, p. 54.
- 82 Poncins, p. 55.
- 83 Poncins, p. 59.
- 84 Poncins, p. 11.
- 85 Poncins, p. 140.
- 86 Ibid.
- 87 Poncins, p. 141.
- 88 Poncins, p. 78.
- 89 Poncins, p. 78-9.
- 90 Poncins, p. 102.
- 91 Ibid.
- 92 Poncins, pp. 104, 106.
- 93 Poncins, p. 35.
- 94 Ibid.
- 95 Ibid.
- 96 Ibid.
- 97 Poncins, p. 36.
- 98 Ibid.
- 99 Ibid.
- 100 Poncins, p. 37.
- 101 Poncins, p. 120.
- 102 Ibid.
- 103 Poncins, p. 34.
- 104 Poncins, p. 33.
- 105 Poncins, p. 154.
- 106 Roddy.
- 107 Ibid.
- 108 Ibid.
- 109 Ibid.
- 110 Ibid.
- 111 Ibid.
- 112 *Vatican Council II*, Austin Flannery, O.P., editor (Collegeville: Liturgical Press, 1980), p. 741. On this crucial question Joseph Cardinal Ratzinger reflects that, "For the believing Christian who sees in the Cross, not a historical accident, but a real theological occurrence, these statements [CCC 598] are not mere edifying commonplaces in terms of which one must refer to the historical realities. Rather these affirmations penetrate into the core of the matter. This core consists in the drama of human sin and divine love; human sins leads to God's love for man assuming the figure of the

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Cross. Thus on the one hand, sin is responsible for the Cross, but on the other, the Cross is the overcoming of sin through God's more powerful love...Jesus' blood raises no calls for retaliation but calls all to reconciliation. It has itself become, as the Letter to the Hebrews shows, a permanent Day of Atonement to God". *Many Religions—One Covenant* (Ignatius 1999) p. 44-45. While Ratzinger focuses on the theological meaning and the Catechism's words at 598 David Klinghoffer discusses historical question of Jewish rejection of Christ in the gospels. While only using the term rejection in scare quote he revealingly says: "To be precise, among those who knew him, rather than outright denial, it was more a turning away, a questioning of the authenticity or even the importance of the personas he adopted." *Why the Jews Rejected Jesus* (Three Leaves Press 2006) p. 48.

113 Poncins, p. 147.

114 Poncins, p. 147-8.

115 Poncins, p. 148.

116 Poncins, p. 145.

117 Roddy.

118 Ibid.

119 Ibid.

120 Ibid.

121 Ibid.

122 AS III, VIII, p. 640, his translation

123 AS III, VIII, p. 648, his translation.

124 Brian Harrison, O.S., "Letters to the Editor," *Culture Wars*.

125 *Origins*, (December 19, 2002, Vol. 32, No. 28), p. 464 (my emphasis).

126 Roddy.

127 *Vatican Council II*, p. 741.

128 Poncins, p. 149.

129 Poncins, p. 149-50.

130 Poncins, p. 150.

131 Ibid.

132 Shapiro, p. 12.

133 Shapiro, p. 74.

134 David O' Connell, personal communication.

135 Shapiro, p. 74.

136 Ibid.

137 Shapiro, p. 46.

138 Shapiro, p. 12.

139 Shapiro, p. 14.

140 Shapiro, p. 80.

141 Shapiro, p. 96.

142 Shapiro, p. 95.

143 Shapiro, p. 96.

144 Shapiro, p. 89.

145 Shapiro, p. 90.

146 Ibid.

147 Ibid.

148 Ibid.

149 Shapiro, p. 91.

150 Ibid.

152 Ibid. (my emphasis).

153 Shapiro, p. 92 (my emphasis).

154 Ibid.

155 Ibid.

156 Jones, *Libido*, p. 462.

157 Friedman, p. 107.

158 Friedman, p. 115.

159 Friedman, p. 127.

160 p. 353. For authoritative accounts of how the 1967 Six Day War was basically a war of Israeli aggression see Zeev Maoz, *Defending the Holy Land: A Critical Analysis of Israel's Security and Foreign Policy* (University of Michigan 2006), and Tom Segev, *1967: Israel, the War, and the Year that Transformed the Middle East* (Metropolitan Books 2007).

161 Friedman, p. 124.

162 See also lukeford.com

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Jews and Abortion

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- 1 Bernard N. Nathanson, MD with Richard N. Ostling, *Aborting America* (Toronto: Life Cycle Books, 1979), p. 35.
- 2 Nathanson, *Aborting*, p. 1.
- 3 Ibid.
- 4 Nathanson, *Aborting*, p. 5.
- 5 Ibid.
- 6 Ibid.
- 7 Nathanson, *Aborting*, p. 13.
- 8 Nathanson, *Aborting*, p. 14.
- 9 Nathanson, *Aborting*, p. 23.
- 10 Ibid.
- 11 Nathanson, *Aborting*, p. 28.
- 12 Nathanson, *Aborting*, p. 31.
- 13 Ibid.
- 14 Nathanson, *Aborting*, p. 60.
- 15 Bernard Nathanson, MD, *The Abortion Papers: Inside the Abortion Mentality* (New York: Frederick Fell Publishers, Inc., 1983), p. 192. Protestant minister and NARAL executive Committee Member, Jesse Lyons of the Riverside Church, assembled clerical abortion promoters, including representatives from: the National Council of Churches, YMCA, Women's Division of the United Presbyterian Church; Union of American Hebrew Congregations, Lutheran Church in America; Women's Division of the United Methodist Church; United Church of Christ; United Methodist church; United Presbyterian Church in the USA; Clergy Consultation Service; American Jewish Congress; American Friends Service committee; American Ethical Union, and American Baptist Convention. Interested but unable to attend: Churchwomen United; Episcopal Churchmen of the USA; Unitarian Universalist Association; Women's Federation Episcopal Church; B'nai Brith, and the American Humanist Association. Ibid.
- 16 David Horowitz, *The Politics of Bad Faith: The Radical Assault on America's Future*, (New York: The Free Press, 1998), p. 74.
- 17 Nathanson, *Aborting*, p. 33.
- 18 Ibid.
- 19 Nathanson, *Aborting*, p. 51.
- 20 Ibid.
- 21 Nathanson, *Aborting*, p. 52.
- 22 Ibid.
- 23 Nathanson, *Aborting*, p. 33.
- 24 Nathanson, *Aborting*, p. 61.
- 25 Nathanson, *Papers*, p. 187.
- 26 Nathanson, *Papers*, p. 200.
- 27 Ibid.
- 28 Ibid.
- 29 Nathanson, *Papers*, p. 180.
- 30 Nathanson, *Papers*, p. 181.
- 31 Nathanson, *Papers*, p. 185.
- 32 Nathanson, *Papers*, p. 186.
- 33 Ibid.
- 34 Nathanson, *Papers*, p. 186, 188.
- 35 Nathanson, *Papers*, p. 189.
- 36 Ibid.
- 37 Nathanson, *Papers*, p. 190.
- 38 Ibid.
- 39 Ibid.
- 40 Nathanson, *Papers*, p. 191.
- 41 Nathanson, *Papers*, p. 192.
- 42 Nathanson, *Papers*, p. 200.
- 43 Nathanson, *Papers*, p. 201.
- 44 Ibid.
- 45 cf. E. Michael Jones, *Slaughter of Cities*.
- 46 Nathanson, *Papers*, p. 213.

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The Black Panthers

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- 1 David Horowitz, *Radical Son: A Journey through Our Times* (New York: The Free Press, 1997), p. 221.
- 2 Horowitz, *Radical*, p. 161.
- 3 Horowitz, *Radical*, p. 162.
- 4 Hugh Pearson, *The Shadow of the Panther: Huey Newton and the Price of Black Power in America* (Reading, MA: Addison-Wesley Publishing Company, 1994), p. 110.
- 5 Horowitz, *Radical*, p. 275.
- 6 Horowitz, *Radical*, p. 227.
- 7 Friedman, p. 239.
- 8 Pearson, p. 53.
- 9 Pearson, p. 125.
- 10 Horowitz, *Radical*, p. 164.
- 11 Horowitz, *Radical*, p. 111.
- 12 Ibid.
- 13 Horowitz, *Radical*, p. 117.
- 14 Horowitz, *Radical*, p. 108.
- 15 Ibid.
- 16 Horowitz, *Radical*, p. 275.
- 17 Horowitz, *Radical*, p. 254.
- 18 Ibid.
- 19 Ibid.
- 20 Ibid.
- 21 David Horowitz, *The Politics of Bad Faith: The Radical Assault on America's Future* (New York: The Free Press, 1998), p. 118.
- 22 Horowitz, *Bad Faith*, p. 119.
- 23 Horowitz, *Bad Faith*, p. 128.
- 24 Horowitz, *Bad Faith*, p. 131.
- 25 Ibid.
- 26 Ibid.
- 27 Horowitz, *Bad Faith*, p. 119.
- 28 Horowitz, *Bad Faith*, p. 125.
- 29 Horowitz, *Radical*, p. 254.
- 30 Horowitz, *Radical*, p. 279.
- 31 Horowitz, *Radical*, p. 40.
- 32 Ibid.
- 33 Horowitz, *Radical*, p. 41.
- 34 Horowitz, *Radical*, p. 44.
- 35 Horowitz, *Radical*, p. 18.
- 36 Horowitz, *Radical*, p. 30.
- 37 Horowitz, *Radical*, p. 27.
- 38 Horowitz, *Radical*, p. 32.
- 39 Irving Louis Horowitz, *Daydreams and Nightmares: Reflections on a Harlem Childhood* (Jackson and London: University Press of Mississippi, 1990), p. 63.
- 40 I. L. Horowitz, p. 65.
- 41 Ibid.
- 42 I. L. Horowitz, p. 71.
- 43 I. L. Horowitz, p. 67.
- 44 I. L. Horowitz, p. 78.
- 45 I. L. Horowitz, p. 77.
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- 49 Ibid.
- 50 Horowitz, *Radical*, p. 44.
- 51 Horowitz, *Radical*, p. 43.
- 52 Horowitz, *Radical*, p. 44.
- 53 Horowitz, *Radical*, p. 102.
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- 55 Ibid.
- 56 Ronald Radosh, *Commies: A Journey Through the Old Left, the New Left and the Leftover Left* (San Francisco: Encounter Books, 2001), p. 108.
- 57 Horowitz, *Radical*, p. 103.
- 58 Horowitz, *Radical*, p. 276.
- 59 Horowitz, p. 161.
- 60 Pearson, p. 104.
- 61 Pearson, p. 106.
- 62 Ibid.
- 63 Dan T. Carter, *Scottsboro: A Tragedy of the American South* (Baton Rouge, LA: Louisiana State University Press, 1969), p. 250.
- 64 Pearson, p. 107.
- 65 Tom Wolfe, *Radical Chic & Mau-Mauing the Flak Catchers* (New York: Farrar, Straus, and Giroux, 1970), p. 126.
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- 68 Horowitz, *Radical*, p. 163.
- 69 Horowitz, *Radical*, p. 102.
- 70 Horowitz, *Radical*, p. 162.
- 71 Ibid.
- 72 Ibid.
- 73 Horowitz, *Radical*, p. 164.
- 74 Ibid.
- 75 Pearson, p. 147.
- 76 Pearson, p. 150.
- 77 Pearson, p. 152.
- 78 Ibid.
- 79 Ibid.
- 80 Pearson, p. 156.
- 81 Wolfe, p. 6.
- 82 Ibid.
- 83 Horowitz, *Radical*, p. 170.
- 84 Pearson, p. 215.
- 85 David Horowitz, *Hating Whitey and other Progressive Causes* (Dallas, TX: Spence Publishing Company, 1999), p. 126.
- 86 Horowitz, *Whitey*, p. 137.
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- 88 Pearson, p. 339.
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- 93 Ibid.
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- 95 Horowitz, *Whitey*, p. 98.
- 96 Ibid.
- 97 Ibid.
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- 99 Horowitz, *Whitey*, p. 104.
- 100 Horowitz, *Whitey*, p. 99.
- 101 Horowitz, *Radical*, p. 235.
- 102 Horowitz, *Radical*, p. 173.
- 103 Horowitz, *Radical*, p. 174.
- 104 Horowitz, *Whitey*, p. 120.—"Other than making love to a Sister, downing a pig is the greatest feeling in the world. Have you ever seen a pig shot with a .45 automatic, Sister Elaine?...Well, it's a magnificent sight"—
- 105 Ibid.
- 106 Horowitz, *Whitey*, p. 120.
- 107 Horowitz, *Radical*, p. 269.
- 108 Pearson, p. 294.
- 109 Pearson, p. 308.
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- 111 Horowitz, *Radical*, p. 309.
- 112 Horowitz, *Radical*, p. 310.
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- 114 Ibid.
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The Jewish Messiah Arrives Again

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- 2 Alan Cooper, *Philip Roth and the Jews* (Albany: State University of New York Press, 1996), p. 106.
- 3 Philip Roth, *Portnoy's Complaint* (New York: Vintage, 1994), p. 3.
- 4 Ibid.
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- 6 Ibid.
- 7 Ibid.
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- 9 Roth, *Portnoy*, p. 152-53 (my emphasis).
- 10 Ibid.
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- 12 Cooper, p. 111.
- 13 Cooper, p. 116.
- 14 Eldridge Cleaver, *Soul on Ice*.
- 15 Ibid.
- 16 Cleaver.
- 17 Roth, *Portnoy*, p. 209.
- 18 Ibid.
- 19 Cooper, p. 109.
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- 22 James Bloom, p. xii.
- 23 Roth, *Portnoy*, p. 233.
- 24 Irving Howe, Philip Roth Reconsidered, *Commentary*, (December 1972), p. 74.
- 25 Howe, p. 76.
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- 39 Philip Roth, *My Life as a Man* (New York: Holt, Rinehart and Winston, 1970), p. 34.
- 40 Roth, *Man*, p. 58.
- 41 Roth, *Man*, p. 70.
- 42 Roth, *Man*, p. 94.
- 43 Ibid.
- 44 Roth, *Man*, p. 70.
- 45 Roth, *Man*, p. 161.
- 46 Ibid.

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- 47 Roth, *Man*, p. 172.
48 Roth, *Man*, p. 190.
49 Roth, *Man*, p. 245.
50 Roth, *Portnoy*, p. 75.
51 Roth, *Portnoy*, p. 170.
52 Ibid.
53 Roth, *Portnoy*, p. 171.
54 Roth, *Portnoy*, p. 174.
55 Roth, *Portnoy*, p. 79.
56 Roth, *Portnoy*, p. 80.
57 Roth, *Portnoy*, p. 124.
58 Roth, *Portnoy*, p. 103.
59 Roth, *Portnoy*, p. 124.
60 Roth, *Portnoy*, p. 104.
61 Roth, *Portnoy*, p. 124.
62 Cooper, p. 104.
63 Cooper, p. 100.
64 Bloom, p. 119.
65 Bloom, p. 15.
66 Ibid.
67 Bloom, p. 16.
68 Ibid.
69 Roth, *Portnoy*, p. 40.
70 Bloom, p. 1.
71 Ibid.
72 Bloom, p. 65.
73 Bloom, p. 66.
74 Ibid.
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76 Ibid.
77 Bloom, p. 67.
78 Bloom, p. 23-4.
79 Bloom, p. 48.
80 Ibid.
81 Bloom, p. 27.
82 Ibid.
83 Bloom, p. 28.
84 Ibid.
85 Ibid.
86 Bloom, p. 34.
87 Bloom, p. 35.
88 Bloom, p. 137.
89 Ibid.
90 Bloom, p.
91 Roth, *Portnoy*, p. 235 (my emphasis).
92 Roth, *Portnoy*, p. 144.
93 Roth, *Portnoy*, p. 237.
94 The material on Al Goldstein was taken from Luke Ford's website, lukeford.com, before it was bought out by the pornography industry and turned into a pro-porn organ. Luke Ford switched to lukeford.net.
95 Roth, *Portnoy*, p. 240.
96 Roth, *Portnoy*, p. 241.
97 Cooper, p. 104.
98 Ibid.

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The Jewish Takeover of American Culture

- 1 Radosh, p. 95.
2 Ibid.
3 Radosh, p. 103.
4 Ibid.
5 Ibid.
6 Ibid.
7 Ibid.
8 Ibid.
9 Radosh, p. 105.
10 Ibid.
11 Ibid. The weapon that is Marxism is seen by certain thinkers as a specifically Jewish ideology. Yuri Slezkine records that, "Socialism, according to [Nikolai] Berdiaev, is a form of 'Jewish religious chiliasm, which faces the future with a passionate demand for, and anticipation of, the realization of the millennial Kingdom of God on earth and the coming of Judgement Day, when evil is finally vanquished by good, and injustice and suffering in human life cease once for all.'" Slezkine carries on, "Add to this the fact that Jewish liberty and immortality are collective, not individual, and that this collective redemption is to occur in this world, as a result of both daily struggle and predestination, and you have Marxism." Berdi-

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aev says of Marxism, "Karl Marx, who was a typical Jew, solved, at history's eleventh hour, the old biblical theme: in the sweat of thy brow shalt thou eat bread....The teaching of Marx appears to break with the Jewish religious tradition and rebel against all things sacred. In fact, what it does is transfer the messianic idea associated with the Jews as God's chosen people to a class, the proletariat." Yuri Slezkine, *The Jewish Century* (Princeton University Press 2004) p. 91-92. See also the discussions on Judaism and leftist ideologies in Kevin MacDonald, *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements* (1st Books 2002).

12 Dylan, p. 112.

13 Spitz, p. 318.

14 Spitz, p. 330.

15 Spitz, p. 355.

16 Radosh, p. 106.

17 Ibid.

18 Radosh, p. 111.

19 Radosh, p. 112.

20 Ibid.

21 Radosh, p. 106.

22 Ibid.

23 Radosh, p. 107.

24 Ibid.

25 Ibid.

26 Radosh, p. 108.

27 Radosh, p. 109.

28 Radosh, p. 110.

29 Ibid.

30 Radosh, p. 115.

31 Radosh, p. 116. Dershowitz has not exactly joined Radosh on his journey toward neo-conservatism. Instead, he has attempted to play upon his "civil liberties" background to attract the liberal-left while justifying state-sanctioned torture, Israeli atrocities, and defaming anyone daring to criticise Israeli government policies. In recent times, and with an eye on his audience, Dershowitz has gone as far as to re-write history and falsely claim that he opposed the 2003 Iraq war before it was launched. For more on this see Norman G. Finkelstein, *Beyond Chutzpah: On the Misuse of Anti-Semitism and the Abuse of History* (Verso Books 2005); Tim

Wilkinson *Dershowitz and the Iraq War* <http://www.counterpunch.org/wilkinson01312007.html> and Tim Wilkinson *Alan Dershowitz's Sinister Scheme* <http://www.counterpunch.org/wilkinson09142006.html>

Dershowitz is also a leading practitioner of an old technique of dealing with those who dare to critique Israel (and/or Jewish lobby groups) practised in the 1950s when "the American Jewish Committee developed a strategy it called "dynamic silence" to combat the activities of Gerald L. K. Smith. Working together, officials of the American Jewish Committee, the American Jewish Congress and the ADL would approach the publishers of major newspapers and owners of radio stations in cities where Smith had scheduled appearances to ask that Smith be given no coverage whatsoever. If newspapers and radio stations failed to cooperate on a voluntary basis, Jewish organizations were usually able to secure their compliance by threatening boycotts by Jewish advertisers. This strategy of dynamic silence was extremely effective in suppressing Smith and other right-wing anti-Semites." Benjamin Ginsberg, *The Fatal Embrace: Jews and the State* (Chicago: University of Chicago Press, 1993) p. 124.

32 Radosh, p. 117.

33 Ibid.

34 Ibid.

35 Radosh, p. 131.

36 Ibid.

37 Radosh, p. 121.

38 Radosh, p. 133.

39 Radosh, p. 131.

40 Ibid.

41 Spitz, p. 450.

42 Spitz, p. 482.

43 Spitz, p. 509.

44 Spitz, p. 481.

45 Ibid.

46 Spitz, p. 483.

47 Spitz, p. 531.

48 Samuel H. Dresner, *Can Families Survive in Pagan America?* (Lafayette, LA: Huntington House, 1995), p. 275.

49 Ibid.

50 Ibid.

51 Dresner, *Families*, p. 222.

52 Dresner, *Families*, p. 223.

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- 53 Dresner, *Families*, p. 297.
- 54 Dresner, *Families*, p. 207.
- 55 Dresner, *Families*, p. 202.
- 56 Dresner, *Families*, p. 160.
- 57 Dresner, *Families*, p. 161.
- 58 Dresner, *Families*, p. 66 (my emphasis).
- 59 Dresner, *Families*, p. 82.
- 60 Dresner, *Families*, p. 83.
- 61 Dresner, *Families*, p. 85.
- 62 Dresner, *Families*, p. 160.
- 63 Dresner, *Families*, p. 184.
- 64 Dresner, *Families*, p. 155.
- 65 Dresner, *Families*, p. 177.
- 66 Ibid.
- 67 Dresner, *Families*, p. 191.
- 68 Ibid.
- 69 Dresner, *Families*, p. 184.
- 70 Ibid.
- 71 Dresner, *Families*, p. 195.
- 72 Ibid.
- 73 Dresner, *Families*, p. 210.
- 74 Ibid.
- 75 Ibid.
- 76 Dresner, *Families*, p. 214. The reflections of Joseph Cardinal Ratzinger help us to see the position which Rabbi Dresner is in. Ratzinger reveals, "First of all must we remember that the fundamentally "new" covenant—the covenant with Abraham—has a universalist orientation and looks toward many sons who will be given to Abraham. Paul was absolutely right: the covenant with Abraham unites in itself both elements, namely, the intention of universality and the free gift. To that extent, right from the beginning, the promise of Abraham guarantees salvation history's inner continuity from the Patriarchs of Israel down to Christ and to the Church of Jews and Gentiles. With regard to the Sinai covenant, we must again draw a distinction. It is strictly limited to the people of Israel; it gives this nation a legal and cultic order...that as such cannot simply be extended to all nations. Since this juridical order is constitutive of the Sinai covenant, the law's "if" is part of its essence. To that extent it is conditional, that is, temporal...the Law is not only a

burden imposed on believers....As seen by Old Testament believers, the Law itself is the concrete form of grace. For to know God's will is a grace.....the Messiah, the Christ, does not make man lawless, does not deprive him of justice. Rather it is characteristic of the Messiah—he who is "greater than Moses"—that he brings the definitive interpretation of the Torah, in which the Torah is itself renewed, because now its true essence appears in all its purity and its character as grace becomes undistorted reality.....The Torah of the Messiah is the Messiah, Jesus, himself....To imitate him, to follow him in discipleship, is therefore to keep the Torah, which has been fulfilled in him once and for all. Thus the Sinai covenant is superseded. But once what was provisional in it has been swept away, we see what is truly definitive in it." *Many Religions—One Covenant* (Ignatius 1999) p. 68-71. The Talmud, however, appears to specifically disallow the idea that the Messiah is Jesus himself. "In responding to Christian argument, any believing Jew would naturally turn to the oral traditions. The rabbis who instructed and ministered in the period immediately after the editing of the Mishnah, the *amoraim*, picked up the thread of messianic teachings that started with the Bible. In the Talmud, especially the eleventh chapter of its tractate *Sanhedrin*, we find their voluminous rendering of the tradition about events that will accompany the appearance of the Messiah" David Klinghoffer, *Why the Jews Rejected Jesus* (Three Leaves Press 2006) p. 139.

- 77 Dresner, *Families*, p. 193.
- 78 Dresner, *Families*, p. 217.
- 79 Dresner, *Families*, p. 219.
- 80 Dresner, *Families*, p. 221.
- 81 Ibid.
- 82 Paul Berman, ed. *Debating PC* (New York: Dell, 1992) p. 233.
- 83 Ibid.
- 84 *Newsweek*, "Taking Offense" (December 24, 1990), p. 48.
- 85 R. V. Young, *At War with the Word*, (Wilmington, DE: ISI Books, 1999), p. 133.
- 86 Aldous Huxley, *Ends and Means: An Inquiry into the Nature of Ideals and into the Methods Employed in their Realization* (New York & London: Harper & Brothers Publishers, 1937), p. 315-16.
- 87 Young, p. 62-3.
- 88 Young, p. 63.

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- 89 Young, p. 116.
- 90 Young, p. 117.
- 91 Young, p. 118.
- 92 Young, p. 119.
- 93 Friedman, p. 157.
- 94 Friedmna, p. 160.
- 95 Friedman, p. 149.
- 96 Friedman, p. 145. Following the Mossad orchestrated deposing of Andrew Young (see below in main text), and in the face of further Israeli provocation the following presidential outburst is recorded by Andrew and Leslie Cockburn: "'If I get back in," said President Carter in the spring of 1980, "I'm going to fuck the Jews.'" The same authors report that; "Israeli hostility to Carter went back to the early days of his administration, when he had given indications thar he might actually be serious about pressuring Israel to make concessions to the Palestinians living under its occupation, and had even made reference to a Palestinian 'homeland.'" During the early 1980's the power-balance between Washington and the Israeli lobby was already reaching extraordinary levels; "In *The Real Anti-Semitism in America*, Nathan Perlmutter, the national director of the ADL, asserted that....[c]ontemporary anti-Semitism....lay in the actions of "peacemakers of Vietnam vintage..." and "nowadays is getting a bad name and peace too favourable a press" from a left that is "snipng at American defense budgets." As the Cockburns put it: "If the leader of a respectable and powerful lobbying organisation lobbying for Israel could equate a lack of support for the Pentagon's budget with anti-Semitism, the US defense lobby had found itself a loyal ally indeed." *Dangerous Liaison: The Inside Story of the US-Israeli Covert Relationship* (The Bodley Head 1992) p. 313-314; p. 189-190.
- 97 Midge Decter, *An Old Wife's Tale: My Seven Decades in Love and War* (New York: HarperCollins Publishers, 2001), p. 153-4.
- 98 Ibid.
- 99 Ibid.
- 100 Friedman, p. 132.
- 101 Mia Farrow, *What Falls Away: A Memoir* (New York: Doubleday, 1997), p. 134.
- 102 Ibid.
- 103 Farrow, p. 135.
- 104 Farrow, p. 193.
- 105 Farrow, p. 272.
- 106 Ibid.
- 107 Farrow, p. 266.
- 108 Farrow, p. 288.
- 109 Farrow, p. 274.
- 110 Ibid.
- 111 Ibid.
- 112 Farrow, p. 259.
- 113 Farrow, p. 306.
- 114 Farrow, p. 283.
- 115 Claire Bloom, *Leaving a Doll's House* (Boston: Little, Brown and Company, 1996), p. 239.
- 116 Ibid.
- 117 Claire Bloom, p. 165.
- 118 Claire Bloom, p. 191.
- 119 Claire Bloom, p. 204.
- 120 Claire Bloom, p. 211.
- 121 Claire Bloom, p. 204.
- 122 Claire Bloom, p. 213.
- 123 Claire Bloom, p. 220.
- 124 Philip Roth, *Sabbath's Theater* (New York: Houghton Mifflin Company, 1995), p. 97.
- 125 Roth, *Sabbath*, p. 147.
- 126 Roth, *Sabbath*, p. 151.
- 127 Roth, *Sabbath*, p. 213-14.
- 128 Roth, *Sabbath*, p. 9.
- 129 Ibid.
- 130 Ibid.
- 131 Ibid.
- 132 Ibid.
- 133 Roth, *Sabbath*, p. 428.
- 134 Roth, *Sabbath*, p. 446.
- 135 Roth, *Sabbath*, p. 451.
- 136 Ibid.
- 137 Roth, *Sabbath*, p. 325.
- 138 Roth, *Sabbath*, p. 326.
- 139 Roth, *Sabbath*, p. 171.
- 140 Roth, *Sabbath*, p. 172.
- 141 Roth, *Sabbath*, p. 177.
- 142 Roth, *Sabbath*, p. 323.
- 143 Roth, *Portnoy*, p. 251.
- 144 Ibid.
- 145 Roth *Portnoy*, p. 252.
- 146 James Bloom, p. 36.
- 147 Ibid.

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- 148 Rabbi Meir Y. Soloveichik, "The Virtue of Hate," *First Things* (January 2003, pp. 41-46)
- 149 Ibid.
- 150 Ibid.
- 151 Ibid.
- 152 Ibid.
- 153 Ibid.
- 154 Ibid.
- 155 Ibid.
- 156 Ibid.
- 157 Ibid.

- 158 Ibid.
- 159 Ibid.
- 160 Roth, *Portnoy*, p. 250.
- 161 Roth, *Portnoy*, p. 251.
- 162 Roth, *Portnoy*, pp. 217, 219.
- 163 Roth, *Portnoy*, p. 273.
- 164 Ibid.
- 165 James Bloom, p. 158.
- 166 Ibid.
- 167 James Bloom, p. 160.
- 168 Ibid.

Endnotes to Chapter Thirty-Two The Neoconservative Era

- 1 Friedman, p. 151.
- 2 Ibid.

3 Friedman, p. 153. Defining neoconservatism is not a straightforward matter. Kevin MacDonald characterizes it as a Jewish movement: "Neoconservatism is better described in general as a complex interlocking professional and family network centered around Jewish publicists and organizers flexibly deployed to recruit the sympathies of Jews and non-Jews in the service of Israel." For MacDonald the neoconservatives are a semicovert branch of the wider Israel Lobby. *Understanding Jewish Influence: A Study in Ethnic Activism* (Washington: Summit, 2004), p. 66-7.

Journalist Melanie Phillips, an English religious Jew, says: "If the neocons aren't really conservative, they differ even more strikingly from their Christian co-counter-revolutionaries. For the neocon view of the world is a demonstrably Jewish view. Christians see man as a fallen being, inherently sinful. The neocons have the Jewish view that mankind has a capacity for both good and ill. Christians believe humanity is redeemed through Christ on the cross: the neocon approach is founded on the belief that individuals have to redeem themselves. Christians believe in transforming humanity through a series of mystical beliefs and events. Neocons believe in taking the world as it is, but encouraging the good and discouraging the bad. It is this impulse

to *tikkun olam*... that gives the neocons the optimism that so distresses old-style paleo-conservatives....[T]he neocon belief that good can prevail over evil... that lay behind the wars against Afghanistan and Iraq." "The Politics of Progress: The Left, the Right and the Jews," Talk at the Limmud Conference, 28 December 2004. Phillips supports the use of nuclear weapons, is highly ambiguous over the use of torture, and is, in practice, highly opposed to traditional just war theory.

- 4 Friedman, p. 154.
- 5 Friedman, p. 168. Elliott Abrams is on record as saying Jews living outside Israel should "stand apart from the nation in which they live," quoted in Jonathan Cook, *Israel and the Clash of Civilisations: Iraq, Iran, and the Plan to Remake the Middle East* (Pluto Press, 2008), p. 24
- 6 Nathanson, *Papers*, p. 8.
- 7 Nathanson, *Papers*, p. 25.
- 8 Ibid.
- 9 Ibid.
- 10 Nathanson, *Papers*, p. 39.
- 11 Nathanson, *Papers*, p. 46.
- 12 Nathanson, *Papers*, p. 103.
- 13 Ibid.
- 14 Nathanson, *Papers*, p. 211.
- 15 Nathanson, *Papers*, p. 107.
- 16 Senate Constitutional Amendments Com-

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mittee Hearing, December 16, 1981, Los Angeles

17 Ibid.

18 "Successful Hearings on the Human Life Amendment to the California Constitution" California Pro Life Medical Association News (vol. 3 #1).

19 Ibid.

20 *Los Angeles Times*, "Sen Schmitz Lashes Out, Catches Flak," 12/23/81

21 Ibid.

22 *Los Angeles Times*, "Senate Action Against Schmitz to be Proposed," 12/24/81

23 Ibid.

24 Ibid.

25 California Pro Life Medical Association News (vol. 3 #1).

26 Senate Constitutional Amendments Committee Hearing.

27 California Pro Life Medical Association News (vol. 3 #1)

28 "Senate Action Against Schmitz to be Proposed"

29 Ibid.

30 Ibid.

31 Letter to Philip B. Dreisbach, MD

32 Ibid.

33 Including Anthony Beilenson, author of the 1967 Abortion Act; Howard Berman, the abortion advocacy leader who represented Beverly Hills; Henry Waxman, Hollywood's pro-abortion Congressman; Gloria Bloom Allred, the feminist attorney who threw the "chastity belt" at John Schmitz; Norman Lear, the TV producer who financed abortion groups and would produce the '70s sitcom attack on Catholic ethnics, "All in the Family;" Carol Sobel and Dorothy Lang of the California ACLU; Julia Gertler, LA president of the National Council of Jewish Women; Joseph Marmet, a Beverly Hills abortionist charged with 32 counts of Medi-Cal fraud; Morton Barke, owner of the Inglewood Hospital where the dumpster fetuses were aborted; Merle Goldberg, a fugitive for performing illegal abortions; Harvey Karman, inventor of the Karman canula, responsible for the deaths of numerous women; Mel Levine, representative from Beverly Hills; and Irvin Cushner, a UCLA professor who would travel the country telling lawmakers no one knew when life began.

34 Shapiro, p. 36.

35 Ibid.

36 Ibid.

37 Shapiro, p. 83.

38 Shapiro, p. 39.

39 Shapiro, p. 104.

40 Shapiro, p. 11-2.

41 Ibid.

42 Ibid.

43 Ibid.

44 Shapiro, p. 105.

45 Shapiro, p. 109.

46 Ibid.

47 Shapiro, p. 115.

48 Ibid.

49 Ibid.

50 Shapiro, p. 120.

51 Shapiro, p. 120-21.

52 Ibid.

53 Shapiro, p. 124.

54 Ibid.

55 Shapiro, p. 128.

56 Shapiro, p. 33.

57 Ibid.

58 Ibid.

59 Ibid.

60 Ibid.

61 Ibid. The details of Foxman's upbringing (related in the text to follow) were gleaned from a personal communication with Iwo Cyprian Pogonowski.

62 Friedman, p. 134.

63 Decter, p. 177.

64 Personal Communication from Tom Fleming.

65 Dale Vree, *New Oxford Review* (December, 2005)

66 Ibid.

67 Ibid.

68 Horowitz, p. 139.

69 campuswatch.com.

70 David Frum, Richard Perle, *An End to Evil: How to Win the War on Terror* (New York: Random House, 2003), p. 78.

71 Frum and Perle, p. 79.

72 Radosh, p. 205.

73 Ibid.

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- 74 Radosh, p. 167.
 - 75 Pornqueens.xxx-posed.com/ninahartley.
 - 76 lukeford.com.
 - 77 Ibid. See also Nathan Abrams, "Triple-exxxthnics: Jews in the American Porn Industry," *The Jewish Quarterly*, Winter 2004 (Number 196).
 - 78 Pornqueens.
 - 79 .C.N.N.com/2002/SHOWBIZ/News/2/14/showbuzz#5.
 - 80 Pornqueens.
 - 81 Ibid.
 - 82 Ibid.
 - 83 Ibid.
 - 84 Ibid.
 - 85 Ibid.
 - 86 lukeford.com.
 - 87 Dresner, *Families*, p. 324.
 - 88 Dresner, *Families*, p. 325.
 - 89 Erich Haberer, *Jews and Revolution in Nineteenth-century Russia* (Cambridge: Cambridge University Press, 1995), p. 150.
 - 90 Irving Kristol, *Neoconservatism: The Autobiography of an Idea* (New York: The Free Press, 1995).
 - 91 Kristol, p. 448.
 - 92 Kristol, p. 449.
 - 93 Decter, p. 179.
 - 94 Pornqueens
 - 95 lukeford.com
 - 96 Ibid.
 - 97 Ibid.
 - 98 Ibid.
 - 99 Ibid.
 - 100 Ibid.
 - 101 Ibid.
 - 102 Dresner, *Families*, p. 155.
 - 103 Dresner, *Families*, p. 39.
 - 104 Dresner, *Families*, p. 78.
 - 105 Dresner, *Families*, pp. 79, 81.
 - 106 Dresner, *Families*, p. 77.
 - 107 Dresner, *Families*, p. 238.
 - 108 Ibid.
 - 109 Dresner, *Families*, p. 222.
 - 110 Friedman, p. 207.
 - 111 Ibid.
 - 112 Friedman, p. 212.
 - 113 Ibid.
 - 114 Friedman, p. 213.
 - 115 Ibid.
 - 116 Friedman, p. 214.
 - 117 Friedman, p. 219.
 - 118 Friedman, p. 220.
 - 119 Ibid.
 - 120 Friedman, p. 214.
 - 121 Friedman, p. 221.
 - 122 Ibid.
 - 123 Ibid.
 - 124 Statement by Archbishop Harry Flynn regarding Human Life International, issued by Archdiocese of St. Paul and Minneapolis, April 2, 1997.
 - 125 Ibid.
 - 126 "Human Life International on defensive in controversy," Clark Morpew, *St. Paul Pioneer Press*, 4/15/97, B3.
 - 127 Statement by Flynn.
 - 128 Rev. Paul Marx, OSB, *Faithful for Life: The Autobiography of Father Paul Marx, OSB* (Front Royal, VA: Human Life International, 1997), p. 288.
 - 129 Paul Marx, p. 284.
 - 130 Ibid.
 - 131 Ibid.
 - 132 Personal Communication, Edgar Suter, MD.
- Jewish historian Andrew Heinze notes, of the Orthodox Jewish position on abortion: "Orthodox rabbinic opinion on abortion ranges from strict to lenient, depending on the circumstances." *Jews and the American Soul: Human Nature in the Twentieth Century* (Princeton 2004) p. 408 f4.
- David M. Feldman, in his authoritative *Marital Relations, Birth Control and Abortion in Jewish Law* (Schocken Books 1974) analyzes an array of divergent Orthodox opinions on abortion from the relatively stringent (though far more permissive than Catholic teaching would allow) to the very permissive. Feldman notes of therapeutic abortion, "to save her [the mother's] life up to the moment of birth, or to save her life even after the moment of birth when death to both is the alternative—is mandated by the Mishnah....The more timely "abortion"

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in the earlier stages, is very likely not even contemplated in the Mishnaic law." Of the rabbinic attitude to abortion Feldman notes: "it can best be described as bifurcating into two directions, both of which will presuppose that the foetus is not a person; yet one approach builds *down* and the other builds *up*" p. 284. In discussing both stringent and lax positions Feldman notes a constant principle in these debates: "[T]he principle that a mother's pain "comes first," however, is the most pervasive of all factors in the consideration of the abortion question. It produces the *following fundamental generalization*: if a possibility or probability exists that a child may be born defective and the mother would seek an abortion on grounds of pity for the child whose life will be less than normal, the Rabbi would decline permission....If, however, an abortion for the same potentially deformed child were sought on the grounds that the possibility is causing severe *anguish to the mother*, permission would be granted" p. 291-292. This is, according to Feldman, a valid statement of the Orthodox Jewish attitude (though individual rabbis may vary). That the Orthodox Jewish position (or range of positions) is deeply unreliable in terms of a consistent defence of young human life cannot be doubted.

133 Paul Marx, p. 284.

134 <http://www.christorchaos.com>.

135 Ibid.

136 Ibid.

137 Paul Marx, p. 287.

138 christorchaos.com.

139 Ibid.

140 Ibid.

141 "Human Life International officials reject charges that organization is anti-Semitic," Nolan Zavoral, *Minneapolis Star Tribune*, 4/15/97, p. B2

142 Ibid.

143 Paul Marx, p. 288.

144 Ibid.

145 Feminist Daily News Wire, November 3, 1998.

146 Ibid.

147 Ibid.

148 Ibid.

149 Ibid.

150 Ibid.

151 Ibid.

152 Ibid.

153 Poppy Dixon, "The Roots of Racism and the Fear of Sex in the Pro-life Movement," www.postfun.com/pfp/features/98/oct/bloodlibel.html.

154 Ibid.

155 Ibid.

156 Ibid.

157 Ibid.

158 Ibid.

159 Paul Marx, p. 287.

160 Ibid.

161 Ibid.

162 Dr. Kenneth M. Mitzner, "The Abortion Culture," *Triumph*, March 1973 (vol. 8, #3), p. 22.

163 Ibid.

164 Ibid.

165 Nathanson, *Papers*, p. 189.

166 Ibid.

167 Shapiro, p. 33.

168 Shapiro, p. 99.

169 Ibid.

170 Ibid.

171 Shapiro, p. 21.

172 Shapiro, p. 99.

173 Ibid.

174 Shapiro, p. 214.

175 Ibid.

176 Shapiro, p. 215.

177 Ibid.

178 Ibid.

179 Ibid.

180 Shapiro, pp. 216, 215 (my emphasis).

181 Shapiro, p. 100.

182 Shapiro, p. 187.

183 Ibid.

184 Shapiro, p. 192.

185 Shapiro, p. 193.

186 Ibid.

187 Shapiro, p. 190.

188 Shapiro, p. 193.

189 Shapiro, p. 196.

- 190 Ibid.
- 191 Ibid.
- 192 Ibid.
- 193 Shapiro, p. 197.
- 194 Ibid.
- 195 Ibid.
- 196 Shapiro, p. 196.
- 197 Shapiro, p. 200.
- 198 Ibid.
- 199 Shapiro, p. 216 (my emphasis).
- 200 Shapiro, p. 220.
- 201 Shapiro, p. 212.
- 202 Ibid.
- 203 Ibid.
- 204 Shapiro, p. 213.
- 205 Ibid.
- 206 Shapiro, p. 21.
- 207 Shapiro, p. 28.
- 208 Shapiro, p. 141.
- 209 Shapiro, p. 217.
- 210 Shapiro, p. 218.
- 211 Ibid.
- 212 Ibid.
- 213 Ibid.
- 214 Shapiro, p. 219.
- 215 A. James Rudin, "A Jewish View of Gibson's Passion," *Religious News Service*, 2004.
- 216 Ibid.
- 217 Ibid.
- 218 Ibid.
- 219 Ibid.
- 220 Ibid.
- 221 Frum and Perle, p. 174.
- 222 Frum and Perle, p. 179.
- 223 Friedman, p. 185.
- 224 Friedman, p. 228.
- 225 John J. Mearsheimer and Stephen M. Walt, "The Israel Lobby and U.S. Foreign Policy," *London Review of Books*, Vol. 28, No. 6 (March 23, 2006) or online at www.lrb.co.uk, p. 34.
- 226 Friedman, p. 230.
- 227 Ibid.
- 228 omanforum.com.
- 229 Ibid.
- 230 Ibid.
- 231 Merritt Y. Hughes, ed., *John Milton: Complete Poems and Prose* (Indianapolis: Bobbs-Merrill, 1957), p. 552.
- 232 Omanforum.com
- 233 omanforum.com.
- 234 Ibid.
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- 240 Pornqueens.
- 241 Ibid.
- 242 lukeford.com.
- 243 Ibid.
- 244 Ibid.
- 245 Ibid.
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- 247 Dresner, *Families*, p. 234.
- 248 Dresner, *Families*, p. 324.
- 249 Walt and Mearsheimer, p. 26.
- 250 Walt and Mearsheimer, p. 27.
- 251 Walt and Mearsheimer, p. 28.
- 252 Ibid.
- 253 Ibid.
- 254 Ibid.
- 255 Walt and Mearsheimer, p. 29.
- 256 Ibid.
- 257 Walt and Mearsheimer, p. 33.
- 258 Walt and Mearsheimer, p. 31.
- 259 Ibid.
- 260 Ibid.
- 261 Ibid.
- 262 Walt and Mearsheimer, p. 34.
- 263 Frum and Perle.
- 264 Frum and Perle, p. 5.
- 265 Frum and Perle, p. 11.
- 266 Friedman, p. 240.
- 267 Walt and Mearsheimer, p. 24.
- 268 David Gergen, "There is no Israel 'Lobby'," *New York Daily News*, (April 3, 2006), p. 68.
- 269 Ibid.
- 270 Eliot A. Cohen, *Washington Post*, (April 4, 2006).

Endnotes to Epilogue

The Conversion of the Revolutionary Jew

1 Appointment of monitor adds teeth to the fight against anti-Semitism, Jewish Telegraph Agency, 05/18/2006. In *The Holocaust Industry: Reflections on the Exploitation of Jewish Suffering 2nd Edition* (Verso 2003) Norman Finkelstein notes that Rickman wrote of the Swiss, whom he was helping to "shakedown" by inflating claims for Holocaust reparation, "Down deep, perhaps deeper than they thought, a latent arrogance about themselves and against others existed in their very makeup. Try as they did they could not hide their upbringing." To which Finkelstein adds: "Many of these slurs are remarkably like the slurs cast against Jews by Anti-Semites" (p. 93-94).

2 The Report on Global Anti-Semitism is available at <http://www.state.gov/g/drl/rls/40258.htm>

3 Meir Y. Soloveichik, "The Virtue of Hate," *First Things*, February 2003.

4 Views on Jews by Malaysian PM: His Own Words, *New York Times*, October 21, 2003.

5 Rabbi Abraham Cooper (Simon Wiesenthal Center L.A.), "Mahathir Attack on Jews Condemned," CNN.com/World, October 17 2003.

6 In Support Of Malaysian PM's Comments On Jews, Elias Davidsson , www.israelshamir.net.

7 While Spinoza certainly saw through some of the worst aspects of Jewish Talmudic thought, we do not hereby mean to assert that his "rationalism" led neatly towards any deep appreciation of Logos. The point here is that rejection of Talmud is enough for excommunication especially if guided by even a minimal appreciation of reason.

8 Jewish Encyclopedia available online: <http://www.jewishencyclopedia.com/view.jsp?artid=32&letter=T>. See also Denis Fahey, CSSp, *The Kingship of Christ and the Conversion of the Jewish Nation* (Palmdale, CA: Christian Book Club of America, 1993), p. 89.

9 Fahey, p. 86.

10 Fahey, p. 89.

11 Fahey, p. 98-99.

12 Fahey, p. 100.

13 Fahey, p. 97.

14 Ibid.

15 Fahey, p. 98.

16 Fahey, p. 49.

17 Ibid.

18 Ibid.

19 Fahey, p. 56.

20 Naeim Giladi, *Ben-Gurion's Scandals: How the Haganah and the Mossad Eliminated Jews*, (Dandelion Books 2003).

21 <http://www.jewishjournal.com/home/preview.php?id=15634>

22 Ibid.

23 Ibid.

24 Ibid.

25 <http://www.giladatzmon.com>

26 Ibid.

27 Ibid.

28 Ibid.

29 Ibid.

30 George F. Will, 'Final Solution' Phase 2, *Washington Post*, 02/05/2007.

31 <http://www.giladatzmon.com>

32 Ibid.

33 Ibid.

34 Yuri Slezkine, *The Jewish Century* (Princeton: Princeton University Press, 2004), p. 367.

35 Slezkine, p. 364.

36 K.D. Whitehead, "Book Review Essay, Ecumenism and Interreligious Dialogue: unitatis Redintegratio, Nostra Aetate," *Fellowship of Catholic Scholars Quarterly*, Summer 2006, p. 15 (emphasis added).

37 Ibid.

38 Whitehead, p. 18.

39 Whitehead, p. 19 (my emphasis).

40 Ibid.

41 Ibid.

42 Whitehead, p. 17.

43 Whitehead, p. 18.

44 Schoeman, 314-315. Schoeman has subsequently denied that this is his view, but does appear to be the view expressed in his book.

45 Fahey, p. 101.

46 Ibid.

47 Fahey, p. 102. John Henry Newman, in a passage very much in line with the thesis of this book also expressed beautifully the fate of the Jews in the light of Christ: "It was their belief that His protection was unchangeable, and that their Law would last for ever;—it was their consolation to be taught by an uninterrupted tradition, that it could not die, except by changing into a new self, more wonderful than it was before;—it was their faithful expectation that a promised King was coming, the Messiah, who would extend the sway of Israel over all people;—it was a condition of their covenant, that, as a reward to Abraham, their first father, the day at length should dawn when the gates of their narrow land should open, and they should pour out for the conquest and occupation of the whole earth;—and, I repeat, when the day came, they did go forth, and they did spread into all lands, but as hopeless exiles, as eternal wanderers.

Are we to say that this failure is a proof that, after all, there was nothing providential in their history? For myself, I do not see how a second portent obliterates a first; and, in truth, their own testimony and their own sacred books carry us on towards a better solution of the difficulty. I have said they were in God's favour under a covenant,—perhaps they did not fulfil the conditions of it. This indeed seems to be their own account of the matter, though it is not clear what their breach of engagement was. And that in some way they did sin, whatever their sin was, is corroborated by the well-known chapter in the Book of Deuteronomy, which so strikingly anticipates the nature of their punishment. That passage, translated into Greek as many as 350 years before the siege of Jerusalem by Titus, has on it the marks of a wonderful prophecy; but I am not now referring to it as such, but merely as an indication that the disappointment, which actually overtook them at the Christian era, was not necessarily out of keeping with the original divine purpose, or again with the old promise made to them, and their confident expectation of its fulfilment. Their national ruin, which came instead of aggrandizement, is described in that book, in spite of all promises, with an

emphasis and minuteness which prove that it was contemplated long before, at least as a possible issue of the fortunes of Israel. Among other inflictions which should befall the guilty people, it was told them that they should fall down before their enemies, and should be scattered throughout all the kingdoms of the earth; that they never should have quiet in those nations, or have rest for the sole of their foot; that they were to have a fearful heart and languishing eyes, and a soul consumed with heaviness; that they were to suffer wrong, and to be crushed at all times, and to be astonished at the terror of their lot; that their sons and daughters were to be given to another people, and they were to look and to sicken all the day, and their life was ever to hang in doubt before them, and fear to haunt them day and night; that they should be a proverb and a by-word of all people among whom they were brought; and that curses were to come on them, and to be signs and wonders on them and their seed for ever. Such are some portions, and not the most terrible, of this extended anathema; and its partial accomplishment at an earlier date of their history was a warning to them, when the destined time drew near, that, however great the promises made to them might be, those promises were dependent on the terms of the covenant which stood between them and their Maker, and that, as they had turned to curses at that former time, so they might turn to curses again.

This grand drama, so impressed with the characters of supernatural agency, concerns us here only in its bearing upon the evidence for the divine origin of Christianity; and it is at this point that Christianity comes upon the historical scene. It is a notorious fact that it issued from the Jewish land and people; and had it no other than this historical connexion with Judaism, it would have some share in the prestige of its original home. But it claims to be far more than this; it professes to be the actual completion of the Mosaic Law, the promised means of deliverance and triumph to the nation, which that nation itself, as I have said, has since considered to be, on account of some sin or other, withheld or forfeited. It professes to be, not the casual, but the legitimate offspring, heir, and successor of the Mosaic covenant, or rather to be Judaism itself, developed and transformed. Of course it has to prove its claim, as well as to prefer it; but if it succeeds in doing so, then all those tokens of the Divine Presence,

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which distinguish the Jewish history, at once belong to it, and are a portion of its credentials.... The prophecies announced that the Messiah was to come at a definite time and place; Christians point to Him as coming then and there, as announced; they are not met by any counter claim or rival claimant on the part of the Jews, only by their assertion that He did not come at all, though up to the event they had said He was then and there coming. Further, Christianity clears up the mystery which hangs over Judaism, accounting fully for the punishment of the people, by specifying their sin, their heinous sin. If, instead of hailing their own Messiah, they crucified Him, then the strange scourge which has pursued them after the deed, and the energetic wording of the curse before it, are explained by the very strangeness of their guilt;—or rather, their sin is their punishment; for in rejecting their Divine King, they ipso facto lost the living principle and tie of their nationality. Moreover, we see what led them into error; they thought a triumph and an empire were to be given to them at once, which were given indeed eventually, but by the slow and gradual growth of many centuries and a long warfare" (*An Essay in Aid of A Grammar of Assent*, p. 434-438, (Longmans, Green and Co. 1903).

48 Fahey, p. 105. Cardinal Schoenborn recently reflected that "By welcoming the

Gospel, the Jews are witnesses of God's fidelity to his promise, while the Gentiles are witnesses of the universality of his mercy. These two appeals in the Church reflect the twofold way of the same salvation in Christ, one for Jews and one for Gentiles. Thus the same Jesus Christ is simultaneously "a light for revelation to the Gentiles, and for glory you people Israel" (Luke 2:32, "Judaism's way to salvation," *The Tablet*, 29 March 2008).

49 Fahey, p. 106.
50 Fahey, p. 107.
51 Fahey, p. 108.
52 Ibid.
53 Fahey, p. 110.
54 Ibid.
55 Fahey, p. 188. The Church, however, does not take a definitive position either for or against the belief that the Antichrist will be a Jew.
56 Ibid.
57 Samuel Dresner, *Can Families Survive in Pagan America?* (Lafayette, LA: Huntington House, 1995), p. 329-30.
58 Fahey, p. 78.
59 Ibid.
60 Fahey, p. 80.
61 Fahey, p. 82.
62 Ibid.
63 Fahey, p. 83.
64 Fahey, p. 177 quoting II Thess, II, 4.
65 I John II, 18.
66 Fahey, p. 187.

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Judaism Discovered

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וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
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JUDAISM

DISCOVERED



וירא ישראל את היר הגדולה אשר עשה יהוה במצרים וירא
העם את יהוה ויאמינו ביהוה ובמשה עבדו ימנך יהוה נאדרי
בכזו ימנך יהוה תרעץ אויב ימין יהוה רוממה ימין יהוה עושה
זויל

A pattern for making a thaumaturgic amulet,
from a rabbinic book printed privately in the Israeli state.

Judaism Discovered **From Its Own Texts**

[Entdecktes Judenthum: Aus Ihren Eigenem Werken Gezogen]

**A Study of the Anti-Biblical Religion of
Racism, Self-Worship, Superstition and Deceit**

והיה אם שכח תשכח את יהוה
והלכת אחרי אלהים אחרים
ועבדתם והשתחווית להם
העדותי בכם היום
כי אבד תאבדון
כגוים אשר יהוה מאביד מפניכם
כן תאבדון עקב לא תשמעון
בקול יהוה אלהיכם

I am Yahweh your God who brought you out of the land of Egypt, out of the house of slavery. You shall have no strange gods before me.

Exodus 20:2-3*

*Verse 3 is from the Latin Vulgate according to Douay.

“Woe unto you lawyers, for you have taken away the key of knowledge.”

Luke 11:52

“The Jews as...well as the National Socialists want to impose on God their plans for the glory of their race and nation...And both these forces are being used by Satan to inflict disaster on the world. There is laughter in hell when human beings succumb once more to the temptation of the Garden of Eden and put themselves in the place of God, whether the new divinity be the Jewish race or the German race.”

Rev. Fr. Denis Fahey

The Mystical Body of Christ and the Reorganization of Society (1939)

“Illustrations and reasons of the laws of Moses I never take from the Talmud. The oral traditions of the ignorant rabbis...(give) not the sense of the Mosaic writings. Many of the laws in the Pentateuch would make a strange figure indeed, if we were to interpret them as the Pharisees did, whose exposition, according to Christ's declaration, in many cases served to inculcate doctrines and precepts directly the reverse of what Moses had taught and commanded...Those, therefore, who in this work expect to find Talmudic law, will be much disappointed. I do not even mean to mention the names of those men, whose oracles are held up to us in the Talmud; nor indeed of the rabbis in general....even with regard to Jewish antiquities, prior to the Babylonian captivity, the Talmud is...an impure source of information...a book...which appeals only to oral traditions can tell us nothing worthy of credit...I have nothing to do with the law of the present Jews...”

Johann David Michaelis

*Commentaries on the Laws of Moses**

*Vol. 1, pp. 51-52; published in Britain in four volumes in 1814. Originally published in German as *Mosaisches Recht*, in six volumes (1770-1775). Michaelis was Professor of Old Testament exegesis, Hebrew antiquities, Mosaic law, and Semitic languages at the University of Göttingen from 1745 to 1791. Goethe spoke highly of his “knowledge and talent.” *Mosaisches Recht* was considered the Enlightenment-era encyclopedia of the Torah. Michaelis also served as editor of the preeminent publication for Biblical research in Europe, the *Orientalische und exegetische Bibliothek* (“Oriental and Exegetical Library”).

“At no period of his life was D’Israeli a rabbinist or Talmudist; a large and liberal* philosophy raised him...above all the exclusive, intolerant and anti-social glosses with which the authors of the Mishna and Gemara have encumbered and distorted the Mosaic legislation.”

W.C. Taylor

“Memoir of the Late Isaac D’Israeli”*

*In *Curiosities of Literature* (London: George Routledge and Sons, 1893), p. viii.

* “Liberal” in the Victorian sense of generous and open-minded.

“According to Jewish law, the minute a Jew betrays his people and country to the enemy, he must be killed. No one taught me that law. I’ve been studying the Talmud all my life, and I have all the data.”

Yigal Amir,* assassin of Yitzhak Rabin

*New York Times, November 27, 1995

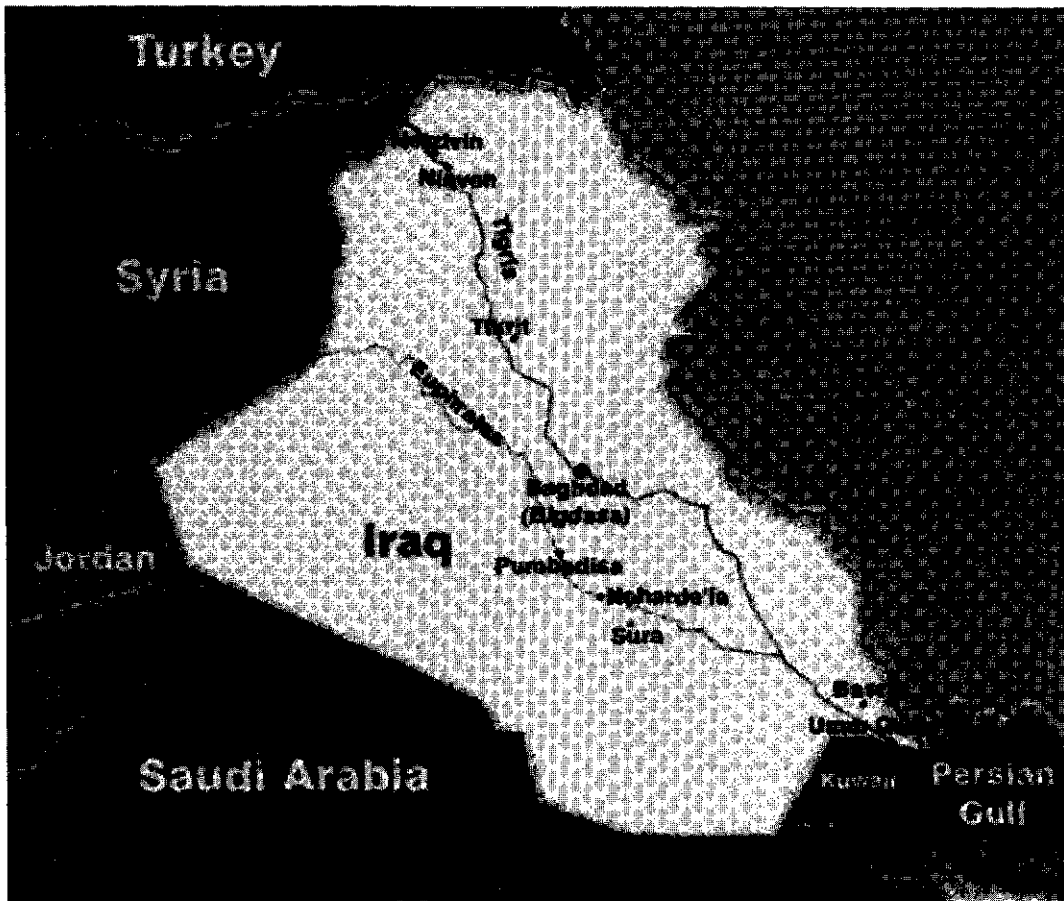
“Citing a tale from the Talmud in which the rabbis tell God, ‘You gave us a document to interpret, and a methodology for interpreting it. Now leave us to do our job,’ (Harvard Law Prof. Alan) Dershowitz sees a lesson for Americans.”

Karen J. Greenberg
“The Letter and the Law”*

**Washington Post*, Feb. 7, 2008

“If they get you asking the wrong questions, they don’t have to worry about the answers.”

Thomas Pynchon
Gravity’s Rainbow



Babylon: The Cradle of the Talmud

The cities of Sura and Pumbedisa (also spelled Pumbeditha) are reputed to be the places where the *Tanna'im* and the *Amora'im* concocted Judaism's authoritative Talmud. In Sura was allegedly established, circa the third century A.D., the foundational "Yeshiva Gedola" which functioned for hundreds of years but fell on hard times after the Christian conquest of Mesopotamia. Only with the subsequent Muslim conquest were the many decrees and limitations that had been placed on Babylon's rabbis lifted. Other important Talmud centers in Babylon cited in the legends of the Gemara include Neharde'ia and Mechoza. Shortly after the U.S. invasion of Iraq, sixteen commandos from the U.S. Army's elite "MET Alpha" unit, under the command of Col. Richard R. McPhee, were dispatched on a mission to search Baghdad in order to locate rabbinic antiquities, including "one of the most ancient copies of the Talmud in existence, dating from the seventh century."*

**New York Times*, May 7, 2003

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Caveat

Readers of this book are forewarned. There is a death penalty for critics of Judaism who study the Talmud. BT Sanhedrin 59a:

וַאֲמַר רַבִּי יוֹחָנָן: גִּבּוֹרֵי שְׁעוֹסֶק
בַּתּוֹרָה חַיִּיב מִיתָה,⁴ שֶׁנֶּאֱמַר:
"תּוֹרָה צֶנֶה לָנוּ מֹשֶׁה מוֹרָשָׁה"
— לָנוּ מוֹרָשָׁה וְלֹא לָהֶם.⁵

³ Rabbi
Yohanan said: A non-Jew who
engages in the study of Torah is
liable for execution,⁴ for the
verse states (Deuteronomy
33:4): "Moses commanded us a Torah, an inheritance
for the congregation of Jacob" — ⁵to us, the Jewish
people, the Torah was given as an inheritance, but
not to them, the other nations.

By "Torah" is here signified the Oral Torah, the *Torah SheBeal Peh*, i.e. the Talmud and other rabbinic sacred texts that originated in, or are derived from, the formerly oral "traditions of the elders."¹ The question will be asked, if there really is a death penalty, why is it that nowadays the Talmud can be freely accessed and read without interdiction? Those who make this point so

¹ Cf. Moshe Halbertal, *People of the Book* (Harvard Univ. Press, 1997), p. 125.

as to demonstrate that the preceding tractate Sanhedrin is no longer in effect, have neglected to consult the rabbinic “fine print” —

נָכְרִי שֶׁעוֹסֵק בַּתּוֹרָה A non-Jew who engages in Torah. The Rishonim offer various explanations for this prohibition. According to *Meiri*, a non-Jew is only forbidden to study Torah, if his intention is to gain knowledge in order to vex Jews.

Rabbi Adin Steinsaltz, commentary on BT Sanhedrin 59a

Access to the Talmud is not a crime for those who refrain from criticizing the religion of Judaism (“vexing Jews”). Jesus Christ quoted the forerunner of the Talmud, the Mishnah as it was repeated in its oral form. As a critic of those Pharisaic doctrines he had no right to study them, according to the rabbis, and He paid for His study and critical evaluation with His life. The same fate awaits all skeptical researchers and scholars who dare to peer into the pages of the Talmud.

“If a non-Jew studies the Talmud, he is subject to the death penalty.” Moses Maimonides, *Mishneh Torah: Yad Hachzakah* 10:9. As part of the rabbinic hermeneutic of concealment and dissimulation, Rabbi Moses Maimonides anticipated that the medieval gentile powers would learn of Judaism’s death sentence for reading their book. Thus, he made it appear as though on earth only an unspecified “punishment,” but not execution, would be the fate of critics of Judaism who dared to study the Talmud, alluding to capital punishment of such offenders only in the after life. This is a set-up laid for the unwary, uninitiated reader of the devious Maimonides (cf. *Sefer Shofetim, Hilkhhot Melakhim* 10:9). If rabbinic supremacy reaches sufficient heights of near total control of much of the West in the twenty-first century, critics of Judaism who study the Talmud or based their writings on a study of it in the past, will be subjected to criminal penalties, including death, though very likely under cover of convictions for other crimes.

Another text that, when partially quoted by apologists for Judaism, can be made to serve as a decoy, is found later in BT Sanhedrin 59a, where it is said by Rabbi Meir that “a non-Jew who engages in the study of the Torah is like a High Priest.” This Talmud passage is used out of context on many occasions to prominently showcase to the gentile world the claim that

Judaism regards the non-Jew as an equal, even a “High Priest” when engaged in the study of God’s Word.

Such an interpretation of this passage is intellectually dishonest nonsense. One only has to read further in Sanhedrin 59a, where the Gemara supplies its own very specific context, to discover that the citation does not overturn the death penalty for Talmud study by non-Judaics: “This Baraita seems to contradict Rabbi Yohanan’s ruling that a non-Jew who studies the Torah is liable for the death penalty. The Gemara explains: There in the Baraita Rabbi Meir is referring to a non-Jew who studies the seven Noachide laws that non-Jews are obligated to observe. A non-Jew who studies the seven Noachide laws is indeed worthy of praise. But a non-Jew is forbidden to study the rest of the Torah, as was declared by Rabbi Yohanan.”

As a reflection of rabbinic law, certain countries in Europe make it a crime for gentile critics to quote the Talmud. In early 2005 “...a court in Berlin convicted Claus Cremer...of...North Rhine-Westphalia, of incitement. Cremer was accused of taking a passage of the Talmud out of context by insinuating that Judaism endorses child abuse.”²

² *Canadian Jewish News*, June 30, 2005.

Introduction

Rabbi Jacob Neusner: "That sustained, systematic exposition, through one instance after another, of the right reading of the Torah in both its media comes to Israel now as in the past in a single document, the Talmud of Babylonia. That statement of fact describes the centrality of Talmud in the future curriculum of the Judaic intellect, the priority of the Talmud from the time of its closure in about 600 C.E. to the present time. For 'Judaism' is Rabbinic Judaism, and the Talmud of Babylonia is the authoritative statement of the Torah that Judaism embodies.

"The Talmud is the prism, receiving, refracting all light. To state the proposition in academic language: into that writing all prior canonical writings emerged; to it, all appeal is directed; upon it, all conclusions ultimately rest. In the language of Torah itself: study of the Torah begins, as a matter of simple, ubiquitous fact, in the Talmud.

"...In all times, places, and writings, other than those rejected as heretical, from then to now, the Talmud formed the starting point and the ending point, the alpha and the omega of truth; justify by appeal to the Talmud, rightly read, persuasively interpreted, and you make your point; disprove a proposition by reference to a statement of the Talmud and you demolish a counterpoint. In reading the written Torah itself, the Talmud's exegesis enjoys priority of place. Scripture rightly read reaches Israel in the Talmud (and related writings of Midrash); sound exegesis conforms to the facts of the Talmud...

"In all decisions of law that express theology in everyday action, the Talmud forms the final statement of the Torah, mediating Scripture's rules. Innovation of every kind, whether in the character of the spiritual life or in the practice of the faith in accord with its norms, must find justification in the Talmud.

"That is the power of this Judaism, which for as long time, and for the majority of practitioners of Rabbinic Judaism today, defines the normative, the classical, the authentic Torah: Rabbinic Judaism. That formulation of the theology of Rabbinic Judaism, which is to say, of the Torah, therefore constitutes the Talmud's re-presentation of the Torah...to know the Torah, we have to think in the way in which Torah teaches us to think. No prior

document spells out that way, in massive, tedious, repetitive detail, case by case by case, as does the Talmud of Babylonia.”³

The Pharisees were originally only a sect within Israel. They were not the dominant force. The majority of the Israelites rejected the oral law which is what the Talmud is--the oral tradition of the elders committed to writing after the crucifixion of Christ and the destruction of the Temple. The great mass of Israelites, the *Am-ha-aretz* were not Pharisees and were oblivious to the orally transmitted traditions of the elders and were thus regarded as ignoramuses by the Pharisees. The Pharisees did not yet have a hold over the majority of the people of Israel; though the Pharisees did represent a potent underground current of corruption that had existed within Israel since the time of the Golden Calf. It is interesting to note in this regard that the rabbis teach that the Israelites did not sin in their worship of the golden calf. Rabbi Zalman Melamed of Bar Ilan University in Jerusalem writes:

“...we can classify the sin of the Golden Calf as not a true ‘fall’; it was not substantive, but just a result of confusion, a foolishness that overtook a nation impatiently awaiting its leader, Moses. In one rabbinic passage, in fact, our (Talmudic) sages compare the sin of the calf to an unfaithful wife's intimacy with a eunuch! In other words, the sin was not substantive...”⁴

Another example of the rabbis' theological casuistry is even more egregious. Chazal at BT Avodah Zarah 4b state that the Jewish people only worshipped the golden calf to give a theological “opening” (*pischon peh*)⁵ to future *baalei teshuvah* (Judaics who never knew Judaism or who gave up Judaism and who subsequently join, or return, to the fold). If this seems too far-fetched, Rashi concocted an alternate escape clause: blaming the worship on incitement by the “*erev rav*,” a racially “mixed multitude of clever trouble-makers and rabble-rousers who used sorcery and accompanied the Jewish people when they left Egypt.” Hence, a spell was placed on Jews and that is why they worshipped the golden calf. Bottom line: it wasn't their fault. Sound familiar?

In contradiction to this rabbinic assertion, the reader will recall the famous scene in the Book of Luke when the Pharisees, using their sly ability

³ Jacob Neusner, *Rabbinic Judaism: Structure and System* (Minneapolis, Minnesota: Augsburg Fortress, 1995), pp. 205, 209.

⁴ www.yeshiva.org.il/Shiurim/shaleshides/rzmelamed/Ekitissa61.htm

⁵ Literally, “opening of the mouth.”

to twist words, which has remained with their spiritual heirs to this day, try to ensnare Jesus, when they ask Him, "By whose authority do you teach?" And Jesus countered by asking of them a question in turn, "By whose authority did John baptize?" This passage in Luke illuminates the extent to which the peasantry among the Jewish people, the *am ha-aretz*, were on Jesus' side at that time. The Pharisees murmured among themselves, "If we answer that God sent John, He will say why were you not then baptized? But if we say John's authority did not come from God, *the people will stone us because they believe that John was a prophet.*"

The common "people" of Israel, the *am ha-aretz*, for a time believed John the Baptist and did not hold with the Pharisees or their anthropomorphic traditions. What is the status of Judaics in our time who do not believe in the Talmud? How do the rabbis judge Judaics who have not learned and may even have rejected the Talmud? Here's a series of rabbinic definitions of the *Am-ha-eret* in the Talmud, showing how Jews who did not highly regard or acquaint themselves with the oral tradition were viewed by the Pharisees.

BT Sotah 22a: "It has been reported, if one has learned Scripture and Talmud but did not obey Rabbinical scholars, Rabbi Eleazar says he is an *am ha-Aretz*. Rabbi Samuel ben Nachmani says an *am ha-Aretz* is a boor (literally, 'bor' in Hebrew); Rabbi Jannai says an *am ha-Aretz* is a Samaritan; Rabbi Aha b. Jacob says he is a magician. Our Rabbis taught: Who is an *Am ha-Aretz*? Whoever does not put on *tefillin*. Rabbi Ben Azzai says: Whoever has not *tzitzit* on his garment. R. Jonathan b. Joseph says: Whoever has sons and does not rear them to study the Talmud. Others say: Even if he learned the Old Testament scripture, but not Talmud, he is a boor." *de... ..*

BT Pesahim 49a-b: "But let him not marry the daughter of an *am ha-aretz*, because they are detestable ('*sheketz*') and their wives are vermin, and of their daughters it is said, Cursed be he that lies with any manner of beast."

"It was taught, Rabbi said: An *am ha-aretz* may not eat the flesh of cattle, for it is said, This is the law of the beast, and of the fowl; whoever engages in [the study of] the Talmud may eat the flesh of beast and fowl, but he who does not engage in [the study of] the Talmud may not eat the flesh of beast and fowl." *pro... ..*

"Rabbi Eleazar said: An *am ha-aretz* — it is permitted to stab him (even) on the Day of Atonement which falls on the Sabbath.

*L a... ..
a... ..
a... ..*

"Said his disciples to him, Master, may we slaughter him (ritually)?

"The rabbi replied: This (ritual slaughter) requires a benediction, whereas that (stabbing of the *am ha'aretz*) does not require a benediction.

"Rabbi Eleazar said: One must not join company with an *am ha-aretz* on the road, because it is said, for that (the Talmud) is your life, and the length of your days: He has no care (pity) for his own life (as demonstrated by not studying Talmud), how much the more for the life of his companions!

"Rabbi Samuel ben Nachmani said in Rabbi Yochanan's name: One may tear an *am ha'aretz* like a fish!

"Said Rabbi Samuel ben Isaac: And (this means) stab him along his back.

"Greater is the hatred with which the ignoramuses (*am ha'aretz*) hate the (Talmudic) scholar, than the hatred with which the *goyim* hate Israel, and their wives (hate even) more than they."

BT Pesachim 49a-b: "Our Rabbis taught: Six things were said about the ignoramuses: We do not commit testimony to them; we do not accept testimony from them; we do not reveal a secret to them; we do nothing for their orphans; we do not appoint them stewards over money; and we must not join their company on the road. If an *am ha-aretz* loses something, the scholar is not required to notify him; the *am ha-aretz* should not benefit from any physical good in this world!" Modern Orthodox Judaism interprets BT Pesachim 49b as stating that "Jewish ignoramuses are greater antisemites than Gentiles." The Kabbalah (Zohar: Exodus 7b) teaches that at the "end of days" the *am ha'arertz*, these "wicked Jews" will become the allies of the enemies of Klal Yisroel."

This book may be banned, suppressed and otherwise proscribed and forbidden because of the documentation it brings to light concerning the religion of Orthodox Judaism. The depressingly familiar litany of tedious smears ("bigoted-antisemitic-Jew-hatred") may be set forth as justification for the suppression. Because we expose Judaism, this work may be regarded as beyond the pale, beyond intellectual consideration, and beyond the normative protections of freedom of speech and press. How many persons will be able to penetrate this charade and discern that it is actually a function of rabbinic cozenage, is anyone's guess. There are hundreds of Muslim-bashing books on the market, in libraries and schools and hawked prominently on display

*Revised
traces*

shelves at national chain bookstores: *The Next World War: What Prophecy Reveals about Extreme Islam and the West* by Grant R. Jeffrey (Random House), and *Radical Islam's War Against Israel, Christianity, and the West* by Richard Booker. Ah, you say, but those books only attack Islamic extremism, not Islam itself. Not so. There is Norman Geisler, *Answering Islam*; Alvin J. Schmidt, *The Great Divide: The Failure of Islam*, R.C. Sproul, *The Dark Side of Islam*; Mark A. Gabriel, *Islam and Terrorism: What the Quran Really Teaches*; Don Richardson, *Secrets of the Koran: Revealing Insights into Islam's Holy Book*; Joel Richardson, *Antichrist: Islam's Awaited Messiah*; John Ankerberg, *The Facts on Islam*; Robert Spencer, *The Politically Incorrect Guide to Islam*; Gregory M. Davis, *Religion of Peace? Islam's War Against the World*; there are dozens of titles in this vein. There is nothing approaching this deluge of criticism concerning Judaism. Any respectable priest or pastor who published "The Dark Side of Judaism" or "Secrets of the Talmud: Revealing Insights into Judaism's Holy Book"; would soon be seen with a cup in his hand seeking spare change on the sidewalk outside his former church. Any reputable but untenured professor who published "Judaism and Terrorism: What the Talmud Really Teaches" would soon be out of a job and a reputation. The epithet, "Antisemite!" would dog the clergyman and the professor for the rest of their lives, or for as long as they stood by their research; in the event that they repudiated it and recanted, however, there might be some slim hope of salvaging their vocation.

Critics of Islam however, are the toast of western society. In *The Death of the Grown-Up*, published by the prestigious St. Martin's Press in 2007, author Diana West's "cultural analysis fits...with Ms. West's grand thesis about the West's failure to confront Islam. Not Islamic fundamentalism, not Islamism, but Islam...the threat to the West comes from tenets inherent in Islam, not from extremists or terrorists distorting the message."⁶ Substitute in the preceding sentence the words Judaism and Judaic for Islam and Islamism and Diana West's book wouldn't merit two lines in the *New York Times*, much less a nearly one-quarter page review, whether critical or effusive (this particular one was critical), complete with author photo and a box highlighting the book's price and page length. That kind of spotlight in the "newspaper of record" represents about \$20,000 worth of free publicity.

⁶ *New York Times*, Aug. 29, 2007, p. B8.

By this means the book comes to the attention of the nation's booksellers and librarians and enters the marketplace of ideas, to be considered, debated, denounced or celebrated. Its attack on the religion of Islam does not preclude these developments.

It is not that we are opposed to honest Christian or scholarly analysis of Islam, however critical. But we can't help noting the deafening silence of all of these "courageous" crusading Christian authors and "politically incorrect" intellectuals when it comes to the "dark side" of what the Talmud "really teaches." When it comes to Judaism they are as pusillanimous and spineless as any candy store *schlemiel*. They have apparently forgotten that the first mission of Jesus Christ was to the "lost sheep of the House of Israel (Matt. 15:24)." Today we are content to let them remain lost, while we thump our chests in glorious, rabbinic-approved crusades against the hated Muslim.

The book you hold in your hands is dedicated to a dissuasion from Judaism, and no matter how erudite, it will not — without a huge, groundswell-populist surge from the grassroots — receive any attention whatsoever from the Establishment's house organs, whether in Manhattan or Milwaukee; or from the glossy Christian magazines and theology journals. We would be glad to be proved wrong, but this has been the pattern in the recent past. Our book crosses the perimeter of America's thoroughly Talmudic culture disguised as an intellectual forum. The gatekeeper is an 800 pound gorilla, that shrine of the sacrosanct, Judaism.

Do with Judaism as Diana West and dozens of prominent, affluent and celebrated clergymen, pundits, professors and politicians have done with Islam, and the writer who does so just bought his or her book a one-way ticket to the bottom of the memory hole. *Habent sua fata libelli*: "The fate of the work illustrates its argument." Even in the matter of comparative religion, Judaism enjoys superior status, privileges and immunities. In almost every sphere it is on the ascendant, even as it howls ever more and ever again of "persecution!"

We once gave a speech, "The Jew Haters Who Wrote the Talmud." Need we elaborate on its contents? There is a candid saying one hears privately and only inside Orthodox Judaism: *Meimis atzmo b'oholah shel Torah* — a phrase which connotes, "We are killing ourselves in the study of the Torah."⁷

⁷ A literal translation would be "Killing ourselves in the *tent* of Torah." But the connotation is in line with the sentiment of a more common public proverb, *S'iz shver tsu zayn a yid*.

This relates not just to the actual ordeal of Talmud study but to its corollary: *absolute submission* on the part of Judaics to the rabbinic “Torah scholars,” the so-called *talmidei chachamim*. From this submission one may trace the spirit of the Soviet commissar and the New York bureaucrat.

We refuse to pander to the turning of the tables at which the rabbis are expert. To tighten their yoke on countless Judaic persons harnessed to the legal codex based on the Mishnah and Gemara, these oppressors turn the tables and accuse researchers such as this writer of hating the very people we would free from the grip of the rabbinic tyranny.

The mostly secular, liberal working-class Judaics we grew up with in our native New York — the New York Judaics of our own age with whom we were acquainted — were often energetic, intelligent, “edgy” and fun to be around. The negative energy of the universe, call it “the devil” or “Satan” has roped Talmudic-Judaics precisely because, were they free of the yoke of egotistical racial pride and rabbinic delusion, they would perhaps become the force for fantastic good for which they were destined by their talents and energy. In this vein it is our earnest prayer that God will deign to cause an Orthodox rabbi to convert and come forward to publicly educate mankind about Judaism in the terms demarcated in these pages. *Umitalmidei yoseir mikulam*. (In a sense we are all partakers in the dilemma of squandered talent and wasted energies. Our Creator endowed each of us with a talent which it is our task to discover and bring to fruition. No less than Judaics, we are all prone to being sidelined, gulled and snared).

Since we do *not* believe that contemporary Judaics are, in most cases, descendants of the ancient Jews of the Bible era, the entire, hotly contested subject of an alleged “Jewish” predilection for evil is moot with us. Neither do we believe that if we were able to somehow miraculously reconstitute the lost genealogical records of the Second Temple and learn who the actual Jews of our time are, it would mark them for any sort of racial taint or perfidy. Such a notion is itself diabolical since all of the apostles, the Blessed Virgin Mary, and the Messiah of Israel Himself, were Jews. “Salvation is of the Jews” (John 4:22). Jew is a holy word and the generalized association of it, without distinction, with intrinsic evil, is surely a blunder on the part of Biblical Christians. Some ancient Jews were horribly evil, along with many gentiles. Other Jews were the channel through which flowed our salvation.

Judeo-Churchianity, in its Satanic partnership with the rabbis in keeping Judaic souls enslaved to racial-nationalism and pride (the personification of which is the Talmud), wish to suggest, imply and in some cases even state openly that Judaics are "saved by their race." This is an absurdity when Klansmen say it about white Anglo-Saxon Protestants, or when Nazis declare it with regard to blond Germans. Is it no less an absurdity when it is applied to a conglomerate of disparate peoples and races today classed generically and falsely under the heading of "Jew"?

Another reason that so-called Christian ministers, bishops and priests assist the rabbis in keeping Judaic people in thrall is the "Money Engine":

By this History we may perceive what a prevailing Engine the Jews money is, both to serve them into Christian Kingdoms, though the most bitter, inveterate, professed Enemies of Christ himself, Christians, and Christianity, and how their money can induce even Christian Princes to perpetrate most unchristian, and antichristian actions; and enforce by threats and violence, even converted Christian Jews to renounce their Christianity, and apostatize to their former Jewish Errors which they had quite renounced. And do not they still work even by the self-same Money Engine? preferred by too many Christians, before Christ himself and Christianity.

William Prynne, *A Short Demurrer*, (London, 1656)

Did Jesus exploit His racial status? Did He glorify Israelite descent as a key to heaven? He was crucified in part because He repudiated the Pharisaic doctrine of racial nationalism. He was the antithesis of a racialist, though at the beginning of His ministry, in order to appeal to the hardened hearts around him, He told His apostles to preach nowhere except among the "lost sheep of the House of Israel." Toward the conclusion of His ministry, having evangelized those among the Jews who had eyes to see and ears to hear, he announced the mandate to preach the gospel to the whole world and all nations.

If the reader chooses to oppose this book, do so on solid ground, disputing our facts, details and data. Do not regurgitate the calumny of the rabbis and Zionists and blab that we write to incite "Jew hate." If we teach you nothing else, God grant you the grace to understand that *it is the rabbis themselves who are the world's most flagrant and virulent Judaic-haters.*

This is a book of love, reflecting the love of God for all people, Judaic or gentile, who are hostage to darkness. There are no hidden agendas or motives. All who say otherwise are liars and have for their patriarch, the Father of Lies.

To the General Reader

When researching Johann Andreas Eisenmenger's two volume study of Judaism, *Entdecktes Judenthum*⁸ we discovered that aside from the charge that he quoted out of context, the principal criticism of his work was that he allegedly had nothing good to say about Judaism. "It is certain that many of those who thus assumed to pass a condemning judgment upon the gigantic work of the Talmud...based their verdict merely on those disconnected and often distorted passages which Eisenmenger and his consorts and followers picked out from the Talmud for hostile purposes...But these utterances are richly counterbalanced by the maxims of benevolence and philanthropy towards every man, regardless of creed and nationality, which are also preserved in the Talmud."⁹ It is repeated over and again in the philo-rabbinic literature that Eisenmenger is not to be trusted because he had nothing good to say about Judaism. That such a charge would even be put forth shows the extent to which the argument is based on the presumptive immunity of the rabbis. *What matters is whether or not Eisenmenger quoted accurately and wrote truly.* Any other criterion is a loyalty test of deference, the paying of tribute to rabbinic pride. It is too fantastic to even imagine the insolence of a critic indicting a history of Hitler's Nazism on the basis that the historian who wrote it "had nothing good to say about Nazism." Finding something positive *in an enemy* is an admirable quest, surely; while on the other hand, searching for the positive *in something evil* is an exercise in futility. The Talmud is such a heap of rubbish, and Judaism is so harmful to Judaics, that it is difficult to find any "good" whatsoever in it. Still, in fairness, we freely concede that Judaism holds (rabbinic) *books* and (rabbinic-approved) *reading* in high regard. The one who has mastered those books is regarded as a scholar and possesses high status in Judaic society. The most prestigious husband for one of the beautiful and affluent Orthodox Judaic

⁸ Published in Frankfurt, Germany in 1700. "The Jews opposed its publication by all means in their power and even obtained an imperial edict against it. At the time of his (Eisenmenger's) death, nearly the whole edition of the work still lay under arrest." John McClintock and James Strong, *Cyclopedia of Biblical, Theological and Ecclesiastical Literature* (Harper & Brothers, 1883), vol. 3, p. 110. "...*Entdecktes Judenthum*...suppressed in response to Jewish pleading...the fruit of 19 years of diligent scraping together from...the myths, stories, arguments, misunderstandings, and everything else against Christianity which he could trace to a Jewish source..." Samuel McCauley Jackson, *Concise Dictionary of Religious Knowledge* (New York, 1891), pp. 247-248.

⁹ Moses Mielziner, *Introduction to the Talmud* (Funk and Wagnalls, 1903), pp. 103 and 106. Dr. Mielziner was Professor of Talmud at Hebrew Union College.

women is not a movie star, NFL quarterback or even a billionaire. It is the Talmudic man who has achieved the status of scholar within the context noted. The Talmud at BT Pesachim 49a states that a Judaic father should, if necessary, sell everything he has in order to marry his daughter to a *talmid chacham* (Talmud scholar): *Leoylem yisa odem es bisoy letalmid khokhem*.¹⁰

The downside to this scholarship is the denigration of manual labor. Learning (from rabbinic-approved) books is highly prized, while manual trades and agriculture are derided. In a commentary on Pesachim 49a with the theme of *Yiddisher Kop* (the “Jewish brain,” but literally: “head”), a Judaic commentator bragged: “Even a notorious Nazi eugenicist, Fritz Lenz, couldn’t help but mention the Jews’ intelligence in his 5691/1931 work, *Human Selection and Race Hygiene* ... he could hardly say otherwise in the face of the fact that Jews had won 10 out of 32 Nobel Prizes won by Germans during the previous 26 years. In the US Jews have claimed 27 percent of its Nobel prizes...Social scientists have raised a number of suggestions for...this trend...*the tendency of Jews to engage in intellectual trades like commerce and banking rather than brainless old-time farming*...”

Another attribute one finds among Talmudists is the generosity they show toward those they regard as the foremost defenders of the Talmud and Orthodox Judaism. The myth that they are misers may have been planted by *gentile* misers who did not want to appear parsimonious in comparison, and thus fabricated the legend of the Judaic miser. The Talmudists are often exceedingly generous in taking care of their own leaders, scholars and causes, which is more than can be said for many wealthy gentiles.

These are the two positive attributes we have found in the rabbinic world. We wish there were more. We would be glad to acknowledge them. We have often wondered if the co-founder of the Protestant Reformation, the Frenchman Jean Calvin, who is known to history as the eponymous (John) “Calvin,” ever had anything good to say about any one of the occupants of the Roman papacy? We were prompted to think of this when we stumbled across qualified praise for Calvin from one of the popes of Rome: “The strength of that heretic (John Calvin) consisted in this, that money never had the slightest charm for him. If I had such servants my dominion would extend

¹⁰ “A man should always marry his daughter to a scholar.”

from sea to sea.”¹¹ It seems like an honorable act of character for a pope to say that about a savant who founded a church whose bedrock maxim was that the pope is the Antichrist. Pius IV, at least in this particular instance, tried to search for what there was that was good in his bitter enemy, and that is a trait we admire.

We will conclude this section with the observation that, of all the rabbis we have encountered in the pages of history, we are most intrigued by Aharon of Titiov (1740?-1827), one of the shrewdest in all of Judaism; a master of magic, masquerade, the false-face and the false-front. Everything about him was shrouded in illusion. Of him we would state what Charles H. Fort said of Cagliostro, that he was a personification of the inherent trickiness of the material universe. The old proverb has it that one needs a long spoon to dine with the devil. As Robert Littell writes, “You’ll notice the proverb doesn’t suggest you shouldn’t dine with the devil.”¹² On the contrary, it assumes you will one day be obliged to, and merely advises you to take a sensible precaution.”¹³ If we could converse with Rav Aharon among his *talmidei* at Staro Konstantinov (Old Constantine) in Ukraine, over a bottle of schnapps, (using a long straw of course), there would be some questions we would dearly wish to put to him.

¹¹ Pope Pius IV (reigned 1559-1565).

¹² Luke 7:36; 14:1.

¹³ *Vicious Circle: A Novel of Complicity* (2006).

To the Judaic Reader

This is a book of compassion and concern for you and the fate of your soul. In our home, from an early age, we were instructed “to hate the sin, but love the sinner.” You are heavily stressed by the impossible burdens the rabbis have imposed upon you, with their religion of the Pharisees, as Jesus Christ, the Jewish Messiah of Israel, stated. You know from experience that many of your Orthodox rabbis are liars bent on revenge against those who expose their lies (Matthew 21:45-46). Those who follow the rabbis must also therefore lie, however reluctantly. You know, or should know, that the rabbis’ worship of God is in vain, for in truth they worship themselves.

The notoriously voluble rabbis will calumniate the author of this book with rhetoric which, if past reactions are any guide, will approach superheated declamations of rage, rhapsodical in their paroxysms of vitriol. Remember that what the Talmudists rant about this writer is *premised on their own paranoid malicious imaginings*. About these people, the Christian-Israelite prays, “Protect me from violent men whose heart is bent on malice: they continually gather together for war. They sharpen their tongues like a serpent” (Psalm 140:1-3).

Our mission is your salvation and freedom from the shackles of Talmudic evil and rabbinic oppression. With regard to you, our attitude is one of *pidyon shevuyim*.¹⁴ No race hatred is present in this book. While we cannot trace our own lineage further back than the mid-19th century, it appears that we are descended from Protestant and Mennonite Germans and Italian Catholics; with a smattering of French Huguenot and Scotch-Irish Methodist thrown into the mix. With that patchwork-quilt descent, one might style us as typically American, “like Heinz, 57 varieties.” However, if some form of future genetic testing were to conclusively prove that we are of Judiac-Khazar descent, *not one word in this book would be altered*.

None of this cuts us any slack with rabbinic or Zionist haters, who, because he backed the Oslo peace accord, labeled the late Israeli Prime Minister Yitzhak Rabin a “Nazi,” and, using digital photo-manipulation techniques, published photographs of Rabin wearing an SS officer’s uniform. Historians Norman Finkelstein and Israel Shahak have also been smeared as Nazis and “antisemites” by Talmudic religious fanatics and Zionists zealots.

¹⁴ Redemption of the captive.

There is no pleasing, mollifying or pacifying Orthodox rabbis and Zionist zealots except through *total* submission to their supremacist doctrines and dictates.

In spite of this blind enmity, it is still worthwhile to state to Judaic persons of good will, *you are loved*. It is not the intent of this book to in any way suggest or imply that because, through no fault of your own, you have been born into Judaism and raised as a *talmid*, or targeted for recruitment by the rabbis, that you bear any kind of ineradicable moral or racial taint. *Anyone who directs hostility toward you simply because you are of ethnic Khazar or Sephardic ("Judaic") descent, does the work of the devil.*¹⁵

There are thought police who attack any book like this one by stigmatizing it as "Jew-bashing." The Southern Poverty Law Center (SPLC) is one such group; and there are Zionist versions: the Anti-Defamation League (ADL), Agudath Israel, the AJC (American Jewish Committee), the Simon Wiesenthal Center, and many other exceedingly influential, energetic, dedicated and well-connected espionage-oriented Zionist and rabbinic groups dedicated to framing any empirical study of Judaism in the most opprobrious terms, as if these groups speak for all Jews; as if this is a case of "The Jews" versus "The Anti-Semites," as if all Jews formed a monolithic bulwark in support of the rabbinic groups and the ADL.

The fact is, some of the best material in this book was obtained from Judaic informants who are either inside Orthodox Judaism or were raised in it and subsequently fled from it. These persons are not "self-hating," anymore than a lapsed Catholic in Italy who divulges wickedness in the Vatican is a "self-hating Italian." Our Judaic allies and informants do not believe that Judaism represents the best interests of the Judaic people. Some of these free-thinking Jews continue to maintain their Yiddish folk culture, love of classical and klezmer music, heritage of literacy and intellectual and scientific pursuits. In most cases, they love their fellow Jews while despising rabbinic tyranny. There is a huge machinery in place to brand these Judaic freethinkers as infected with moral turpitude; mentally and

¹⁵ One may be a strictly secular, Labor Socialist Judaic atheist and *kibbutznik*, and be almost as racist, intolerant and genocidal as any rabbi, as we shall see when we examine in these pages the career of Moses Hess.

spiritually diseased, just like that “sick *mamzer Yoshke*” (viz., that “bastard Jesus,” as Orthodox Judaics refer to the Christian savior¹⁶).

Powerful Zionist media outlets such as the *New York Times* lavish extensive adulation and coverage on Christians and Muslims who quit their religious faith. For example, in “Muslim Rebel Sisters: At Odds with Islam” by Barry Gewen, *NY Times*, April 27, 2008: “They are firm and unyielding in their support for the West, feminism, reason, freedom...” Nowhere in the report on these “rebels” is there any suggestion that the women, Irshad Manji and Ayaan Hirsi Ali, (author of the *NY Times*’ bestseller *Infidel*, and of editorials in Dec. 7, 2007 and Jan. 6, 2008 issues of the *NY Times*), are endangering or betraying the Arab people by their critique or rejection of Islam. The April 27 *NY Times* report even includes a comment from the Zionist zealot Paul Berman, “Had I grown up in a Muslim country, I’d probably be an atheist in my heart.” We have no issue with Muslims who wish to reform or leave their religion. Freedom of conscience must be absolute. We do, however, have a bone to pick with the hidden agenda of the Zionists who cynically pose as high-minded opponents of all forms of religious fanaticism and fundamentalism but in actuality only oppose it in order to weaken the creed of their enemies, even as they whitewash Judaism, including its most fanatical and fundamentalist elements, while equating loyalty to Judaism with the continuing existence of the Judaic people themselves. On April 30, three days after Gewen’s paean to the moral courage of the anti-Islamic Arab women, the *Times* published another of its seemingly weekly series of “Holocaust” stories (dedicated exclusively to *one Holocaust against one group of people*): “From Auschwitz, a Torah as Strong as Its Spirit,” by James Barron, was clearly intended as a morale booster to adherents of the religion of Judaism, making a connection between allegiance to Judaism and the continuing existence of the Judaic people. When it comes to allegiance to Islam, however, considerations of the long history of western colonial and Israeli attempts at extruding and extirpating the “Amalek” Arabs are not a factor. Mr. Berman, in a *NY Times* editorial, ridicules any such linkage: “In today’s Middle East, the various radical Islamists, basking in their success, paint their liberal rivals and opponents as traitors to Muslim

¹⁶ For documentary video footage of rabbis using these defamatory words to describe Jesus cf. the DVD, “The Talmudic Persecution of Christians by the Followers of Orthodox Judaism” available from Independent History and Research.

civilization, stooges of crusader or Zionist aggression...all too many intellectuals in the Western countries have lately assented to those preposterous accusations..." (Why Radical Islam Just Won't Die," *NY Times*, March 23, 2008). Can Mr. Berman really be ignorant of the military policy of the Israeli armed forces and the theology of prominent Israeli rabbis, including the powerful Rabbi of the Shas party, Ovadia Yosef, the Rabbi of Safed, Shmuel Eliyahu, and the influential Rabbi Dov Lior of Kiryat Arba, all of whom have identified the Arab people as "Amalek," e.g. a nation that must be exterminated? In the view of the *NY Times*, the main considerations with regard to Islam are "feminism, reason, freedom." When it comes to Judaism however, those considerations are not even raised, in spite of the fact that Orthodox Judaism is inherently retrograde and as such, in the West it is the principal enemy of "feminism, reason and freedom." But due to the "Holocaust," Judaics must not do what quondam Muslims are praised for doing: reject or attack Judaism. The April 30 *NY Times* article, "From Auschwitz, a Torah as Strong as Its Spirit," states: "Three nights before the Germans arrived, the synagogue sexton put the Torah scrolls in a metal box and buried them. The sexton knew that the Nazis were bent on destroying Judaism as well as killing Jews." Just in case readers don't get the hint, the *Times* repeats the lesson, "The Nazis really thought they had wiped Jews off the face of the earth, and Judaism."¹⁷

¹⁷ "The back story of how a Torah got from the fetid barracks of Auschwitz to the ark of the Central Synagogue at Lexington Avenue and 55th Street is one the pastor of the Lutheran church down the street sums up as simply 'miraculous.' It is the story of a sexton in the synagogue in the Polish city of Oswiecim who buried most of the sacred scroll before the Germans stormed in and later renamed the city Auschwitz. It is the story of Jewish prisoners who sneaked the rest of it — four carefully chosen panels — into the concentration camp....This Torah, more than most, 'is such an extraordinary symbol of rebirth,' said Peter J. Rubinstein, the rabbi of Central Synagogue. 'As one who has gone to the camps and assimilates into my being the horror of the Holocaust, this gives meaning to Jewish survival.' On Wednesday (April 30), the restored Torah will be rededicated in honor of Holocaust Remembrance Day, which for more than 20 years the congregation of Central Synagogue has observed in conjunction with its neighbor, St. Peter's Lutheran Church, at Lexington Avenue and 54th Street. ...A Torah scroll contains the five books of Moses, and observant Jews read a portion from it at services. Its ornate Hebrew must be hand-lettered by specially trained scribes, and it is considered unacceptable if any part is marred or incomplete. ...This Torah remained hidden for more than 60 years, buried where the sexton had put it, until Rabbi Menachem Youlus, who lives in Wheaton, Md., and runs the nonprofit Save a Torah foundation, began looking for it about eight years ago.....The project was underwritten by David M. Rubenstein, a co-founder of the Carlyle Group. Mr. Rubenstein was tied at No. 165 on the Forbes 400 last year with a reported fortune of \$2.5 billion... Over two decades, Rabbi Youlus said, the foundation has found more than 1,000 desecrated Torahs and restored them, a painstaking and expensive process. This one was elusive. But Rabbi Youlus was determined. He had heard a story told by Auschwitz survivors: Three nights before the Germans arrived, the synagogue sexton put the Torah scrolls in a metal box and buried them. The sexton knew that the Nazis were bent on destroying Judaism as well as killing Jews...."This really is an opportunity to look up to the heavens and say, he who laughs last, laughs best," Rabbi Youlus said. "The Nazis really thought they had wiped Jews off the face of the earth, and Judaism. Here we are taking the ultimate symbol of hope and of Judaism and rededicating it and using it in a synagogue." —James Barron, "From Auschwitz, a Torah as Strong as Its Spirit," *NY Times*, April 30, 2008.

All but the most obtuse will be able to perceive the moral blackmail the *Times* is promoting with the equation they are setting forth: those who reject or attack Judaism are finishing the work the Nazis started. The *Times* thereby lays a guilt trip on Jews who seek to be free of rabbinic fanaticism and fundamentalism. Yet no similar message is conveyed to Muslims, positing a link between Islam and Arab survival. The *NY Times* supports tribal religion in the case of Judaism; then, appealing to Enlightenment ideals and secular humanism, it does all in its power to undercut it with regard to Islam. The *Times*' heroine, Ayaan Hirsi Ali, is quoted as stating, "I make a distinction between Islam and Muslims." That is, "I picture the defeat of Islam as large swaths of Muslims crossing the line and accepting the value system of secular humanism." Imagine a Jew being lauded in the *Times* for stating "I picture the defeat of Judaism as large swaths of Jews crossing the line and accepting the value system of secular humanism." Such a statement by a Jew would be viewed as the precursor to "another Holocaust."

The Talmudic mentality insists on one set of standards for Jews and another for everyone else. Dozens of Muslim dissidents, rebels and "apostates" have been accorded glowing coverage in the *NY Times*,¹⁸ while Jewish women like Miriam Shear, who was beaten on an Israeli bus by

¹⁸ Cf. for example, Robert F. Worth, "Voice for Abused Women Upsets Dubai's Patriarchy," *NY Times*, March 23, 2008. Gregory Crouch, "A Dutch Antagonist of Islam Waits for His Premiere," *NY Times*, March 22, 2008. Neil MacFarquhar, "At Harvard, Students' Muslim Traditions Are a Topic of Debate," *NY Times*, March 21, 2008. Jane Perlez, "From Finding Radical Islam to Losing an Ideology," *NY Times*, Sept. 12, 2007. Mark Landler, "Germans Split over a Mosque and the Role of Islam," *NY Times*, July 5, 2007. Jane Perlez, "A Journey to, and From, the Heart of Radical Islam," *NY Times*, June 2, 2007. Sabrina Tavernise, "A Secular Turkish City Feels Islam's Pulse Beating Stronger, Causing Divisions," *NY Times*, June 1, 2007. Marlise Simons, "Critic of Islam Confronts Dutch," *NY Times*, Oct. 4, 2007. Nicholas D. Kristof, writing in the Oct. 15, 2006 *NY Times*, suggests that Islam is guilty of regarding menstruating women as being unclean and of associating women with donkeys and dogs, offenses which Orthodox Judaism is guilty of on both counts, yet with the selective outrage that is a hallmark of the *Times*, Kristof draws no such parallels. Dan Bilefsky and Ian Fisher, "Across Europe, Worries on Islam Spread to Center," *NY Times*, October 11, 2006. Elaine Sciolino, "Teacher in Hiding After Attack on Islam," *NY Times*, Sept. 30, 2006. (With regard to Sciolino's article, the *Times* has taken little interest in reporting on Zionist terrorists who target "Holocaust" revisionists and critics of Judaism, having published little more than squibs on the near fatal beating of Prof. Robert Faurisson in France in 1989, the bombing of the Institute for Historical Review in California in 1984 and the burning of the home of Ernst Landel in 1995. Mordechai Levy, a Zionist involved in attacks on revisionist academics and historians has received positive coverage in three *Times* articles which omit all reference to Levy's history of violence, including the shooting of a 69-year-old man. Cf. *NY Times*, Jan. 15, 2000; Oct. 25, 2004; Nov. 20, 1995).

Talmudic males because she would not move to the rear of the bus, and who has led a campaign against this outrage, have never been mentioned by the *NY Times*.¹⁹

David Mamet, the playwright celebrated by the liberal American intelligentsia, has written a disgraceful book, *The Wicked Son: Anti-Semitism, Self-Hatred, and the Jews*, in order to intimidate, shame and excoriate Judaic freethinkers. Mamet is both a celebrated man of letters and one of the most chauvinist and ethnocentric Zionist nationalists extant. If a militant traditional Catholic were to say in favor of the papacy and the Church what Mamet says in favor of Judaism and the Synagogue, he would be denounced as a reactionary bigot and hardly taken seriously in the literary salons of America. Instead, by some sleight of hand he may have picked up from his stage-magician pal Ricky Jay, Mamet's Talmudic jingoism is transformed into a "progressive appeal." To what? To blind faith in Judaic dogma and ideology as a path to salvation. Did anyone ever hear of the Enlightenment? Thank God for Nicholas Donin, Johannes Pfefferkorn, Baruch Spinoza, Israel Shahak, Simone Weil (1909-1943), Noam Chomsky, Evelyn Kaye, Norman Finkelstein and all the other "apostates" who have had the courage and integrity to break free. One reads Mamet's book as a case study in megalomania and psychopathology from one of the grandees directing contemporary culture in America. His heresy-hunting thesis is outrageous, but it has not dented his reputation as a deep thinker and benevolent beacon of insightful humanism.

Yet, in spite of the efforts of Mamet and other guardians of orthodoxy, *we have found that a considerable number of Judaic persons are angered by Orthodox Judaic corruption, tyranny and dishonesty and are bursting at the seams with resentment and indignation.* These dissidents are seldom accorded attention by the establishment media and academia. A case in point: the *allegations* (we do not know if the alleged crimes attributed to the individuals named below are true or false), made by the following New York Judaic who wishes to remain anonymous and who we will call Goldberg, are typical of the alienation and disaffection of many Judaic persons:

"There was another Joel Teitelbaum, who was a cousin of the rebbe. He came over after the war, and called himself the Satmar Rebbe. He raised

¹⁹ As of June 17, 2008.

money, until his cousin and other people from Satmar came, and put an end to his fraud. He changed his name to the Kirhauser Rebbe. He was uncovered to be a kapo, or a Nazi collaborator, during the war. In other words, he beat the hell out of fellow Jews and worse. When one of his kids were doing a *shidduch*²⁰ and the prospective *machatunim*²¹ met, the *machatainester* fainted on the spot because she recognized him as the kapo that beat her almost to death. No, this *shidduch* did not take place. He established a shul, and became a "mover and shaker" in the nursing home business. He "moved" dead bodies from freezer to freezer, collecting their social security checks in the meanwhile. The ones that were still alive, he "shaked" whatever money they had out of them, by stealing their mail and bank accounts. He defrauded the government and every single investor that trusted him. After all, he was a rebbe!²² He should rot in hell!

"The Spinka Rebbe was whisked away one *Shabbos*²³ during *davening*, by the police, he screamed *Shabbos, Shabbos!* The people he abused in his nursing homes had nobody to scream to when he abused them, stole their social security checks, and gave them rotten food. When the old people died, this great *zaddik*,²⁴ may he rot in hell, froze their bodies, to be able to keep collecting the government stipends. He was part of the notorious Bergman family, or the "Nursing Home Mafia" as described by the New York Times. Bernard Bergman, Israel Braunstein and Moses Braunstein went to jail.

"There is another Braunstein in the news, government auditors are looking into millions of dollars of medicaid money that can not be accounted for from his nursing home. It's in their blood, they are sick!

"...the mitzvah of burying the dead within twenty four hours of death goes in the garbage when there is money to be stolen. The mitzvah of 'escorting the dead' to him meant, escort, 'after' all the money was sucked out of the family and the social security number. His two *behaimeshe* gangster *mamzeirim*²⁵ run Spinka today. Monkeys in black garb. Hertz Frankel, aka

²⁰ Match-making to bring together suitable, prospective marriage partners.

²¹ The in-laws of the prospective *kallah* (bride) and *chosson* (groom).

²² Rabbi.

²³ The sabbath.

²⁴ Holy man; saint.

²⁵ "*behaimeshe* gangster *mamzeirim*" = kosher gangster bastards.

the 'Satmar Gonniff stole tens of millions of dollars throughout his thirty years at Satmar. The government finally caught up with him, he plea bargained, and stayed out of jail. Do not tell me that the Rebbe did not know where all these millions came from. Leib Pinter, the notorious Bnai Torah fraudster, stole millions of dollars for non existent government lunch programs. Every single Chassidic Mosad participated willfully and knowingly with Pinter. Munkasz, Vishnitz, Ger, Belz, Satmar, Skver, Bobov, and all the other midgets with fur hats and long filthy black bathrobes, had a direct hand in this and all other government frauds through Pinter and his cohorts. Pinter went to jail. Pinter has been indicted again for mortgage fraud. He is the 'energizer' *goniff*²⁶, he keeps stealing & stealing & stealing . . . When they got caught, these nice guys, rebbes, threw the front men to the dogs. There was drug money laundering, and drug selling through Bobov. Maher Reiss went to jail. The Munkaczer's brother, the Dinover Rebbe, brother in-law of the Vyepoler Rebbe (Frankel's *shul*²⁷ in Flatbush), was caught drug smuggling. But they have pretty *shuls* and fancy homes. Every single time records had to be produced, all of a sudden the files somehow got destroyed by fire....Skver, Bobov, Munkasz, Satmar, Gur....all had fire sales.

"You criminals alter the Torah to suit your dementia. You all belong in mental hospitals when you get out of jail. You guys sicken me. There is not an honest person among you! I have more respect for Al Capone than I have for you. He did not hide his fraud and theft behind God.

"Shlomo Halberstam, the first misfit of Bobov, landed in New York after the war. He had his butt fired at the first *shul* that hired him...This holy genius moved to Crown Heights and ran a kindergarten. His job was to give the kids candies. I swear this is true, I spoke to one of those 'kids.' A few lunatic admirers of this Don Juan, decided to move him to Boro Park. So what that he had no clue about learning. He made them feel good, what else matters? He was a master at his game....his father advised his *kehilla* in Poland not to worry about the Nazis, and assured them that no harm would come to them. He was a "holy" man, surely his *bracha* had G-D's seal of approval. Well, you know the end of that story. The 'holy' men from Gur and Belz gave the same advice to their followers. They would do and say anything

²⁶ Con-man.

²⁷ Synagogue.

to hold on to their little kingdoms. Can you not see that these guys are meaningless people, who without the soap box you put them on would be wagon drivers?

“The fight going on at Bobov...is about money and power, it has nothing to do with G-D. One guy is a bigger retard than the other. Take away the real estate and money, they both would be driving cabs. Years ago, Stoliner Chassidim crowned a nine year old kid as their rebbe. You tell me that these guys are normal. The Chabad telethon sums up the present day status of that group. The Rebbe’s picture is their *avoda zara*.²⁸

“...A historical note of interest. None of the direct descendants of the first Lubavitcher Rebbe, R’ Shneur Zalman, are *frum*.²⁹ In matter of fact one of his sons converted to Catholicism.

“...If you will continue to rely on people for all that is wrong in your life, why not put true *ehrlliche Yiden* at the helm? Why settle for ignoramuses and thieves? Do away with these purveyors of idiotic dogma and rituals.” (End quote).

What do we say to “Goldberg”? That he should keep his mouth shut? That for telling his side of the story he hates himself (“self-hating”)? That combating spiritual and mental tyranny, servility and alleged corruption have no place in American letters, no right to be heard? That it must solely and exclusively be shuttered in the claustrophobic containment of Talmudic family secrets?

If we examine such a see-no-evil suppressionist position closely, we find that it devalues Judaics, who only have value in western society when they support Zionism and when they at least exhibit some cerebral nostalgia for the Talmudic “sages.” However, when they break free from that pattern, they become non-persons fated for the memory hole of oblivion, because their *cri de coeur* does not fit any neat pigeon-hole that the mythology has made available for them. The fact that Alan Dershowitz of Harvard University School of Law attempted to intimidate the publisher of Finkelstein’s book *Beyond Chutzpah*³⁰ into suppressing it; the fact that Dershowitz helped to get Finkelstein denied tenure at DePaul University — none of these outrageously

⊃ Idol worship.

⊃ Observant (i.e. obedient) of Talmudic *halacha* (law).

⊃ Norman G. Finkelstein, *Beyond Chutzpah: On the Misuse of Anti-Semitism and the Abuse of History* (University of California Press, 2005).

inquisitorial acts has harmed Dershowitz's credibility or standing with the American media, where he continues to be regularly called upon for interviews, as an "expert" on a host of subjects pertaining to human rights and moral and ethical issues. Dershowitz's wealth and affluence, reputation, power and access to an audience of millions is unimpeded, while Finkelstein the scholar has been marginalized to the fringes of impoverishment and obscurity. A similar process has afflicted Dr. Tony Martin, Professor of African History at Wellesley College.

The dissident Judaic who believes that Judaism itself is "antisemitic" has been policed out of the Talmudic and Zionist mythos, but he will not be policed out of this book, which in some respects is an attempt to give voice to the Judaic *am ha'aretz* and *apikoros* (heretics). *Ein chavush meitir et atzmo m'bet haasurim*: a prisoner does not free himself from prison. He needs assistance in order to get free. It is the job of the ADL, the SPLC, Agudath Israel, the American Jewish Committee, the World Jewish Congress, the Vidal Sassoon International Center for the Study of Antisemitism and the police and intelligence agencies of the Israeli, German, British, Canadian and American governments deeply influenced by Talmudic propaganda and Zionist politics and graft, to criminalize the attempt to rescue and liberate Judaic "heretics." The institutionalized hatred directed against Judaics who oppose Zionism and Judaism is more intense than most people can imagine. It is the duty of all of the "watchdog" (espionage) thought police groups aforementioned (and many more in addition to the ones listed), to ensure that Judaic heretics remain silenced and marginalized, in part because charitable acts toward them, performed with compassion and understanding for their predicament, undercuts the ridiculous and incessant agit-prop that declares that exposure of the evils of rabbinic Judaism constitutes "Jew hate." That incredible *con* has been highly effective in intimidating people from exploring, investigating and questioning the rabbis and their Judaism. In point of fact, as this book intends to show, Orthodox Judaism is representative of some of the most savage, entrenched and virulent hatred on our planet. Hyperbole? Let us examine by way of corroboration, the *halachic* (legal) ruling from one of the highest rabbinic sources:

In *Avos de Rabbi Nasan* (end of Chapter 16) [it is stated] "What is meant by 'hatred of people'?" It conveys this thought: "A person should not think of saying 'I will love the scholars but hate the students, I will love the students but hate the unlearned.'" Rather, you should love them all, but hate the heretics, and those who mislead and entice people, [to abandon the Torah and follow false doctrines], and also [hate] the informers.

"...hate the heretics and those who mislead and entice people (to abandon the Torah and follow false doctrines),³¹ and also (hate) the informers."

— Kitzur Shulchan Aruch

The writing of this volume is done in the *zechus* of being *mentchlich* to you, the Judaic reader. It is intended to serve as a tremendous *chessed* for your liberation. May Yahweh bring the *yeshuos* for all in a *bakavodike* way, and may we all be *zocheh* to share in this *mitzvah* of bringing all humanity, of which you are a cherished part, to the freedom and grace of Jesus Christ. We pray that any rigor toward you be abated by those who may read this book; that the gentile reader will consider you a brother-debtor to Yahweh in an infinite sum. May this fact incline us to have compassion on you. For centuries a fateful chess game directed attention from the Pharisaic ideology to an ugly, bigoted stereotype: the wicked "Jew," spawn of Satan, parasite and traitor, who must be hunted and hounded and brought to ground. This too is a tradition of men which betrays the Gospel of the Lord Jesus Christ. It was He who was kicked in the teeth by Jew and Roman alike. He did no kicking in return. For some reason that datum was forgotten by certain campaigners who, on the basis of race, assigned to Judaic people and not just the rabbinic ideology, indelible qualities of cosmic evil. It was through that type of race-based opposition, that the Talmudists and Kabbalists were able to slowly build their vitally important stereotype of themselves as hunted fugitives and unjustly persecuted martyrs. The fugitive/martyr image possesses immense psychological attraction and elicits exceptional sympathy.

In truth, the rabbis are the archetypal persecutors, haters, killers and racists, but through the oafish clumsiness and downright stupidity of some of

³¹ Torah = Talmud in rabbinic theology. "...follow false doctrines" — follow doctrines inimical to the rabbis.

their putative opponents, they were able, masterfully, to turn the tables and assume for themselves an almost indelible image as the eternally persecuted, beaten, gassed, bombed, hounded “people of God.” No matter what Talmudists have done to destroy Christian culture in America, or Palestinian and Lebanese life in the Middle East, they always emerge from the carnage they have wrought, as innocent lambs wounded by “wicked antisemites.” Even the undying rabbinic hatred of Christ has not prevented the deification of “The Jews” by the modern West, as The Victim; Auschwitz having replaced Calvary as the ontological pivot of post-modern western civilization.

The blundering *racial* animus that has been borne for individual Judaics has paid enormous dividends for the rabbis. The senile chess game, “The Merchant of Venice” melodrama laden with race-baiting apocalyptic innuendo, are mostly all scene flats from the rabbis’ own alchemical, human behavior laboratory, carefully seeded throughout the ranks of their alleged enemies. For any scholar who wishes to educate humanity about Orthodox Judaism to re-subscribe to these tired, shopworn ruts and reruns of failed models of opposition, is to doom the world to more Talmudic supremacy. It is about time that those rightly concerned about the evil of Judaism abandoned the baggage of “Jew-hate” in the junkyard of history, and adopt a new strategy which is, paradoxically, 2,000 years old, and seldom faithfully implemented. It entails the loving embrace of all people, the Judaic man no less than the man from China or Africa, with an instruction to all — to get right with God. One’s race, whether Nordic or Sephardic, Ibo or Han, is no passport to heaven. There are no good and bad races, just good and evil ideas and spirituality.

It almost seems as if a master template exists from which the thousands of columns and pamphlets have poured forth from western pens on the subject of “the venality of *the Jew*.” What a terrific alibi and distraction is that phrase which diverts attention from the evil of the gentile and “Christian” capitalist buccaneer, wife-beater, loanshark, adulterer and war-mongering butcher. Any focus on “inherent racial evil” or “moral taint” in a race is an immediate tip that one has entered the realm of the Talmudic mentality. We witnessed this in the book *Hitler’s Willing Executioners* by Harvard University’s Daniel Jonah Goldhagen, who suggested that Germans carry a genetic predisposition for homicide. Goldhagen is channeling the

strongest racist tradition in world history; the same one responsible for first linking the African race to perpetual enslavement, as we shall see.

You say you detest rabbinic ideology? Then don't practice or condone racism in any form, pro or contra, because to do so is quintessentially rabbinic. All western racism, whether Nazism, South African apartheid, American white supremacy or British imperial, are ideological scions of the Talmud, Kabbalah, and the Pharisees of the first century A.D. Quite a perverse irony! Quite a descent into a rabbinic snare!

To our dearly beloved Judaic reader we say, the truth cannot harm you and only a liar and a spiritual heir of the Father of Lies would accuse us of being a "Jew hater." *If this writer were a "Jew hater" we would leave you to stew in your sins*, as many of the Protestant preachers, Catholic bishops and blueblood "Aryan" aristocrats who cooperate with the rabbis, extol the Talmud and support Israeli leaders from their perch inside the masonic and other occult societies, are pleased to do. Classic Jew-hate is sown by the rabbis themselves. They render notorious (and thereby advertise) texts like the *Protocols of the Learned Elders*, while keeping people ignorant of Eisenmenger's *Entdecktes Judenthum*.

The Unholy Land

The Zionist regime in Palestine is Satanic to its core. By what criterion is this regime the "state of Israel," Yahweh's eternal holy sovereignty? This brazen usurper's coinage is itself only 108 years old.³² It was newly minted by Satanic Talmudists who hate all Judaics who do not follow their own abominable, prideful, rabbinic defiance of Yahweh. Their "love" for you as a Judaic is *entirely conditional on your obedience to their Satanism*. You can be loved by them and hated by Yahweh, or loved by Yahweh and hated by them.

It was the appropriately named Rabbi Avraham Kook who created in the 20th century a theological alibi for terming the Judaic dispossession of the Palestinians, "the foundation of God's presence in the world."³³ What was actually accomplished by the Zionist blasphemy was the demonization of the Land of Israel. Without divine permission, the rebuilding of a hypothetical Israelite commonwealth would be, as Baruch Spinoza had the prescience to

³² Rabbi Elyakum Shlomo Shapira, *Or la-yesharim* (Warsaw, 1900), pp. 56-57.

³³ Rabbi Abraham (Avraham) Isaac Kook, *Orot ha-kodesh* (Jerusalem, 1964).

foresee as far back as the seventeenth century, dependent on *the prior secularization of the Judaic people*.³⁴ This is what occurred when the supposed “state of Israel” was created by the United Nations and the Communist Party of the U.S.S.R., with crucial assistance from their American *particeps criminis*, the 33rd degree Freemason, U.S. President Harry S. Truman. These three were the “angelic benefactors” of the alleged “state of Israel,” without whom Palestine would still be Palestinian today. Meanwhile the actual pioneers of this “Israel” consisted mostly of *secularized Judaics* as Spinoza predicted: atheists, communists, “labor-socialists” and *kibbutzniks*.

The Zionist regime is a “Last Days” project of the Talmudists, dependent on the imminent emergence of the *Moshiach* (Messiah). It is the Kabbalistic incarnation of a Satanic entity in a land satanized by this very act of incarnation. This is deliberate. The *Moshiach* becomes not a man, but the transcendental and miraculous “state of Israel,” the idolatrous Zionist regime itself, which, as a god of this world, is immune from criminal prosecution, and cannot commit a war crime that can be prosecuted before the World Court, the United Nations or any other western-dominated legal tribunal accustomed to judging everyone else, all goyim and Christians, all Germans, Japanese, Serbs, Africans and Muslims.

Only a tsunami wave of propaganda can hide the fact that the Israeli now presents to the world the image of the aggressive-killer, no longer ensconced within the cocoon of the “exiled, hunted Jew” image. The Israeli is now the hunter and the exiler of others. US and European media often mask this fact with a deluge of movies, newscasts, government ceremonies and enactments, and magazine, newspaper reports and other literature, but these outpourings do not effectively persuade the populations of Asia, Arabia, Latin America, Africa and Russia. The people of those lands view the Israeli Zionist for what he is, the king not of spiritual redemption but of corporeal stratagems and cluster bombs.

The Kabbalistic strategy is eschatological and judges that our age is the “End of Days,” which signals the Judaic emergence from the post-zealot prudence of BT Ketubot 111a which Rashi paraphrased as, “Thou shalt not ascend by force.” But as we see from the declaration of Zionist Rabbi Judah

³⁴ Ze'evi Levi, *Spinoza u-musag ha-yahadut* (Tel Aviv, 1972), pp. 28-29.

Alkalai, the Judaics have been freed not by God, but by the *zeitgeist*, by the god of modern times: "The spirit of the times has freed all the inhabitants of the earth to live where they wish and granted them freedom to travel from country to country; it calls upon us to say to the prisoners (Judaics in exile), 'Go free!' The spirit of the times summons every people to reclaim its sovereignty and rise up...so too does it demand that we establish (the 'state of Israel')." ³⁵

In the Third World, "The Jew" is no longer the passive and pitiable scholar whose beard is yanked by the jackbooted Nazi. He is rather himself a jackbooted Zionazi. Very little has been written about this momentous transformation of the Judaic image on the world stage, or the consequences of it for the many Judaics who are not oriented to violence, military conquest and subjugation of other peoples through imperialist colonialism and crusading. Like the occult Elizabethan regime that saw the storms and British naval prowess that turned back the Spanish Armada as divine benediction upon the Protestant regime, the Zionists hold that their military victories over the Arabs are also a sign of divine favor. This appropriation of heavenly approbation is the worst kind of politicized religious delusion. The Armada was sailing to gain religious freedom for a large population of brutalized English Catholic "recusants" compelled to attend Elizabeth's Anglican church service; whose Catholic books were burned while English Catholic priests were tortured and hacked to death. What is more, the Spanish and English sailors on both sides of the conflict were Christians. Whose side is a politicized "God" supposed to take in such an encounter? The whole "God is on our side" mystification disseminated by military conquerors is demonic deception. Had the storms alone destroyed the Spanish fleet it might in some manner be appropriate to tentatively surmise that God's hand may have been in it, but when carnal means are employed to carry the day and burn and bomb the Christians of Spain at the hands of the Christians of

³⁵ Rabbi Judah Alkalai, *Kitvei ha-Rav* (Jerusalem, 1944), p. 529.

England, it is an occult jest to announce that God is responsible and that the English Christians enjoy heavenly approbation.³⁶

This partisan anthropomorphic depiction of God and the heavenly host has deep roots in the kingdoms and governments of the West and was applied as recently as the early twenty-first century to the administration of President George W. Bush by millions of militarized, crusader “evangelical” Christians.” Zionism is both secular and religious. Rabbi Kook taught that Zionist politics represented a messianic process, the “State of Israel” as “an embodiment of redemption.” When cooler heads had prevailed back in 1891, the Rosh Yeshiva of Volozhin, Rabbi Naftali Zvi Judah Berlin “feared a harsh gentile backlash” as a reaction to this forcing of Judaic messianic agitation as entailed by Zionism.

When Jesus said that Jerusalem was the “killer of the prophets” (Luke 13:34-35), He was indicating a satanic propensity of that city when it is denuded of God, and when man’s pride and ego — as symbolized by Judaism — comes to the ascendant. Under these conditions, the so-called “Holy Land” is nothing of the kind. It becomes, rather, a God-forsaken sandbox where the spiritual heirs of the Pharisees further multiply their transgressions in a land where the *sitra ahra* (evil force) is more powerful than anywhere else in the world, including the diaspora lands where Judaics formerly resided prior to making *aliya*. The immensely profitable image of pious Judaic sages and saints spending their lives exclusively engaged in holiness, purity, study and prayer under Islamic (or other gentile) rule in old Palestine, has been replaced by the reality of Zionist murderers engaged in a Herodian project of the massacre of Palestinian innocents.

³⁶ The founding psych-shaping/shifting imprint of this legend of the deification of the Elizabethan regime, with the concomitant demonization of Catholicism, is found in George Carleton’s highly influential 1624 work of 302 pages, *A Thankful Remembrance of God’s Mercy in an Historical Collection of the Great and Merciful Deliverances of the Church and State of England since the Gospel began here to flourish from the beginning of Queen Elizabeth* (enlarged in 1627 in the third edition, with the addition of twenty-one magnificent half-page illustrations from copper plates by Friedrich van Hulsen, one of which portrays Elizabeth I as the Biblical Deborah and King James I as Solomon). Carleton (1559–1628) was bishop of Chichester, and understandably much in favor with King James.



"The Massacre of the Innocents"

Incunable woodcut from *The Vita Christi* by Ludolph of Saxony
(Antwerp: Gerard Lieu, 1487)

The Kabbalistic understanding of the Zionist enterprise is that "Satan has chosen Jerusalem to seduce and corrupt the entire world wrapped in the mantle of Jerusalem's glory."³⁷ Kabbalistically, Palestine without Christ is an evil land for people inclined toward evil. It is under such circumstances that this "land consumes its inhabitants." This is the "temple sacrifice" in Kabbalah, since Judaics under Kabbalistic auspices are under the dominion of the *sitra ahra*. In these circumstances, terrible spiritual decline befalls Judaics who reside there. Hence, if such a thing were possible, the Zionist-

³⁷ Joel Moshe Teitelbaum, "Yishuv Eretz Yisrael," in *Va-Yo'el Moshe* (Jerusalem, 1978).

Talmudist is more evil than the Talmudist. His evil metastasizes in the land of "Israel." Here is Satan's glory and the destruction of Judaics. The Kabbalah makes reference to the evil forces that will control Eretz Israel "in the secrecy of the steep," when the spirits of the former zealots become reincarnate, forsaking their post-Second Temple exile to take up residence in Jerusalem yet again. As long as they were exiled "in the lands of dispersion" then the "others enjoyed prosperity and tranquility." Once they returned from exile, this was reversed.³⁸

This reversal overturns our normal understanding of holiness. In Kabbalistic terms, "Evil forces attach themselves to holiness." Patently, what is being called "holy" is not in accord with any Christian understanding of holiness, but rather in the pagan (Tantric) understanding that "defilement is a source of holiness." That Jerusalem is the gateway to hell is celebrated in this mystical sense, since it was known to and admitted by the rabbinate for centuries, that the evil forces are "most powerful in the Land of Israel, particularly in Jerusalem," with the land's "awesome powers" facilitating the process of demon worship and the resulting acquisition of material power on earth.³⁹

"We shall not be drawn into exposing ourselves, our wives and our children...to die for the sake of the Zionist idolatry. It is inconceivable that wicked...utterly irresponsible heretics should come along and drag the entire population, several hundred thousand Jews, like sheep to the slaughter, because of their false, insane ideas..."⁴⁰

Oh, but it is being done. It is very much underway and in full swing in Jerusalem, because, like the Judaics trapped under the Nazis, it is all part of the magical sacrifice that must be implemented in Molech's fire, in this instance, nuclear fire, at the behest of the "evangelicals" of Churchianity, the neocons of the Republican and Democrat parties, the atheists and hedonists

³⁸ *Zohar* 184b.

³⁹ Yehezkel Rabinowitz, *Knesset Yehezkel* (Bunden, 1913), p. 52. Moshe Halamish, "The Land of Israel in Kabbalah" in A. Ravitsky (ed.), *Eretz Yisrael*, pp. 215-232. H.E. Shapira, *Divrei Torah*, 5:24; 6:25. Mendel Piekarz, *Hasidut Polin*. Jeremiah 32:31-32: "For this city (Jerusalem) hath been to me as a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face. Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem."

⁴⁰ Amram Blau, *Torat Rabbi Amram* (Jerusalem, 1977) p. 17.

of the European Union, the brilliant Kabbalists, the *frum* Zionists and all the other much-ballyhooed “friends and allies of the Jewish people,” who would never harbor an “antisemitic” thought in their heads, and who are, in fact, at the forefront, indeed at the very head of the march against “the Jew-baiting diatribes of Michael Hoffman.”

We trust that the Judaic reader will embark upon his or her journey through the following pages in the seeker’s spirit of good will, marked by the willingness to allow one’s self to be surprised by truth.

To the Christian Reader

Judaism is a kind of cosmic red line even for the wealthiest, the most famous and most powerful movers and shakers on this planet. Astonishing, is it not? There are men and women of steel and kings of the business deal who will face down any foe or competitor, but flee in dread from the least sign of rabbinic opposition. They won't cross that red line. They know it means the termination of their reputation, career and business, no matter who they are or how much they command in resources and materials. Presidents, popes, prime ministers and moguls all fall down like dominoes before Talmudic supremacy. In our colleges and universities Talmudic and Zionist thought cops are on patrol, vigilantly detecting the least whiff of critical investigation and skepticism toward Judaism's claims about itself, quick to expose this "slander" and document that "chilling" account of academic freedom "misused" to question the facade which Orthodox Judaism projects to the world.

One of these thought police is Amy-Jill Levine, a professor at Vanderbilt Divinity School. Her 2006 opus, *The Misunderstood Jew: The Church and the Scandal of the Jewish Jesus* is an exegesis based on the intellectual equivalent of rabbinic masturbation fantasies as applied to the gospel of Christ. Her book's subtext is a guilt-trip imposed on her fellow professors to ensure that they conform to the red line in their teaching and studies: "Ms. Levine's chilling tales of casual anti-Judaism among scholars who should know better rekindles the urgency of the task...Ms. Levine's documentation of the insouciance with which liberal Christians slander Jews and Judaism is perhaps the book's most important contribution."⁴¹ We note that those same scholars are free to exhibit "casual" anti-Catholicism and "slander" Muslims without fear of public censure or threats to their tenure.

There is something in the preceding scenario that we find terribly wrong, and more than that, a kind of ritual defilement and mockery of the promises of Christ. We claim to be Christians, we claim the power bequeathed to us at Pentecost by the Holy Spirit, and yet we utterly tremble when we even consider setting straight rabbinic mendacity and supremacy. If a book is worthy of its mission, if it is studied by men and women of good will,

⁴¹ Julie Galambush, *New York Times*, Jan. 1, 2007, p. B7. Galambush is Professor of Religious Studies at the College of William and Mary.

then it can indeed undercut and eventually overthrow the horrible and cowardly idolatry of the soothsaying scions of renascent Babylon, whom the world calls “rabbis.” In a field that others more qualified than this writer have abandoned, we have ventured into the vacuum.

The decay of original law and doctrine is not unique to Judaics. We could just as readily write a book titled, “Churchianity: The Anti-Christ Religion of Usury, Greed, War-Mongering, State-Worship and Scripture-Twisting.” Although it will be a difficult point for some people to grasp, because *racial stereotyping is Hitlerian and at the same time rabbinic*, any notion that the decay and destruction of Biblical doctrine in the hands of Judaics is a spiritual or racial characteristic *unique to them*, is essentially a *rabbinic viewpoint*, and if we mirror it we are re-creating the suicidal/self-extinguishing Hitler *meme*, which is a rabbinic creation.⁴²

The rabbis want to murder and destroy the *am ha'aretz*, the Judaics who reject the Oral law/ Traditions of the Elders. We see this in their praise for their agent, Hitler, who they hail as an “avenging angel” who executed the Judaic “sinners” who had rejected the authority of the Talmud (the majority of the Judaics of Germany were “sinners” along these lines). Yehuda Bauer writing in the Israeli newspaper *Haaretz*:

“The panel discussion on ‘Haredim and the Holocaust’ that recently aired on (television) Channel 1 should have included the views of the Lubavitcher Rebbe (Chabad's so-called ‘King Messiah’), Rabbi Menachem Schneerson. On the subject of the Holocaust, the Rebbe...compare(s) God to a surgeon who amputates a patient's limb in order to save his life. The limb ‘is incurably diseased ... The Holy One Blessed Be He, like the professor-surgeon...seeks the good of Israel, and indeed, all He does is done for the good.... In the spiritual sense, no harm was done, because the everlasting spirit of the Jewish people was not destroyed.’

“The Rebbe's stance, therefore, is clear: The Holocaust was a good thing because it lopped off a disease-ravaged limb of the Jewish people — in other words, the millions who perished in the Holocaust — in order to cleanse the Jewish people of its sins (cf. Rabbi Menachem Mendel Schneerson, *Mada*

⁴² This itself is a subject for a book and we will not importune the reader with an attempt at an exposition in these pages. For further expansion of this point, cf. this writer's introduction to Johann Andreas Eisenmenger's *The Traditions of the Jews*; also cf. “The Russian Roots of Nazism” in *Revisionist History* newsletter no. 39.

Ve'emuna, Machon Lubavitch, 1980, Kfar Chabad). After this text was published in the summer of 1980, kicking up a storm, Chabad claimed it was based on an inaccurate Hebrew translation of talks that the Rebbe delivered in Yiddish. The Rebbe, they said, had no idea his remarks were being published. It seems hard to believe Schneerson would not go over every word published in his name, let alone a text put out in Hebrew by Machon Lubavitch in Kfar Chabad. In fact, there is a document written by the Rebbe himself, in Hebrew, which bears his statements about the Holocaust. The late Chaika Grossman, a leader of the underground in the Bialystok ghetto, who survived the war...published an article in *Hamishmar* newspaper on August 22, 1980, quoting Schneerson and expressing her profound shock at his words. On August 28, 1980, the Rebbe sent her a reply on his personal stationery. The letter, apparently typewritten, contains a number of corrections in his own handwriting, and is signed by him. In it, the Rebbe confirms everything in the published text. His remarks, Schneerson explained, were based on the Torah. Hitler was a messenger of God...The 'surgery' he spoke of was such a massive corrective procedure that the suffering (i.e., the murder of the Jews) was minor compared to its curative effect.

"I was invited to take part in this television debate, but my appearance was canceled at the last moment, perhaps because of my opinions on the subject..Chabad is a large and influential Hasidic dynasty. It has a messiah who lived and died, and many look forward to his resurrection....Therefore it is important to know what its leader said. The 'King Messiah' did not deny the Holocaust. He justified it." ⁴³ (End quote).

Another rabbi who has praised Hitler for cleansing the earth of Talmud-doubting Judaics is the distinguished Israeli, Ovadia Yosef: "An eminent rabbi who heads Israel's third biggest political party sparked an uproar in Israel for saying that 6 million Jews perished in the Holocaust because they were reincarnations of sinners. Rabbi Ovadia Yosef...was speaking in his weekly Saturday night sermon that is broadcast over the party's radio stations and is beamed overseas by satellite. He said the six million Holocaust victims 'were reincarnations of the souls of sinners, people who

⁴³ Yehuda Bauer, "God as surgeon," *Haaretz*, June 1, 2007.

transgressed and did all sorts of things that should not be done. They had been reincarnated in order to atone.’⁴⁴

“...Tullia Zevi...a leading figure in the European Jewish Congress...said of Yosef’s remarks, “The idea that the Nazis were divine instruments to punish Jews for being reincarnated sinners is intolerable.” This was answered as follows: “Don’t take a monopoly on interpretation of the Holocaust,” a Shas legislator said in an Israeli radio interview. “The rabbi’s commentary was based on Judaism.”⁴⁵

Why wouldn’t rabbis identify with Nazism? Both Judaism and Nazism (“National Socialism”) begin from the same premise of racial supremacy, as stated by Rev. Fr. Denis Fahey, “The Jews as...well as the National Socialists want to impose on God their plans for the glory of their race and nation. They defy their own nation...And both these forces are being used by Satan to inflict disaster on the world. There is laughter in hell when human beings succumb once more to the temptation of the Garden of Eden and put themselves in the place of God, whether the new divinity be the Jewish race or the German race.”⁴⁶

Hitler did the work of the rabbis and was their occult agent. If we wish to be free of that dead-end, we will recognize that since Judaics are fully human beings in every sense, they have been deceived and in turn deceive because they have the human capacity for it, *just as we all do*. This is something we truly need to work on: the false notion that because Judaics, either due to being born into the religion of Orthodox Judaism, which is certainly not their fault or choice; or, second, by their mistaken apprehension of Judaism as a benevolent and humanitarian creed, are, as a result of those circumstances, somehow defective or lesser human persons. Such an erroneous attitude reflects a hubris in ourselves, as we preen in front of the mirror of our alleged righteousness: “Thank you Lord for not making me like that Talmud-following Judaic. I am so much better than he is!”

⁴⁴ “Israeli rabbi says Holocaust victims were reincarnated sinners.” Associated Press, Aug. 6, 2000.

⁴⁵ Naomi Segal, *The Jewish News Weekly of Northern California*, Aug. 11, 2000.

⁴⁶ *The Mystical Body of Christ and the Reorganization of Society* (first published in 1939 in Waterford, Ireland by Browne and Nolan; reprinted in 1995 by the Christian Book Club of America), ch. viii, pp. 149-150.

No authentic Christian has the right to say or think any such thing, and as soon as we do, we are heading down the road that leads toward the political parties, the ideologies and the cults that traffic in seeking partisan advantage and superior position and status in society, on the basis of comparisons between themselves and Judaics. Let us pray we do not succumb to that exhausted, histrionic trope.

When I was a child in the company of my mother, and she would see some unfortunate person, a drunkard, a vagrant or a petty criminal, she would pray softly, but loud enough for her children to hear, "There but for the grace of God go I." She was teaching us that she had avoided becoming a drunkard, an indolent person or a criminal herself, not because of any superior moral orientation innate in her, but solely through the grace of God. "Were it not for God's grace," my mother was telling us, "I might be one of those unfortunates." This was a shocking statement that impressed itself gradually on our minds as we were growing up, and heard it repeated over the years, almost inaudibly.

All that separates Christians from Talmudists is the merciful grace of God, not any supposed worth on our part or any supposed unworthiness in their soul or being. We could not write this book or tolerate it being published and disseminated if we thought that it would be used to support any racial contempt for Judaics on the part of some demagogic churchman or racial-nationalist leader. If there wasn't one rabbi on earth, the stench of our own sins and abominations would offend God. We would still stand in need of salvation and forgiveness for our countless transgressions. Let no Christian or gentile preach their own righteousness, for none are righteous (Romans 3:10); whether in comparison to Judaics or any other race, tribe or people.

"Halacha hi beyoduah she'Eisav soneh l'Yaakov"

Throughout much of their storied history, *Chazal*⁴⁷ have controlled their opposition, so that investigation of the *halakot*⁴⁸ has been made synonymous with "Jew hate" and, after Wilhelm Marr in the nineteenth century, with "antisemitism," the parlous category of his pseudo-scientific taxonomy, which,

⁴⁷ An acronym connoting the collective authority of the early rabbinic authors and interpreters of the Oral Law. In English translation, "Our sages of blessed memory."

⁴⁸ Rabbinic law.

pil'ei pil'ei plaim, was subsequently adopted as a pejorative adjective by Zionism and the rabbis.

From their position within Judaism, Orthodox Judaic children are raised amid a milieu saturated with repetition of the rabbinic maxim of the revered Kabbalist, Shimon ben Yohai, which is often made to ring in their diminutive ears throughout their childhood: *Halacha hi beyoduah she'Eisav soneh l'Yaakov* ("It is a given law — it is known, that Esau hates Jacob). Basing himself in this famous rabbinic adage, Meir Lau, the Israeli Chief Rabbi, equated opposition to Judaism with a form of ineradicable "mental illness."⁴⁹ This is the prevalent view and it represents a brilliant tactical response to opposition, which has resulted in the defeat of virtually every skeptical, scholarly investigation of the Oral Law since the waning of the Early Church era, because all such investigation is always omnisciently and infallibly smeared as a blindly bigoted act of an "Esau" seizing on any flimsy pretext to defame and destroy the hated "Jacob."

This book is a departure from that old story. "Jew hate" is almost entirely irrelevant as an issue, since there is serious doubt about these racial claims to being the blood-divine on the part of Israelis, American Zionist Brooklynites and the descendants of the tribes that settled historically in the shtetls of Eastern Europe. As noted, with us the name "Jew" is sacred and we are loath to attach it to impostors (Rev. 2:9; 3:9) who have erected a counterfeit "Israel" in partnership with atheist-Communist mass murderer Joseph Stalin and President Harry Truman, the two unholy gentiles most responsible for the founding of the Israeli entity in 1948. Hence, "Jew hate" is a dead issue in this book, particularly in light of the fact that it is the Christians who are the true Jews: Matthew 8:11-12; Romans 2:28-29; Galatians 6:15-16.

When Our Lord stated that "Salvation is of the Jews," He was talking about Himself, the most righteous of all Jews, the issue of Adam who remained sinless throughout His life, descended from a lineage of holy and pious Jews: His pure Mother Mary, her parents Joachim and Anna, and their ancestors as described in Matthew 1 and Luke 4. Joachim was of the Davidic line from the tribe of Judah, and Anna was the daughter of Matthan the priest, of the Aaronic line from the Levitic tribe. Thus Christ combined in

⁴⁹Arutz Sheva (Israeli news agency), Sept. 24, 2007. www.israelnationalnews.com/News/News.aspx/121893

Himself the Kingship and Priesthood of Israel. The true Jews and true Israelites are the true Christians. Jesus Christ was born a Jew. As the Apostle Peter, also a Jew, declared to all sincere believers in Jesus, "You are a Chosen Race, a Royal Priesthood, a Holy Nation" (1 Peter 2:9). *There is no other*. The Pauline Jewish "remnant" is that portion of racial and genetic Jews who exist now or will exist in the future as members of the Christian ecclesia.

No other Jews have salvation and certainly no Jew has salvation by virtue of His race. Salvation comes solely through the grace of Jesus Christ. Those who uphold Ku Klux Judaism's notion that Judaics are saved by their race, are trafficking in one of the most diabolic acts of Jew-hate, since believers in this demonic delusion are destined to be eternally cut off from God. This is the "Flesh Merchant" twisting of scripture. None but those who possess the indwelling of the Spirit of Christ can inherit the kingdom of God. It was Abraham's faith that won favor with God, not his race.

The Israelite race is not responsible for Christ's victory. Jesus is solely responsible. *Christian* Israel is indeed responsible for bringing the Gospel of Christ to the far corners of the world after the Resurrection, but how much *chutzpah* would be required to claim that those efforts by Christian Israel are somehow the legacy of unregenerate Israel? Whatever was accomplished on behalf of the Gospel was achieved by those who were *regenerated* through the flesh and blood of Jesus Christ, not through the supposed inherent goodness — whether "remnant" or otherwise — of those implicated in all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah.

Ku Klux Judaism and neo-Nazi Zionism are calmly and respectably preached from nearly every Roman Catholic and Protestant fundamentalist pulpit in the land. These supposedly fervent Catholic and Protestant anti-racist campaigners are among the biggest promoters of racist mentality on the planet. They might as well be wearing an armband while they merchandize the flesh, although instead of a swastika, their armband would be emblazoned with a hexagram and the flesh is of the "*Chosen*" rather than the Aryan, *but the sin is the same*. The same despicable carnality which they dare to associate with a just God, informs the whole of their contemporary teaching on the Jews and through the dissemination of this Talmudic doctrine, under the auspices of the supposed ministers and priests of Jesus

Christ, mankind has not yet managed to escape, even at this late date, the curse of racism and the polluting mental fog consisting in the pernicious notion that one particular, divinely favored gene pool enjoys an exalted status above the rest of humanity.⁵⁰

It is easy and reflexive to respond to this hypocritical abomination with hatred or racist disdain of our own. But if we do so, we are lost and through our failure and blindness, the truth which God wills us to impart on earth (*fiat voluntas tua*), also gets lost. In the following pages we confront, through a process of discovery, human beings like ourselves, *ensnared by an ideology and it is this ideology and not the pitiable persons trapped by it*, that is the subject of this book; all cavillations about our motives and intentions, notwithstanding. Jesus ate with Pharisees, answered their trick questions, harshly admonished them and was a stern critic of their false doctrine. Their actions were evil in His sight, for they had sown evil and had, thereby, become the "children of hell" (Matthew 23:15). However, whenever they would have a change of heart, repent and convert, they became as the Apostle Paul, formerly the chief persecutor of Christians, transformed by the grace and mercy of the Messiah of Israel, into the chief of Christian missionaries. This is our prayer for every rabbi and every Judaic. May all we say, do and write facilitate their conversion, for it is their only hope. Their flesh will not save them. Rather, they direct much hateful falsification against Paul because he was a *me-shumad* (a convert to Christianity). A *me-shumad* is considered one of the worst of all "traitors to Judaism."

They are not Abraham's children who gain for those who bless them a blessing from God and upon those who curse them, a curse from God: "Jesus said unto them, 'If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father.' Then said they to him, 'We be not born of fornication; we have one Father, even God.' Jesus said unto them, 'If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word" (John 8:39-43). And neither can the Protestant TV and radio preachers who perpetually mouth the mantra that God blesses those

⁵⁰ Alexander Schiffner, "Flesh Merchants," in *Prophetic Herald* (Spokane, Washington), vol. 1, no. 3, March 1971.

who bless the rabbis and Zionists, and curses those who curse them. Jesus answered this false proposition in John 8, but all too many who use His name in vain do not understand His speech and cannot truly hear His words.

As difficult as our lives under the reign of rabbinic supremacy have become, we are not worthy of the name of Christian, if we succumb to a spirit of revenge, as the Muslim fundamentalists do with their orientation toward revenge and retribution, which has many corollaries with Talmudism. For crimes like murder, theft, usury, rape, kidnapping and treason, Judaic criminals should be handled exactly as non-Judaic criminals are handled: through trial by jury under the laws of the land, with full Constitutional protections afforded defendants. Neither the religion of the Pharisees (Judaism) itself, nor its books, should be criminalized, for Christ did not criminalize them or persecute anyone. We note too that the rabbis predict such persecution and thrive under it, maintaining their followers in thrall by this means.

Satan is always desirous of making Christians into persecutors. The history of the wars of religion are rife with examples of Protestant and Catholic Christians making a mockery of the gospel by killing one another. Even though many Protestants historically have posed as martyrs of Catholic persecution and seldom acknowledged their record as persecutors themselves, a product in part of the Elizabethan mythos promoted by Hollywood and contemporary British cinema,⁵¹ the fact is that in addition to Protestants torturing and killing Irish Catholic peasants and English Catholic recusants and banning all Catholic prayer rites and worship in Britain from the reign of Edward VI (1547) onward; Protestants relentlessly persecuted and repeatedly imprisoned George Fox and his Society of Friends ("Quakers") in the seventeenth century. Catholics and Protestants alike destroyed Christian dissenters like the Mennonite and Amish "Anabaptists" (upholders of adult or "believer's" baptism).

The Sermon on the Mount provides us with clear instruction on how we are to treat with those who persecute us, be they the Catholic or Protestant hierarchies, the masonic lodge, the Communist, Nazi or Zionist party,

⁵¹ The movie director Shekhar Kapur is shamefully heedless of historical facts in his two laughably inflated panegyrics to Queen Elizabeth I, "Elizabeth" (1998) and "Elizabeth: The Golden Age" (2007). Some recent establishment "history" books are of the same cartoonish Protestant tenor.

Muslim governments or the Talmudic rabbinate. Among the hymns sung by the Amish as found in the *Ausbund* hymnal, is one written circa 1520 by Hans Büchel, a shoemaker from Salzburg, on the occasion of a polemic against the Anabaptists having been visited upon them by Lutherans, which Büchel witnessed. As dangerous as life was for the Anabaptists in Lutheran territory, Büchel admonished his fellow believers against revenge, and the words of his hymn have resounded among generations of Mennonite and Amish believers who have embraced them as the preeminent application, in their own historic experience, of Christ's teaching:

Den Feind, der dich betrüben thut,
Sollt du sanftmüthig speisen,
Barmhertzigkeit, o Bruder mein,
Thu jedermann erzeigen
Gleich wie der Vater dein.

Wie du in Vater Unser hörst,
Vergib die Schuld wie du begehrst,
Trag brüderlich Mitleiden.
Erspiegel dich im Herren Christ,
Leb auch also ohn arge List...

Dein Feind lieb auch, aus Herzens Grund...
Das ist der grund und Fundament
Dabey ein Freund des Herren
Hie soll werden erkannt.

(Your enemy who seeks your hurt,
You shall in kindness feed him,
Mercifulness, O brother of mine,
To all be demonstrating,
Just as your father does.

As in the Lord's Prayer you hear,
Forgive the debt as you'd desire,
In brotherly compassion,

Show in yourself Our Lord and Christ,
And live without angry desire...

Love your foe too, within your heart...
Such is the base and principle
By which a friend of Heaven
Shall here be recognized).⁵²

Let it be said of all who make the journey of discovery of Judaism in these pages, that we pledge to hate the sin while forgiving the sinner, with love in our heart, mirroring the mercy which God has for our own innumerable sins and offenses, so that by exemplifying Jesus in this way, we may *...soll werden erkannt...ein Freund des Herren*.

"The Mahommedan imposture was professedly to be spread by the sword...But to propagate the Christian religion by terror or arms, is to deny it. It owns no such spirit....Ambition, pride and revenge make very good use of violence and persecution; but they are the bane of Christianity, which always sinks when persecution rises."⁵³

We seek to emulate Jesus Christ, who was persecuted by the leaders of Israel and did no persecuting of His own. However, we must not distort His gospel witness into something it was not, in order to win human respect, and the good opinion of the world: Jesus spoke harsh words of admonition, counsel and truth to powerful Pharisees and His fellow Jews, and this obligation falls also to us, with regard to instructing and witnessing to rabbis, Judaics and the gentiles allied with them. According to our understanding of Scripture and according to our conscience, we believe it is an act of "tough love," but love nonetheless, to speak candid truths to those in rabbinic or Zionist bondage. And while some pacifist Christians place great emphasis on

⁵² Cf. John L. Ruth's helpful book, *Forgiveness*, (Herald Press, 2007), from which we derive this information. We note however that Mr. Ruth makes the error of terming the Amish "Protestant," which they are not. There are Protestant and Catholic elements in Amish belief, but in sum the Anabaptists are a uniquely primitive Christian community different from both of the ecclesiarchies.

⁵³ John Trenchard, *The Independent Whig: Or, A Defense of Primitive Christianity* (Hartford, 1816) p. 78; (first edition published in 1721). John Trenchard was the co-author of the famous *Cato's Letters* (London, 1722), the treatise on freedom that was influential among the American Founding Fathers. The letters were named for Cato the Younger, a defender of the Roman Republic against Caesar's tyranny.

the Apostle Paul's words about how we should present ourselves to society and maintain the good opinion of other people, everything that Paul teaches on this subject must first be understood and applied in light of Jesus Christ's teaching and example.

Jesus issued a powerful wake-up call to the leaders of nascent Pharisaic Judaism. He declared that in their current state, they were *the children of hell* (Matthew 23:15) who were *destined for damnation* (Matthew 23:14); *poisonous vipers*⁵⁴ (Matthew 23:7), *full of all uncleanness* (Matthew 23:27); and *guilty of all the righteous blood that had been shed on earth* (Matthew 23:35).

Here is an important indication that the tradition of Pharisaic Orthodox Judaism, far from being an Old Testament creed, was held to be guilty of the deaths of the Old Testament martyrs, from Abel in the Book of Genesis to the murder of Zechariah in the Book of 2 Kings. In other words, Cain and Joash were held to be progenitors of the rabbis, murderers of like-mind and disposition. Jesus indicted Pharisaic Judaism as the killers of Old Testament prophets and servants of God. How then can rabbinic Judaism as it exists in our time be said to be an Old Testament religion, when Jesus holds their spiritual progenitors responsible for murdering God's most beloved Old Testament personages?

By Christ's example, *every Christian has the right to speak to the leaders of Judaism as Jesus did*. Jesus was good and He hated vice: "*Oderunt peccare boni virtutis amore*" (The good hate sin because they love virtue").⁵⁵ The fallen children of Adam, regenerated through the spirit of Christ, can strive after the perfection of His nature, and part of that perfection is to tell the truth, if necessary even to the most powerful and dangerous members of unregenerate human society.

We would also point out that the leaders of Judaism have become more corrupt and wicked over the centuries than they were even in the days of Jesus; the murder of Stephen, the first martyr, was pre-meditated. They have sought to execute effectual vengeance on any perceived enemy, from French writer Robert Faurisson to German scientist Germar Rudolf. The continuing refusal, over millennia, of God's truth and grace, has hardened the leaders and adherents of Judaism and led them into ever more spiteful lying, sin and

⁵⁴ Pliny, in his *Natural History*, x.lxxxii, associated vipers with vicious ingratitude because they are reputed to kill their parents at birth.

⁵⁵ Horace, *Epistles*, I. xvi.

wrong; their evil has accumulated and been compounded over time, as reflected in the ever-growing body of mendacious, man-made traditions they have piled higher than the Tower of Babel, in their Talmudic and post-Talmudic sacred texts and law codes, with the intent to obscure and obliterate the *Logos*. It is an act of charity to rescue Judaics from Judaism because *the followers of Judaism are under the curse and wrath of God*: “For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost.” I Thessalonians 2: 14-16.

There is a wretched end predicted for those who killed the Son of God, both for those who had a literal, physical hand in it, as well as all of those who *share in and continue the spiritual ideology that is based on the ideology of the killers*. God sent to the “vinedressers” prophets, and they killed the prophets. He sent them His Son and they even killed Him (Matthew 21:33-39). In our modern age, the spiritual and ideological heirs of the “vinedressers” continue to teach and uphold that their murder of the prophets of God was legitimate (BT Yebamoth 49b). The vinedressers continue to teach and uphold that their murder of God’s Son was legitimate (BT Sanhedrin 43a). These are the teachings of the religion of the Pharisees as it exists in our world today, in the form of Orthodox Judaism. “Therefore, when the owner of the vineyard comes, what will he do to those vinedressers”? God said in Matthew 21 that He would destroy these wretched vinedressers *miserably*. Therefore, when calamity befalls the rabbis of Judaism and their adherents, why do supposed Christians regard it as “shocking” or an “injustice”?

Judaism poses as “the religion of the prophets.” This is the motto of the “liberal progressive ‘peace’ rabbis” such as Michael Lerner of *Tikkun* magazine. This is a lie. Judaism is not the religion of the prophets. According to Jesus, Judaism is the killer of the prophets. At most, an argument can be made that Judaism’s heretical step-brother, Karaism, which the rabbis declare to be advocacy of *divrei minus u-kefirah be-farhesya*, is a creed based,

at least tangentially, on the Old Testament prophets.⁵⁶ Judaism is not. Judaism is heir to the killers of the prophets. Yahweh, the God of the Prophets, is not the deity of Judaism. Judaism's god is in the lower case, a devil-idol, the spirit that entered Judas (John 13:27). If one were to ask this writer to distill all that we know about Judaism's object of worship to one sentence, we would reply as follows: The god of Judaism is their own self-pride, or ego.⁵⁷ This self-pride is the idol at the core of rabbinic propitiation. Everything in Judaism exists for the Judaic ego and for it alone. God has nothing to do with it. Their egocentricity led them to choose Caesar as their king and to reject Christ the King (John 19:15).

Though the reactionary Right wing labels Talmudists as hereditary subversives and revolutionaries, when it suits their purposes, *rabbanim*, *Talmidei chachamim* and *Baalei batim* can be the most loyal and reactionary of subjects. In the case of a gentile ruler useful to the *rabbanim* and hostile to their enemies, the rabbis teach, "*Dina dmalchisa dina*" (the law of the land is the law). And, on the other hand, when a ruler stands in their way, no revolutionary overthrow can be too bloody or come too soon, as Winston Churchill observed in 1920 concerning Communism. Churchill wrote:

"This movement among the Jews is not new. From the days of Spartacus-Weishaupt to those of Karl Marx, and down to Trotsky (Russia), Bela Kun (Hungary), Rosa Luxembourg (Germany), and Emma Goldman (United States), this world-wide conspiracy for the overthrow of civilization and for the reconstitution of society on the basis of arrested development, of envious malevolence, and impossible equality, has been steadily growing. It played, as a modern writer, Mrs. Webster,⁵⁸ has so ably shown, a definitely recognizable part in the tragedy of the French Revolution. It has been the mainspring of every subversive movement during the Nineteenth Century; and now at last this band of extraordinary personalities from the underworld of the great cities of Europe and America have gripped the Russian people by the hair of their heads and have become practically the undisputed masters

⁵⁶ "Tangentially" because the Karaites reject Jesus Christ and ultimately must therefore reject the Prophets who wrote and foretold of Him. Though written in the sixteenth century by a Lithuanian Karaite, (Isaac of Troki), *Hizzuk Emunah*, an anti-Christ treatise, was highly prized by the rabbis.

⁵⁷ That part of the mind most conscious of self and most obsessed with self-interest.

⁵⁸ Nesta H. Webster, *The French Revolution; A Study in Democracy* (London: Constable and Co., 1919).

of that enormous empire. There is no need to exaggerate the part played in the creation of Bolshevism and in the actual bringing about of the Russian Revolution...With the notable exception of Lenin, the majority of the leading figures are Jews. Moreover, the principal inspiration and driving power comes from the Jewish leaders. Thus Tchitcherin, a pure Russian, is eclipsed by his nominal subordinate Litvinoff, and the influence of Russians like Bukharin or Lunacharski cannot be compared with the power of Trotsky, or of Zinovieff, the Dictator of the Red Citadel (Petrograd) or of Krassin or Radek -- all Jews. In the Soviet institutions the predominance of Jews is even more astonishing. And the prominent, if not indeed the principal, part in the system of terrorism applied by the Extraordinary Commissions for Combating Counter-Revolution has been taken by Jews, and in some notable cases by Jewesses. The same evil prominence was obtained by Jews in the brief period of terror during which Bela Kun ruled in Hungary. The same phenomenon has been presented in Germany (especially in Bavaria), so far as this madness has been allowed to prey upon the temporary prostration of the German people. Although in all these countries there are many non-Jews every whit as bad as the worst of the Jewish revolutionaries, the part played by the latter in proportion to their numbers in the population is astonishing."⁵⁹

According to Sever Plocker, writing for the Israeli "Ynetnews" agency: "Almost 90 years ago, between the 19th and 20th of December 1917, in the midst of the Bolshevik revolution and civil war, Lenin signed a decree calling for the establishment of The All-Russian Extraordinary Commission for Combating Counter-Revolution and Sabotage, also known as Cheka. Within a short period of time, Cheka became the largest and cruelest state security organization. Its organizational structure was changed every few years, as were its names: From Cheka to GPU, later to NKVD, and later to KGB. We cannot know with certainty the number of deaths Cheka was responsible for in its various manifestations, but the number is surely at least 20 million, including victims of the forced collectivization, the hunger, large purges,

⁵⁹ "Zionism versus Bolshevism. A Struggle for the Soul of the Jewish People" by the Rt. Hon. Winston S. Churchill, *Illustrated Sunday Herald*, Feb. 8, 1920, p. 5. V.I. Lenin was also of Judaic ethnicity. Lenin's maternal grandfather, Israel Blank, was Judaic (cf. Dmitri Volkogonov, *Lenin: A New Biography*, p. 112). Lenin wrote, "The clever Russian is almost always a Jew or has Jewish blood in him." Lenin was surely referring to himself. Cf. "The Prop Masters" www.revisionisthistory.org/communist.html

expulsions, banishments, executions, and mass death at Gulags. Whole population strata were eliminated: independent farmers, ethnic minorities, members of the bourgeoisie, senior officers, intellectuals, artists...Lenin, Stalin, and their successors could not have carried out their deeds without wide-scale cooperation of disciplined 'terror officials,' cruel interrogators, snitches, executioners, guards, judges, perverts, and many bleeding hearts who were members of the progressive Western Left and were deceived by the Soviet regime of horror and even provided it with a kosher certificate....And us, the Jews? An Israeli student finishes high school without ever hearing the name 'Genrikh Yagoda,' the greatest Jewish murderer of the 20th Century, the GPU's deputy commander and the founder and commander of the NKVD. Yagoda diligently implemented Stalin's collectivization orders and is responsible for the deaths of at least ten million people. His Jewish deputies established and managed the Gulag system. After Stalin no longer viewed him favorably, Yagoda was demoted and executed, and was replaced as chief hangman in 1936 by Yezhov, the 'bloodthirsty dwarf.' Yezhov was not Jewish but was blessed with an active Jewish wife.

"In his Book *Stalin: Court of the Red Star*, Jewish historian Sebag Montefiore writes that during the darkest period of terror, when the Communist killing machine worked in full force, Stalin was surrounded by beautiful, young Jewish women. Stalin's close associates and loyalists included members of the Central Committee and Politburo Lazar Kaganovich...Many Jews sold their soul to the devil of the Communist revolution and have blood on their hands for eternity....Leonid Reichman, head of the NKVD's special department and the organization's chief interrogator... was a particularly cruel sadist. In 1934, according to published statistics, 38.5 percent of those holding the most senior posts in the Soviet security apparatuses were of Jewish origin...Turns out that Jews too, when they become captivated by messianic ideology, can become great murderers, among the greatest known by modern history. The Jews active in official communist terror apparatuses (in the Soviet Union and abroad) and who at times led them, did not do this, obviously, as Jews, but rather, as Stalinists, communists, and 'Soviet people.' Therefore, we find it easy to ignore their origin and 'play dumb.' What do we have to do with them? But let's not forget them. My own view is different. I find it unacceptable that a person will be considered a member of the Jewish people when he does great things, but not

considered part of our people when he does amazingly despicable things. Even if we deny it, we cannot escape the Jewishness of 'our hangmen,' who served the Red Terror with loyalty and dedication from its establishment." ⁶⁰



Samuel Oppenheimer, book censor and "Chief Army Factor" (financier) of the Holy Roman Empire

As we attempted to demonstrate in our introduction to Eisenmenger's *Traditions of the Jews*, when it suited certain Talmudists to be loyal to the Catholic regime in Austria, which at that time (1700) was at the head of the Holy Roman Empire, they functioned flawlessly as conservative paragons of reactionary sentiment, especially in the fiduciary realm, and from their privileged position, were able to have Lutheran Prof. Eisenmenger's two volume master decryption of Orthodox Judaism seized by the Christian authorities and banned. This was achieved by two Right wing Judaics who

⁶⁰ Sever Plocker, "Stalin's Jews: We mustn't forget that some of the greatest murderers of modern times were Jewish." www.ynetnews.com/articles/0,7340,L-3342999,00.html Dec. 21, 2006.

were scrupulously loyal to Emperor Leopold I, Rabbi Shimshon (Samson) Wertheimer and the fabulously wealthy Shmuel (Samuel) Oppenheimer.

Wertheimer was so cunning that Rabbi Yair Bachrach of Worms (the "Chavas Yair") said of him, that no one exemplified "*Torah ugedulah bemakom echod*" as he did!" In 1684 Wertheimer took as his second wife, Frumet Oppenheimer, the daughter of Rabbi Yitzhak Brillin of Mannheim, the widow of Nosson Oppenheimer. Samuel Oppenheimer subsequently brought Rabbi Samson Wertheimer to Vienna, seat of the Holy Roman Empire. He was soon overseeing Oppenheimer's Vienna operations for the princely sum of 24,000 thalers a year. It was not long before the rabbi became *Hoffactor*, i.e. confidant and administrator to Leopold I and his royal Austrian court, "assisting" the emperor in the latter's various military adventures and wars.



The Wertheimer House, in Austria, at the entrance of the ghetto.

Rabbi Wertheimer also served as financial agent for the Christian German rulers of Saxony, Mainz, Trier and the Palatinate. He was also *Landesrabbiner* (Chief Rabbi) of Hungary and Bohemia. According to Avraham Levi of Lippedtmold, Wertheimer's mansion-house in Vienna was "guarded day and night by ten imperial soldiers assigned to that duty by the emperor." Officially, Catholic Austria forbade residence to Jews, under an old law passed in 1670 at the behest of the young and short-lived Catholic empress. However, Emperor Leopold created exemptions for Talmudic "business people." By registering a large number of Talmudists as his

employees, Oppenheimer managed to create a burgeoning *kehilla* in Vienna. Rabbi Wertheimer augmented the effort by registering Judaics as banking employees, servants and relatives, eventually helping to establish a Viennese *kehilla* of some 4,000 Judaics. It was Rabbi Wertheimer, with Oppenheimer's support, who caused Prof. Eisenmenger's two volume study of Judaism, *Entdecktes Judenthum*, to be suppressed almost immediately upon publication "to the benefit of the Jewish community."

In 5460/1700, he persuaded the emperor to put the book of Johann Eisenmenger, Professor of Oriental Languages in Heidelberg University, under lock and key for a number of years. Therefore, the 2,000 copies of his book, *Entdecktes Judentum* (Jewry Exposed) remained out of the public eye to the benefit of the Jewish community.

Photographically reproduced from an Orthodox rabbinic newspaper, Cheshvan 5768.

The spurious dogmatic assertion that Judaics are inherently Leftist or inherently Rightist is a function of the Left-Right dichotomy, itself a Kabbalistic invention⁶¹ mentioned in the medieval rabbinic texts. It was imposed in the philosophical/ideological sphere during the Renaissance and entered the politics of the West during the French Revolution, with the division of the French National Assembly into Left and Right seating arrangements, in 1789. Zohar, Introduction 13a, after noting that the *Shekhinah* takes under its wings those who separate themselves from "impurity," states: "Let the earth bring forth a living soul after its kind." The expression "after its kind" denotes that there are many compartments and enclosures one within the other in that region which is called "living,"

⁶¹ Cf. Craig Heimlichner's speech on this subject, "The Double Mind in Occult Philosophy," available on audio CD at www.revisionisthistory.org

beneath its (the *Shekhinah*'s) wings. Her Right wing has two compartments, which branch out from it, symbolizing two other "nations" who are most likely to be infiltrated by Judaism i.e. Christianity and Islam, and therefore have entré into these compartments. Underneath her Left wing there are two other compartments which are divided between two other nations, namely "Ammon" and "Moab." All these are included in the term "soul of the living."

Leftists and Rightists never fail to fall for assuming partisan positions under one or the other of goddess *Shekhinah*'s Kabbalistic "wings," vehemently staking out, with simian, chest-thumping fervor, their "turf," as *The Left* and *The Right*. Patrick J. Buchanan in his 2004 editorial in favor of the reelection of George W. Bush to the presidency, exhibited a serious case of this Kabbalistic delusion, associating support for the Right wing with support for one's family and tribe: "There is a final reason I support George W. Bush. A presidential election is a Hatfield-McCoy thing, a tribal affair. No matter the quarrels inside the family, when the shooting starts, you come home to your own." ⁶²

The Kabbalistic Right/Left swindle is reflected throughout history, not just in modern times, in the "opposing schools" found within philosophical and political movements wherein rival dialecticians staked out sectarian intellectual and religio-political territory that partisans were expected to defend, extending as far back as the neo-Platonic Proclus: "The habit of marshaling philosophical texts into opposing 'schools' was of course ancient. Diogenes' mention of the division between sceptics and dogmatists...had been taken up in the fifteenth century...Proclus' distinction between the partisans of Body and the partisans of Mind...was adopted in Berkeley's *Siris*...and in the fourteenth century, rival dialecticians had defined themselves as 'nominalists' and 'realists,' to be retitled, on the defeat of the latter, the *via moderna* and the *via antiqua* respectively." ⁶³ This patrimony culminated in the Left/Right seating arrangement at the French National Assembly and Hegel's contemporaneous thesis/antithesis dialectic. We note that the Word of God is not subject to any such party categorization. It contains classic attributes associated with the "Left" (Jubilee opposition to lifelong debt and usury, and to prisons [except for battle captives and those awaiting trial],

⁶² "Coming Home," *The American Conservative*, Nov. 8, 2004.

⁶³ Jonathan Rée, "The End of Metaphysics," in A.J. Holland (ed.) *Philosophy, Its History and Historiography* (Dordrecht, 1985), p. 24.

mercy and guardianship for the poor, the sick and afflicted, the widow and the orphan; protection for the worker [who was “worthy of his hire,” which the early and medieval Church would expand upon in the form of severe sanctions for defrauding a worker of his wages, the concept of a “living wage” and the guild system], and the economics of seven-year and jubilee-year debt relief). The Bible also contains classic attributes associated with the “Right” (the sanctity of marriage, the proscriptions against homosexuality, youthful submission to parents and parents’ rights with regard to the child; the institution of a one-in-seven-day sabbath rest from work and commerce; respect for and submission to authority where it does not entail disobedience to God). However, the Bible is neither Right nor Left, though it reflects some of the classic positions of both Left and Right. Scripture testifies that we are to be of Yahweh, not of the Left and the Right: “Only be strong and very courageous; be careful to do according to all the law which Moses My servant commanded you; do not turn from it to the right or to the left, so that you may have success wherever you go.” (Joshua 1:7).⁶⁴

How did Scripture become a plaything in a mutually annihilating war between rival dialecticians, rigged so that ultimate victory goes to neither? Rather, on this chessboard, victory accrues to those with the Zohar’s “knowledge of the equilibrium,” who are “above duality” and who use the conflict of their black and white, pillar of mercy/pillar of severity, Leftist and Rightist pawns, to fabricate the new synthesis that propels and shapes the next indelibly Janus-faced, pagan and wrong, but enterprising and new, hubristic and modern, conservative and progressive, traditional and scientific, thesis/antithesis era, erupting by calculated design into the stream of history, *ad infinitum*.

We are reminded of certain “traditional Catholic” editors who almost immediately pen editorials full of effusive praise for Talmudic Rabbis as soon as one of these rabbis publicly criticizes homosexuals or abortionists. Certain rabbis are supposed allies of “conservative Christians.” One such Orthodox rabbi has been promoted by Pat Buchanan and many other Rightists. Surely it must be a notorious fact by now, that Talmud-true rabbis have been luring Christians into their sphere of influence by posing as Biblical conservatives. In a November, 2006 press release from one such rabbi, which some Rightist

⁶⁴ New American Standard Bible version.

Catholics were promoting so as to embarrass Leftist Catholic bishops, the rabbi boasts, “I am just returning from Jerusalem, where I represented over 1,000 Rabbis in a coalition of Christians, Jews, and Muslims who have—for the first time—defeated an effort by homosexual activists to organize a World Pride parade through the Holy City.”

What the goyim don’t know is that the homosexual parade was defeated because certain Israeli rabbis threatened to put a black magic spell on the Judaic homosexuals, the *pulsa d'nura* curse, in which, by sorcery, “angels” from hell are called upon to kill the intended victim within a year. This is the Kabbalistic voodoo that “stopped the homosexual parade.” Furthermore, the parade was opposed not because it was homosexual, since certain rabbis have a record of routinely molesting boys (and each other in their ritual baths),⁶⁵ but because it gives away a hidden reality: the profoundly homosexual nature of the culture fostered by Orthodox Judaism generates homosexual tendencies in Talmudists who, in modern times, often come out of the closet and parade as part of an openly “gay” Judaic movement that sprouts in the rabbinic capital of Jerusalem, seriously threatening Orthodox Judaism’s pious image as strictly heterosexual. That is why the parade was obstructed. Homosexual Judaics were manifesting their orientation in public, for the world to see, not because rabbinic Judaism has an ethical objection to sodomy — Talmudic adherents may sodomize little boys under the age of nine and have anal intercourse with their “meat from the butcher shop” (the Talmud’s name for a Judaic wife), as they please.⁶⁶

Judaism is a form of social engineering for the goyim involving a multi-tiered system of statements that do or do not have validity depending on at which body of percipients they are directed. To an audience of conservative, family values goyim, Talmudists will make statements upholding the Bible’s standard on sex before marriage (abstention). Anyone who was to mistake these statements for Judaism’s actual teaching on the subject is an infant. Here is what Judaism actually teaches about pre-marital sex: “*Akdamot*, an academic journal on Jewish thought published by Beit Morasha, analyzed the

⁶⁵ We are not claiming or implying that the rabbi who issued the press release about the Jerusalem homosexual parade controversy is guilty of any crimes, or of any homosexual practice or advocacy.

⁶⁶ Cf. BT Nedarim 20. In the Talmud a wife is also known as her husband’s “basket,” wherein his “loaf” (genital member) has an assured place; cf. BT Yoma 18b.

opinions of leading *halachic* authorities from the Middle Ages, such as Nachmanides, and those of the modern era, such as Rabbi Ya'acov Emden, and showed that many permitted sexual relations without marriage. In an arrangement sanctioned by Jewish law, according to these opinions, the woman becomes a *pilegesh*, or concubine. Neither the man nor the woman has any obligations or rights, but both must adhere to family purity (Niddah) laws in accordance with *Halacha*."

When "traditional Catholics" promote a press release of an Orthodox rabbi, they are symbolically telling the world that they accept the Papal-Vatican/Protestant-fundamentalist equation, that there are common values shared by Judaism and Christianity (i.e. the "Judeo-Christian ethos"). What insanity. What fellowship hath light with darkness? (2 Cor. 6:14). What connection is there between Jesus Christ and the promoters of the Talmud? How many times do these facts have to be expounded before people will take them to heart? Is there no one in the social-conservative, "family-values" Christian world that can understand that rabbis are often deceivers and dissimulators? Why do Right wing Protestants and traditional Catholics build up the prestige of chameleon-like followers of the Father of Lies? Why do "Christian conservatives" ever, for any reason, take what rabbis say at face value? Yet, this happens repeatedly.

In an interview that was prominently circulated on the Internet by "family values conservative" Catholics in the spring of 2008, concerning the conversion in Rome of a supposed Muslim to Catholicism, Orthodox Rabbi Yehuda Levin, in an act of outrageous effrontery, is said to have claimed that Christian conversion efforts don't trouble the Orthodox Judaics, they only bother Judaics who are not so religious. The rabbi allegedly further stated that Talmudic Judaics pray on behalf of non-Judaics on Talmudic holidays! This sinister nonsense is an insult to the intelligence of any informed gentile. We challenge Rabbi Levin to produce the text of the supposed prayer(s) that he claims, according to John-Henry Westen, that Orthodox Judaics allegedly say on behalf of gentiles. In fact, the 12th Amidah prayer curses Christians. In fact, Orthodox Judaics are ordered to curse Christian graves, curse Christian houses of worship and curse the crucifix. These facts are notorious among Talmudic rabbis. Levin's remarks were not only not challenged, they

were praised and amplified, first by Mr. Westen in the interview itself⁶⁷ and then, beginning March 29, on the website of a conservative Roman Catholic newspaper where it appeared as a “guest column.”⁶⁸ As of May 1, 2008, in spite of protests, the column containing Rabbi Levin’s Talmudic disinformation, continued to be featured prominently on the newspaper’s website:

“...conservative pundit Ann Coulter spoke on air with CNBC’s Donny Deutsch about her desire for all people, Jews included, to become Christian...Deutsch called Coulter’s comment uneducated, ‘hateful and anti-Semitic’...But why the hue and cry about Christians hoping the Jews will convert? Wouldn’t it be obvious that Christians, true Christians, who believe in and follow Christ as ‘the way, the truth, and the life’ would want all people to know the truth? It would be obvious to true believers of any religion, but not to relativists. Orthodox Jewish Rabbi Yehuda Levin, the spokesman on moral issues for some 1000 Rabbis, explained this to me once in an interview on the Coulter kerfuffle. Rabbi Levin noted that Coulter’s remarks could not be construed as anti-Semitic and that Jews who practice their faith were not scandalized by the remarks. ‘The Orthodox are very comfortable in their beliefs of their religion and their practices,’ he said. ‘The Jews who would be more offended by this are those that are not involved in day to day practice of Judaism’Levin pointed out moreover that true followers of Judaism, like true Christians and sincere believers in several other religions, feel they have the fullness of truth, and thus in charity hope for a day when all people will embrace the fullness of truth. He explained that especially on Jewish holidays special prayers are said, even several times a day, especially for non-Jews, that they will come to accept the truth.”

Many non-Judaics find it hard to grasp the magnitude of rabbinic charlatanry and their penchant for retailing the Big Lie publicly and shamelessly. Unwary gentiles find it hard to accept that any pious religious leader could be so hypocritical as to tell lies with such absolute boldness. This credulity holds sway because many gentiles don’t believe that the New Testament applies to rabbis today (Matt. 23:27), and they don’t appreciate the range of *chutzpah* within Judaism. What precisely is this *chutzpah*? The

⁶⁷ John-Henry Westen, “Pope’s Baptism of Prominent Muslim Sends Message: Be Not Afraid to Acknowledge Christianity as the Truth,” www.Lifesitenews.com

⁶⁸ www.remnantnewspaper.com/Archives/archive-2008-0331-muslim-baptism.htm

best definition comes not from a lexicon but from an old Yiddish proverb: "*Chutzpah* is when a Jew who kills both his parents throws himself on the mercy of the court on the grounds that he's an orphan."

Some people love to be fooled. They go from defeat to defeat because of a need to obtain and share in some of the prestige the world confers on rabbis, which they imagine will deflect criticism and advance the campaign for conservative family values. This is not only profoundly defective thinking (assuming any thought goes into it at all), it is also a grim joke on their readers and supporters who depend upon these people as sources of alternative information and counter-intelligence. These conservative campaigners snatch defeat from the jaws of victory. This is a Kabbalistic process and it is operating inside the "Right wing." One proof of their schizophrenia: if one were to poll the Catholics and Protestants who unite with and promote these "social conservative" rabbis, many of these Christians would profess to being opposed to Judaism! Their scandalous promotion of "the good" rabbis confuses the demoralized, the undecided and the unconverted, who are led to imagine that in the battle between Christ and Antichrist, between good and evil, there are shades of ecumenical gray whereby Antichrist can be of service to Christ. *Venahafokh hu*.

The Apostle Paul indicts Judaism for preventing true Christians from preaching the gospel to the gentiles. This "forbidding to speak" nowadays takes the form of excommunication and expulsion from the churches and "hate law" legislation in Europe and North America that, while fully permitting Talmudists and Zionists to use the news and "entertainment" media and the faculties and publishing houses of the universities to attack and defame Jesus, Mary, the New Testament, the Resurrection etc., forbids speaking and teaching about Phariseeism as Jesus did; and make no mistake — the Judaism confronting us in this age is *petrified* Phariseeism.

The European Union, the government of Canada and the United Nations outlaw authentic Christian preaching and witnessing that is inspired by Biblical lines of inquiry and exposé. A diluted "Lord, Lord!" false gospel, sown by Churchianity's workers of iniquity, *is* permitted in Europe. This false gospel is promoted in the U.S., as "proof" that "America is still a Christian nation." Yet the vast majority of the churches in America are guilty of partnering with the rabbinic establishment to effect what the Apostle Paul warned of, "forbidding us to speak to the gentiles that they might be saved."

The gentiles will most assuredly not be saved when they are unequally yoked with Babylonian-pagan Talmudic rabbis. Yet when true Christians today articulate these forbidden truths, they are excommunicated, shunned, derided and stigmatized by the very churches, congregations and assemblies that style themselves “the body of Christ.” In persecuting true Christians so as to appear respectable in the eyes of the world, these churches become “the salt that has lost its savor” and this salt, Jesus warned, will be “trodden underfoot.” Many Christians are familiar with this passage about the salt, but they do not recall that Jesus spoke these words in connection with those who do not accept the persecution that Christians inevitably encounter when they proclaim His Word (Matt 5: 10-13).

Loving Our Enemies and Doing Good to Them

Where those who have thought they were doing the work of God in violently opposing Judaics and Judaism have gone astray is in marching to the lockstep of the various state religions that have made military warfare on Judaics and Muslims in the name of God. There is no Christian organization on earth that has the right to bear arms, other than as police acting against murderers, rapists, kidnappers, invaders, bandits and frauds, as a law-and-order function of the civil police power, referred to in Romans 13:3-4. Christians cannot take up the sword to advance the kingdom of God. There is no possibility of Christians engaging in “holy war” with guns, troops, missiles, rockets and other carnal means, as do Muslim fundamentalists and Zionists, because Christ told us in no uncertain terms that His kingdom is not of this world. “If my kingdom were of this world then would my followers fight.” Hence, we have no warrant for fighting wars in the name of Christ, as Churchianity has been doing since the reign of Constantine, thereby creating grievous scandal in the eyes of non-Christians, by associating the gospel of Jesus with bloodshed and conquest; causing them to imagine that this was what Christ preached and therefore causing them to decide they wanted no part of Christ.

It is a shameless act of cant for the various Zionist and Judeo-Churchian promoters of persecution of Muslims to write whole volumes dedicated to exposing as fallacious the claim that Islam is a religion of peace, and indicting it as a religion of war, when they in turn instigate latter-day “preventive” first-strike wars such as George W. Bush launched on Iraq on the rabbinic holiday of Purim, 2003, while identifying as “Christian

crusaders” the officers and front line troops who had undertaken the invasion and subjugation of Iraq. Though some Protestant and Catholic theologians have claimed it to be a uniquely Anabaptist heresy, the non-Anabaptist exegete John Glas also decried the concept of state Christendom as vigorously as any Mennonite: “Christianity never was, nor could be, the established religion of any nation without becoming the reverse of what it was when it was first instituted...Christ did not come to establish any worldly power, but to give hope of eternal life beyond the grave to people he chooses of his own sovereign will.”

No matter how much the atheists and agnostics with their finite intelligence scoff at the Bible, *the reality is that the Bible is a book of science*; not just the science of diet, hygiene and physiology (commanding circumcision on the eighth day when the coagulating element in vitamin K is highest in the infant, for example), but also of behavioral science and psychology. *True Christianity is hard-wired, by the intentional design of Yahweh, Our Father in Heaven, as implemented by His only divine Son, the Messiah of Israel, to advance in evangelizing, only with spiritual weapons.* By violating the divine plan by resorting to force of arms, we gather unto ourselves corruption, and carnal-minded hordes of “converts” who dilute the gospel and destroy the ecclesia through their wielding of the carnal sword in a spiritual war. Armed warfare for a spiritual objective is self-defeating. Those who use the sword will be defeated by the sword. This was known to the ancients, as they observed upon what weak foundations their rulers’ violent regimes were built: “*Qui sceptrum saevum duro imperio regit. Timet timentes, metus in auctorem redit.*”⁶⁹

The story the rabbis repeat to generations of Judaic children is that the world hates them and that true Christians seek to silence and murder them. Since the end of the early Church era, this brilliant rabbinic ploy has almost never been successfully countered. It is an irony that Luther the Protestant pioneer wrote with the mind of the medieval Catholic Church on the subject of Judaism and God’s wrath, in his landmark work, *On the Jews and their*

⁶⁹ “Who harshly wields the sceptre with tyrannic sway, fears those who fear: terror recoils upon its author’s head.” (Seneca, *Oedipus*, 705-706).

Lies.⁷⁰ Luther was correct in his analysis of the divine wrath under which the Judaic leadership dwells, but he erred in the remedy he applied: advocating the administration of that wrath by the instrument of the Christian ruler. The Christian ruler “bears not the sword in vain” against rapists, perjurers, kidnappers, usurers, thieves and murderers. Where rabbis and Zionists, no less than gentiles, are guilty of any of those crimes, they must be subject to the penal law of the nation in which they reside, just like everyone else. Their famous clout must not be allowed to interfere with application of the law in this regard. The rule of law applied equally to Judaic and gentile is certainly not persecution, but the use of police-force against Judaics *merely because they are Judaics*, does indeed constitute persecution and aids the cause of the rabbis. For, where “The Church” or “Christian” rulers have been a terror unto Judaics or rabbis, simply because they were Judaics by reason of the perception that they constituted a race or ethnicity, then, in that instance, the Christians played into the hands of the rabbis who portray such race-repression as the prophetic fulfillment of the infliction of persecution upon Judaics by gentiles — an inevitable, perpetual condition of the life of the superior, hunted and holy Judaic forced to dwell among the hateful, envious and demonic non-Judaic majority: *Halacha hi beyoduah she'Eisav soneh l'Yaakov*.⁷¹

The fulfillment of this paranoia by the Christian and gentile powers historically buttressed the rabbis in the segregation and separatism which they sought to impose as a control mechanism on their victim-population of fellow Judaics. This gambit also functioned as a means to erase or obscure from historic memory the long record of rabbinic persecution of Christians and gentiles. Without the violent persecution of Judaics, Judaism would not have one-tenth the power it exerts in the world today. Christ did not intend for us to assist the rabbis by violently persecuting them based on human wisdom and tactics, as opposed to the science of the New Testament as

⁷⁰ For more on the Catholic side of Luther cf. Jaroslav Pelikan, *Obedient Rebels: Catholic Substance and Protestant Principle in Luther's Reformation* (Harper & Row, 1964). English historian Clare Asquith, in an interview with “EWTN Bookmark,” televised April 30, 2008, stated that Luther did not permit the iconoclastic vandalism which was prevalent in 16th century Protestant Britain. A Redemptorist priest informed us a few years ago that Luther never violated the “seal of confession,” in which a priest solemnly pledges not to reveal the contents of what a penitent has confessed.

⁷¹ See p. 63.

espoused by Jesus and His apostles. Make no mistake, this is a science: with every violent victory of the Zionist occupation army over the Palestinian resistance, the Zionists take one step closer to their own annihilation. The Palestinians, by following the example which the West has proudly placed before the world, of the much-celebrated terrorism against German occupation in World War II on the part of the French Resistance, and the “partisans” of eastern Europe, have brought untold grief and misery to their people.⁷² Both groups of violent combatants, Zionist colonizers and indigenous Palestinian resisters, are mutually draining their enemy and themselves of blood, treasure and most damaging of all, their humanity, since this killing entails the dehumanization of the opposing force and the brutalization of one’s own, as ever more blood accumulates on the hands of combatants on both sides. No authentic Christian engages in this pagan, uroboros, victim-into-executioner cycle. We need not cite theo-logic to prove this point, but bio-logic. Peace pays the greatest dividends. All who live by the sword die by the sword (Matthew 26:52).

We have dealt here with *persecution*, i.e. the unjust torment of a people. But what must we say of believers in Judaism, frequenters of the synagogue, followers of the Talmud and its esoteric, occult rigamarole and their unjust animadversions against Jesus Christ and His saints? Is it also a case of an unchristian *rage militaire* to seek to hinder the rabbis in spreading their lies and blasphemies and subverting our society?

Judaism in Western Civilization and Government

To answer this question we turn to the debate over the political science of the American Founding Fathers and the shape and direction of the Constitutional Republic they brought into being. It is often argued by secularists in America (who are nonetheless protective of the Israeli-Zionist theocracy, even to the extent of resorting to force of arms to enforce its rule

⁷² “Our people can’t distinguish between resistance and terrorism. We’re fighting for the liberation of our land from an occupation. When people in Europe had to fight the Nazis, they were honored, later, as freedom fighters. No one would have called Charles de Gaulle a terrorist.” —Mahmoud Zahar, the last surviving founder of the Islamist group, Hamas. *Spiegel Online International*, June 22, 2007. In a 2003 assassination attempt, an Israeli Air Force aircraft attacked Zahar’s house, wounding him, and killing his elder son Khaled. The Israeli assassination attempt occurred on September 10, 2003. Israeli F-16 fighter jets dropped a several-ton bomb on Zahar’s home in Rimal, in Gaza City, breaking the back of his wife, and injuring one of their daughters. Their home was destroyed. On Jan. 15, 2008 the Israelis killed Zahar’s other son, Hussam, 24.

over the Palestinians), that the Founding Fathers of the United States of America created a strictly secular nation in which rabbis and Christian ministers had the same privileges and prerogatives. This is frequently argued in the pages of the *New York Times*, bastion of fidelity to the militant Zionist state in the Middle East, while advocating strict secularism in America and Europe. According to a *Judaic* magazine, “The small but powerful group of neo-con Jews for whom support of Israel’s expansionist policies was the fulcrum of their worldview on almost all other domestic and international issues had powerful ties that shaped the consciousness of the *New York Times* op-ed page, culture sections, book review, and magazine and through that managed to intimidate many publishers into a narrow view of ‘what would sell’ which dictated what books they’d publish...”⁷³ While firmly defending the theocratic *Judaic* nature of the Israeli nation against the claims of the indigenous inhabitants of Palestine, the *New York Times* scoffs at any conception of a Christian America, as in this editorial, titled, “A Nation of Christians Is Not a Christian Nation”: “...In an interview with Beliefnet.com...(US Senator) John McCain repeated what is an article of faith among many American evangelicals: ‘the Constitution established the United States of America as a Christian nation.’

“...The only acknowledgment of religion in the original Constitution is a utilitarian one: the document is dated ‘in the year of our Lord 1787.’ Even the religion clause of the First Amendment is framed dryly and without reference to any particular faith. The Connecticut ratifying convention debated rewriting the preamble to take note of God’s authority, but the effort failed. A pseudonymous opponent of the Connecticut proposal had some fun with the notion of a deity who would, in a sense, be checking the index for his name: ‘A low mind may imagine that God, like a foolish old man, will think himself slighted and dishonored if he is not complimented with a seat or a prologue of recognition in the Constitution.’ Instead, the framers, the opponent wrote in *The American Mercury*, ‘come to us in the plain language of common sense and propose to our understanding a system of government as the invention of mere human wisdom; no deity comes down to dictate it, not a God appears in a dream to propose any part of it.’ While many states maintained established churches and religious tests for office — Massachusetts was the last to

⁷³ *Tikkun*, September/October 2007, p. 36.

disestablish, in 1833 — the federal framers, in their refusal to link civil rights to religious observance or adherence, helped create a culture of religious liberty that ultimately carried the day. Thomas Jefferson said that his bill for religious liberty in Virginia was ‘meant to comprehend, within the mantle of its protection, the Jew and the Gentile, the Christian and the Mahometan, the Hindu, and infidel of every denomination.’

“When George Washington was inaugurated in New York in April 1789, Gershom Seixas, the *hazan*⁷⁴ of Shearith Israel, was listed among the city's clergymen (there were 14 in New York at the time) — a sign of acceptance and respect. The next year, Washington wrote the Hebrew Congregation of Newport, R.I., saying, ‘happily the government of the United States ... gives to bigotry no sanction, to persecution no assistance. ... Everyone shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid.’ Andrew Jackson resisted bids in the 1820s to form a ‘Christian party in politics.’ Abraham Lincoln buried a proposed ‘Christian amendment’ to the Constitution to declare the nation's fealty to Jesus....The founders were not anti-religion. Many of them were faithful in their personal lives, and in their public language they evoked God. They grounded the founding principle of the nation — that all men are created equal — in the divine. But they wanted faith to be one thread in the country's tapestry, not the whole tapestry...” — *NY Times*, October 7, 2007.

Because the *Times* synthesizes in a few paragraphs the main arguments of Judeo-American secularism, we will take the time to look at this editorial closely, for in doing so we may dispose of the main theses propounded by these secularists and uncover *the foul trick at the heart of the vacuum created by the secular system which they champion, the desire to obtain unfair Talmudic religious advantage over Christians*. We will take the fallacies in the *Times* in the order in which they appear: “...the federal framers, in their refusal to link civil rights to religious observance or adherence, helped create a culture of religious liberty that ultimately carried the day.”

The use of the word “civil rights” here invokes images related to race tolerance and the Civil Rights movement of the 1960s pertaining to amelioration of race-based discrimination in housing and employment. The forgotten absolute consideration in the thinking of the American Founders

⁷⁴ Hazan = Cantor.

was their utmost disgust and abhorrence at the blood-drenched, fratricidal wars of religion that engulfed the Old World. Most were united in seeking to avoid the establishment of any church, denomination or sect as the state religion of the U.S. in order to prevent just such an evil from arising in the New World. We moderns are far removed from the horrors of “Christian” civil wars and may not fully appreciate the depth of fear and disgust the spectre of such wars raised on our shores. Perhaps the sight of Iraqi Sunni Muslims killing and terrorizing Shiites, and Shiite militias responding in kind, may reacquaint us with what sectarian warfare entails in all its cruel dimensions of limitless blood lust in the name of God.

Contrary to the insinuation of the *New York Times* however, the American Founders generally had no special affection or fondness for Judaism and the rabbis. They guaranteed everyone, be they Hindus, Turks, Papists or Presbyterians, equal rights under the law. We cannot find any broader construction of the “all men are created equal” phrase than this: equal rights before the law. The United States after the American Revolution was not equalitarian: black and white slaves⁷⁵ were held in chattel bondage, landless whites did not have the same rights as those granted to men of property, and women of any color or creed were disenfranchised. To project a late twentieth or early twenty-first century democracy onto the eighteenth century Republic is a cartoon.

Judaics and rabbis had equal rights under American law. A culture of religious liberty was created during a period in America when rabbinic power and numbers were still low. Once rabbinic power and the population of Talmudists increased in the U.S., it was inevitable that, given a level playing field, the Talmudists would work to turn America into One Nation Under the Rabbis. This is why, in other Christian nations of the past, equal rights were denied to followers of the Talmudic book of lies, racism, fraud, deceit and self-worship. It is certain that the majority of the Founders would have quickly and permanently expelled Talmudists from these shores if they could have foreseen the future their liberality toward Judaism would bring about. The *New York Times* states: “Thomas Jefferson said that his bill for religious liberty in Virginia was ‘meant to comprehend, within the mantle of its

⁷⁵ Cf. Hoffman, *They Were White and They Were Slaves: The Untold History of the Enslavement of Whites in Early America*.

protection, the Jew and the Gentile, the Christian and the Mahometan, the Hindu, and infidel of every denomination.”

Jefferson said that as a prophylactic against wars of religion, not because he favored Judaism or Hinduism or admired or found anything in those idolatries that was worthy of regard or emulation. The world view of the *New York Times* and the Zionist establishment media generally, is often predicated upon lies of omission. We see one here. In quoting Jefferson in this manner, as seeking a mantle of protection for an idolatrous religion such as Judaism, the *Times*, through omission of Jefferson’s most potent statements about Judaism, which he uttered in 1803 and 1813, gives the distinct misimpression that America’s third president was indifferent to Judaism’s evil, or that in protecting it from pogroms he found its beliefs honorable or creditable. The record shows otherwise. Jefferson viewed Jesus Christ as a standard-bearer of “reason, justice and philanthropy.” He felt that upholding these three attributes was the best way to convert Judaics and to demonstrate the correctness of Christianity over the evils of Judaism. The *New York Times* relates nothing of this. It clearly implies that Jefferson was indifferent to the struggle between Judaism and Christianity. But here is what Thomas Jefferson wrote:

“I should...take a view of the deism and ethics of the Jews, and show in what a degraded state they were, and the necessity they presented of a reformation. I should proceed to a view of the life, character, and doctrines of Jesus, who, sensible of the incorrectness of their ideas of the Deity, and of morality, endeavored to bring them to the principles of a pure deism, and juster notions of the attributes of God, to reform their moral doctrines to the standard of reason, justice and philanthropy” (Letter to Joseph Priestly, April 9, 1803).

The Influence of Brucker and Enfield on Jefferson

Influenced by the scholarship of Johann Jakob Brucker and William Enfield, ten years later Jefferson wrote at greater length on this subject, indicting the Talmud by name, describing the “low state” of its “moral philosophy” and the “wretched depravity” of Judaism:

“...the philosophy of the Hebrews must be inquired into, their Mishna, their Gemara, Cabbala, Jezirah, Sohar, Cosri, and their Talmud, must be examined and understood, in order to do them full justice. Brucker, it would seem, has gone deeply into these repositories of their ethics, and Enfield, his

epitomizer, concludes in these words: 'Ethics were so little understood among the Jews, that in their whole compilation called the Talmud, there is only one treatise on moral subjects. Their books of morals chiefly consisted in a minute enumeration of duties. From the law of Moses were deduced six hundred and thirteen precepts, which were divided into two classes, affirmative and negative, two hundred and forty-eight in the former, and three hundred and sixty-five in the latter. It may serve to give the reader some idea of the low state of moral philosophy among the Jews in the middle age, to add that of the two hundred and forty-eight affirmative precepts, only three were considered as obligatory upon women, and that in order to obtain salvation, it was judged sufficient to fulfill any one single law in the hour of death; the observance of the rest being deemed necessary, only to increase the felicity of the future life. What a wretched depravity of sentiment and manners must have prevailed, before such corrupt maxims could have obtained credit.' ...It was the reformation of this 'wretched depravity' of morals which Jesus undertook." ⁷⁶

Brucker (1696-1770) was the author of *Historia critica philosophiae a Mundi incunabilis ad nostram usque aetatem deducta* (five volumes, Leipzig 1742-1744; second edition with supplementary sixth volume, 1766-67). This work was abridged and translated by William Enfield as *The History Of Philosophy From The Earliest Times to The Beginning Of The Present Century* (two volumes, London, 1791). "Brucker's theme...(which he) elaborated...with exceptional diligence, elegance and philological skill...was that his work, as a 'history of the human intellect,' must also be 'the index of its errors'...so as to rise 'above the unwholesome atmosphere of tyranny, superstition and bigotry...." ⁷⁷ "For Kant and for the French Encyclopedists, Brucker's immensely learned and detailed history was the principal authority." ⁷⁸ Brucker covers three main periods, From The Earliest Times to the Decline of the Roman Republic, To The Revival of Letters, and, To The Beginning of the Present Century. His *History* also includes a lengthy

⁷⁶ Jefferson to John Adams, Oct. 13, 1813, in *The Writings of Thomas Jefferson* (Washington D.C: Taylor and Maury, 1854), vol. 6, p. 218. The original passage which Jefferson is quoting is found on p. 207 of vol. ii of Enfield's *The History of Philosophy from the Earliest Times to the Beginning of the Present Century Drawn Up from Brucker's Historia critica philosophiae*, pp. 208-209.

⁷⁷ Jonathan Reé, *Philosophy*, p. 12.

⁷⁸ *The Encyclopedia of Philosophy*, vol. vi., p. 227.

chapter on the Kabbalah. The translator, Enfield (1741 - 1797), was noted as an influential Dissenter's theologian and tutor at the Warrington Academy in England.

Brucker and Enfield were exceedingly disdainful of Judaism, identifying its pagan root: "They first suffered their doctrine to be corrupted with Egyptian philosophy" (v. 2, p. 210), and asserting that the rabbis "...relied more upon tradition than reason, and by the help of allegorical interpretations, found in their sacred books whatever tenets they had either borrowed from others, or framed in their own imaginations. In the writings of men who thus forsook the pure doctrine of revelation in search of fictions...it is in vain to expect much that can deserve the name of philosophy." (v. 2, p. 207). On the Kabbalah they wrote: "The esoteric or concealed doctrine of the Jews was called the Cabbala...That this system was not of Hebrew origin may be concluded, with a great deal of probability, from the total dissimilarity of its abstruse and mysterious doctrines to the simple principles of religion taught in the Mosaic law..." (vol. 2, pp. 211-212).

Any claim, implied or stated outright, that Jefferson held Judaism to be equal to Christ's gospel is Orwellian disinformation. Here was Jefferson, an enlightened classical liberal, regarding Judaism as "wretched depravity." One of Jefferson's correspondents, John Adams, wrote to Jefferson concerning the Talmud on Nov. 15, 1813: "To examine the Mishna, Gemara, Cabbala, Jezirah, Sohar (Zohar), Cosri and Talmud of the Hebrews would require the life of Methuselah, and after all his 969 years would be wasted to very little purpose."⁷⁹ Concerning Judaism, no such Jeffersonian sarcasm, or Adamsian levity can be issued by any American statesman in our time without risking withering censure, media libel, blacklisting, etc.

Rabbis and Zionists have responded to the American Enlightenment by imposing an inquisition in America, with Zionist and Talmudic supremacy over the Federal government and U.S. foreign policy, the end result.⁸⁰ Jefferson thought it an exercise in futility to try to combat Judaic priestcraft using the priestcraft of Churchianity and other "manias of demoralized

⁷⁹ Ibid., Adams to Jefferson, Nov. 15, 1813, p. 253.

⁸⁰ Cf. James Petras, *The Power of Israel in the United States* (Clarity Press, 2006). John J. Mearsheimer and Stephen M. Walt, *The Israel Lobby and U.S. Foreign Policy* (Farrar, Straus and Giroux, 2007). "The Israel Lobby," *Tikkun*, September/October 2007, pp. 33-39; 74-85.

Europe.”⁸¹ The votaries of secularism of the *New York Times* variety, deliberately conflate Jefferson’s refusal to ignite a new inquisition, with the strong suggestion that he was, in matters of creed, indifferent; thus leaving the reader to imagine that Jefferson viewed Christ’s gospel, and Judaism, as having equal validity or non-validity, when in fact the record shows he viewed Judaism as a perverse religion and the teaching of Jesus as personifying the most “sublime and benevolent” ideals.⁸²

The *New York Times* further asserts: “When George Washington was inaugurated in New York in April 1789, Gershom Seixas, the *hazan*⁸³ of Shearith Israel, was listed among the city’s clergymen (there were 14 in New York at the time) — a sign of acceptance and respect.”

“Acceptance and respect”? From what cloud cuckoo land is that enormity drawn? The rabbis, cantors and other Talmudists of eighteenth century New York were *tolerated*. The American refusal to silence or expel them does not denote “acceptance,” much less “respect.” The *Times*: “...(George) Washington wrote the Hebrew Congregation of Newport, R.I., saying, ‘happily the government of the United States ... gives to bigotry no sanction, to persecution no assistance. ... Everyone shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid.’”

In this instance, Washington was undoubtedly under the influence of the Freemasonic affiliation he would later discard. Freemasonry is an adjunct of Kabbalistic Judaism and as historian Craig Heimbichner has revealed, “The servitude to Judaic interest is baldly stated in the Royal Arch ritual, in which the line ‘for the good of Masonry generally, and the Jewish nation in particular’ is recited.”⁸⁴ The most flagrant blooper in the preceding quote attributed to Washington is “none shall make him afraid.” A goodly number of the bad figs from the accursed fig tree have made many Americans very afraid to speak freely and openly, about the evils of Judaism, the Talmud and the Israeli regime; fearing reprisal on the job and in the media. This

⁸¹ Ibid., letter to Adams, June 11, 1812, p. 62. This letter also contains extensive remarks by Jefferson on American Indians and in praise of the Cherokee.

⁸² Op. cit., Jefferson to Adams, Oct. 13, 1813, p. 219.

⁸³ Hazen = Cantor.

⁸⁴ Cf. Heimbichner, *Blood on the Altar: The Secret History of the World’s Most Dangerous Secret Society* (Independent History and Research, 2005).

intimidation is a betrayal of the American ideal and one we think would have appalled our first President.

Another *New York Times* factoid: “Andrew Jackson resisted bids in the 1820s to form a ‘Christian party in politics.’ Abraham Lincoln buried a proposed ‘Christian amendment’ to the Constitution to declare the nation's fealty to Jesus....”

Jackson may not have formed a Christian party but he took direct Christian action in fighting the institutionalized usury represented by the Bank of the United States by appointing the incorruptible Roger B. Taney to be the first Roman Catholic Attorney General of the United States, and subsequently the first Catholic Chief Justice of the Supreme Court; and Taney was a man who took his faith seriously. The *New York Times* omitted all that from Old Hickory's *curriculum vitae*. Lo and behold, we are told only that he “resisted” the “Christian party...”

When it comes to Mr. Lincoln, the *Times* has him exactly right. He was anti-Christian (except as a rhetorical device) and unlike Andy Jackson and Roger B. Taney, served the interests of the mercantilist usury of the robber barons throughout his career as a lawyer for the railroad magnates. Any idea that because Lincoln espoused or opposed something he was automatically on the side of the “angels of our better nature” presupposes charter membership in the idolatrous Lincoln personality cult, to which this writer does not subscribe. The *New York Times* adds this observation: The founders were not anti-religion. Many of them were faithful in their personal lives, and in their public language they evoked God. They grounded the founding principle of the nation — that all men are created equal — in the divine. But they wanted faith to be one thread in the country's tapestry, not the whole tapestry...”

Ah, yes, the “I'm personally opposed to abortion but I would never let my personal beliefs interfere with my fealty to Planned Parenthood,” line, which the *Times* expects of its favored “Christian” officials and politicians. At the same time that it grooms lukewarm “Christian” candidates of its liking for government office, the *Times* will brook no dissent from the rigid dogmas of its own hallowed Zionism. In the autumn of 2007 a Judiac journalist testified, “I was asked by the (*New York*) *Times* to do a review of a book on Israeli settlers. Without any shame, my editor insisted that I change what I had written so that it would accord with his politics. I was never again given a chance to write a review for *The Times*. Hundreds of other liberal Jews have

had similar experiences trying to write for *The Times* op-ed or book review—the voices of those of us who are seriously and intensely critical of Israeli policy...are rarely part of the acceptable discourse.”⁸⁵

This is the duplicity of the Zionist establishment as represented by the *New York Times*, which demands from Christians secularist neutrality in public policy and cultural matters, while enforcing strict discipline over fellow Judaics who are desirous of more freedom of expression and liberty to dissent from Judaism’s sacred Talmudic/Zionist doctrine.

William F. Buckley’s death Feb. 27, 2008 was marked by a series of *New York Times*’ panegyrics fit for a rabbi, and no wonder. As the leader of a branch of American conservatism (that came to be mistakenly identified as the conservative ideology of America), Buckley got his *National Review* magazine off to what appeared to be a good start in the 1950s in spite of the moral blemishes on his *curriculum vitae* (CIA service in Mexico under E. Howard Hunt and unrepentant membership in the proto-masonic secret society, Skull and Bones). However, he soon turned his journalistic ship on course with the prevailing winds of the *zeitgeist*, as Buckley’s former employee, columnist Joe Sobran recounted in a 1993 retrospective:

“When Bill Buckley published the first installment of his book *In Search of Anti-Semitism* a couple of years ago, I was invited to respond to the first chapter, which was about me. I wasn’t given all the space in the world, understandably, so I wrote that I’d tell my side of the story more fully later, on. For now I’ll confine myself to the part of the story I think will be most interesting to readers... It concerns a dinner I had with Bill in early 1986, just before he went on his annual sojourn to Switzerland. Bill called me one day and asked me if I was free for dinner that night. I was, and I met him at Paone’s, a favorite *National Review* hangout, after work. I could tell something was up. As Bill tells the story, he was troubled by the columns I’d been writing about Israel and the American Jewish lobby and decided he’d better try to divert me from the dangerous course I was on. True, sort of. At least I’m sure that’s the way he remembers it. He laments that he was unsuccessful that night in persuading me to change my evil ways, which led him to publish a formal statement, six months later, denouncing my columns

⁸⁵ Op. cit, *Tikkun*, p. 78.

on these touchy subjects as having created the appearance (misleading, to be sure, but culpably reckless) of anti-Semitism.

“As I say, that’s probably the way he remembers that evening. But I remember a lot of details which he forgets to mention, and which for me gave the evening its whole point, especially in retrospect. Bill’s manner was serious that night. He said he had a couple of items to raise, by way of advising me for my own good before he flew off to Gstaad. One was a health matter. The other was that I should stop antagonizing the Zionist crowd. It was this second item that was clearly uppermost in his mind. He told me it was lethal, in the column-writing business, to get a reputation as an anti-Semite. As if I didn’t know. ‘But I’m *not* an anti-Semite,’ I said. ‘I know that,’ Bill said, ‘but you can’t afford to become *known* as one.’

“Now concretely, this all turned out to mean that Norman Podhoretz,⁸⁶ editor of *Commentary*, was hopping mad about the things I’d been writing. I already knew from the grapevine that he’d been raging about me behind the scenes, accusing me of anti-Semitism and so forth. Well, nobody likes to be called unpleasant names, which is Norman’s chief contribution to the intellectual life of the late 20th century, but on the other hand it didn’t exactly freeze my blood. As far as I was concerned, I was just judging Israel by conservative principles’ and American interests, and if Norman didn’t like it, too bad. I really wasn’t saying anything *National Review* hadn’t said in its earlier, feistier days, before it decided that Israel was a precious little ally, whose espionage operations against the U.S. should be discreetly overlooked.

“Bill didn’t disagree with anything I said on this head, then or later. He knew I was on firm ground. And he didn’t suggest that I was doing anything *wrong* — certainly not that my writings were imperiling the Jews. His thrust was that I was imperiling myself. (He volunteered in passing, for some reason, that he had no intention of writing about the Israeli abuse of Christians. I hadn’t raised the subject: he did, and I still don’t understand why, unless he was arguing with his own conscience. He knew more than he usually lets on.)

⁸⁶ Neocon Norman Podhoretz was for many years the editor of *Commentary*, the publication of the American Jewish Committee. His son, John Podhoretz, was a speech-writer for President Ronald Reagan. His son-in-law, Elliott Abrams, was National Security adviser to President George W. Bush. Podhoretz is an advocate of aggressive war. He is what is known in Yiddish as a *shtarker* (intimidator; tough guy). He advocated the invasion of Iraq in 2003 and the bombing of Iran in 2007.

"I actually thought this warning was a little hysterical. I never thought the Jewish lobby was all that powerful. But I was missing the unspoken point of the evening. The Podhoretz crowd was putting the heat on Bill, and he thought I was imperiling *him*. I still don't know what, if anything, they threatened him with, but I gather he got the message. I have never known anyone, anti-Semitic or otherwise, who was as nervous about the Jews as Bill.

"So the hint I failed to pick up that night was that when the chips were down, when the Pod(horetz) crowd opened fire on me with public smears a few months later, Bill would take their side. As, in effect, he did. I wasn't naive about them; I was naive about him. I completely trusted him. It never crossed my mind that he'd turn 15 years of loyalty — and I mean devoted loyalty — against me. You never expect that of a friend.

"But by the time the affair erupted into print I was in an impossible position, just because my career was so centered at *National Review*. And to some extent I excused Bill, both for old times' sake and because I knew how afraid he was of that crowd. If you caught his interview with Norman on *Firing Line*⁸⁷ recently, you could see his embarrassing deference. (At one point he even called his guest 'Irving Podhoretz,' obviously conflating the two leading neoconservatives — Norman and Irving Kristol⁸⁸ — into one deity.)

"Anyway, our conversation at Paone's rambled around, not without a few jokes; as usual. But the most remarkable moment was yet to come. It had nothing directly to do with the other topics of the evening. I had just met a dear old Irish Catholic couple, by the name of Sullivan, at my friend Kevin Lynch's house (Kevin had also written for *National Review* for many years). The Sullivans were big fans of the magazine, Bill and me. And they told me one of the sweetest things I've ever heard: that they prayed for me in their daily rosaries. I thought that Bill would find this moving too, so I told him about it. If I live to be 100, I'll never forget his reaction:

⁸⁷ Buckley's syndicated television talk-show featured his entertaining repartee and opened with the sublime sounds of J.S. Bach's Brandenburg Concerto.

⁸⁸ Founder of the Zionist neoconservative movement. His son William, a *NY Times* columnist, was an intellectual architect of the 2003 U.S. invasion of Iraq. Irving Kristol stated: "Ever since I can remember, I've been a neo-something: a neo-Marxist, a neo-Trotskyist, a neo-liberal, a neo-conservative; in religion a neo-orthodox even while I was a neo-Trotskyist and a neo-Marxist." Like Mr. Buckley, the elder Kristol was a recipient of the Presidential Medal of Freedom.

"His face just *curdled* in contempt, and he snarled, 'You don't need those people.' I was stunned. 'Those people,' I thought, were *our* people - the kind of devout Catholics who had supported Bill and the magazine from the start, back when some of his current friends were still calling him a Nazi. It wasn't just a matter of 'needing' them, though we did; it was a matter of gratitude and loyalty. We *owed* them. But I was too shocked to say anything at the time; when I told Kevin, he was shocked but not surprised. He knew from long experience that Bill wasn't courting the Irish vote anymore. Well, as I look back on it, that was the real point of our whole evening at Paone's. Bill was trying to tutor me in who counted, whose good side I should stay on. I didn't need the Sullivans; I needed the Podhoretzes. Sound career advice from the master. It was advice I'm glad to say, I never took.

"So in a way, that was the night I really met Bill Buckley — 15 years after we first met socially. It should have told me what to expect later. I don't think he had any idea how he looked and sounded when he sneered at the Sullivans, whom of course he'd never met. There's a lot more to Bill than snobbery, and he can be the sweetest guy himself. But that social ambition of his runs deep. You have to beware of it. And he devotes a lot of energy to what's now called networking — linking up with the people who can do you the most good. In New York; that means mostly Jews, especially the Zionist apparat. He will *never* cross⁸⁹ them.

"A couple of years after the night at Paone's, I tried a little experiment. I brought a news clipping from the Catholic press to an editorial conference at *National Review*: The secular press hadn't covered the story. I wanted to see if Bill was interested. What had happened was this. The Pope had appointed a native Palestinian bishop on the West Bank, which enraged the Israeli government. So Israeli soldiers beat up a parish priest. And when his parishioners planned a protest march the following Sunday, soldiers broke into the church and shot it up *during* Mass. Would this story move Bill to at least a little mild indignation? I handed him the clipping. Nothing came of it.

⁸⁹ "Crossing' them means, for example, applying conservative principles to Israel. As a socialist state that assigns Christians (along with other non-Jews) to inferior status, Israel would seem on its face not to qualify for conservative approval...It's shameful that so many Christian conservatives allow themselves to be satellized by the Zionist apparat here, and refuse to criticize Israel out of fear and opportunism posturing as interfaith amity...If Christians stick to their principles and are loyal to their own, they will attract Jewish allies — and the right kind." Joseph Sobran, *The Wanderer*, newspaper (St. Paul, Minn.), Oct. 28, 1993.

Not a word in his magazine or his column. (Pat Buchanan wrote about it, by the way). Well, he'd told me, hadn't he, that Arab Christians weren't his beat? In Bill's version of all this, his chief motive was selfless concern for the survival of the Jews. I remember it a little differently."⁹⁰

Buckley's kosher conservative movement and the *New York Times* newspaper are but a small part of the crooked Talmudic deck which is dealt to the American people on the level playing field created by the Founding Fathers, not because the Founders "accepted" or "admired" Judaism, but because they sought to avoid replicating in the New World the pattern of bloody Old World religious wars. Yet, when one side is playing mostly fair and the other is using every dirty trick to manipulate the system in order to gain unfair competitive advantage, Christians lose and Talmudists gain. The American Founding Fathers erred when they failed to openly state as the foundation of the Constitution and its government, the philosophy of Jesus Christ. No favoritism toward any denomination and no persecution of any dissenter is inherent in such a declaration. James M. Willson summarized the classic Christian critique concerning what the Founders omitted from the Constitution: "How...can a government be so acknowledged which puts no restraint upon the open enemies of the Most High, pays no regard to the prerogatives of Christ, and throws open its honors, and thus gives 'power' to

⁹⁰ Joseph Sobran, "My Dinner with Bill," *The Wanderer* newspaper (St. Paul, Minn.), Sept. 30, 1993. In an Oct. 21, 1993 *Wanderer* column, Sobran added: "It even transpired that he'd actually let Norman Podhoretz tell him what he could put in his own magazine...about certain Jewish topics..."

the avowed despisers of His law?...Surely the rights of God and of Christ are not less worthy of recognition than human rights..."⁹¹

The notion of a "level playing field" created for every religion to "compete equally," with no special rights relegated to Jesus Christ, almost always results in rabbinic, Communist or Zionist supremacy.

This is why, in 1290, King Edward I of England, and in 1492 Queen Isabella of Castile and Aragon, expelled all Talmudists from their realms. The English suffered their presence so long as the Talmudists did not attempt to dominate the economy, as stipulated in the Statute of Jewry of 1275. This statute had possessed some of the liberality which the American Founding Fathers sought to extend five centuries later. The Statute of Jewry allowed Talmudists to trade fairly with English gentiles. Mercantile trade was allowed to them and therefore the old canard about Judaics being "forced" into usury because they had no other means of making a living was in this case, false. The Talmudists took advantage of the freedom, however, to ensnare the gentiles in mounting debt. They broke the law with their persistence in gaining supremacy through usury, which at that time was prohibited by Biblical, ecclesiastical and civil law. Their law-breaking resulted in their banishment until the time of Elizabeth I, the first monarch to bring these illegal aliens back to England, overtly at first (as a coterie of

⁹¹ James M. Willson (1809-1866), "An Essay on Submission to the Powers that Be," an appendix to Samuel B. Wylie's *The Two Sons of Oil* (Philadelphia: 1850), p. 113. Wylie (1773 - 1852) was a member of the Reformed Presbytery and from 1828 to 1845, Professor of Hebrew and Greek at the Univ. of Pennsylvania. He was a native of Ulster and offered the classic Covenanter critique of the American system of government: "Civil government does not, as some modern politicians affirm, originate either in the people...or in the vices consequent upon the Fall...It flows immediately from God Creator, as the Governor of the Universe...it is among the things committed to him (Christ) by the donation of the Father (Eph. 1:22)." ...The fact that the authors of the Constitution did not formally recognize Jesus Christ is not any proof however, that America was not a Christian nation. The pilgrims, pioneers and patriots who built America and wrote its governing compacts were overwhelmingly Christian. It was these Christians and their heirs who founded America and comprised the vast majority of its people from 1776 onward. Our interest in James Willson's essay should not be construed as an uncritical endorsement of Prof. Wylie's interesting book, the first edition of which was published six years before Willson was born, in 1803, and caused considerable controversy henceforth. In 1812, Christian activist William Findley (ca. 1741 - 1821), one of the founding fathers of the Pennsylvania state constitution and the longest serving member of the US House of Representatives at that time (he was in the second through the fifth Congresses and the eighth through the fourteenth and was known as "Father of the House"), endeavored to answer Wylie in a learned and engaging work titled, *Observations on the Two Sons of Oil* (reprinted in 2007 by Liberty Fund of Indianapolis). It offers unique insight into the Christian political science of America's governing class. A comparative study of Wylie, Willson and Findley would offer an enlightening exposition of the debate in the early republic concerning the allegiance Christians owed to the state and federal governments.

alleged “physicians”) and then, after exposure of this ruse by Christopher Marlowe, as covert policy.

Though ever since the Talmudic ritual murder of William of Norwich in 1144 no love was lost between the English yeomanry and the Judaic mercantile class, the expulsion in England in 1290 was enforced humanely. Aaron of Vives, for example, was allowed to sell and pocket the proceeds from his extensive property holdings in London. Cok Hagin, among other wealthy Judaics, was extended the same privilege. All other Judaics of whatever economic status were granted safe passage to port cities where they boarded ships. No riots or pogroms were inflicted upon them as they decamped. The Judaics had been given ninety days to leave. Their departure date was set for All Saints Day (November 1). After they departed, a kind of jubilee was declared, by which the interest on all loans due to Talmudic lenders was canceled throughout England.

Since the Talmud permits its adherents, under certain conditions, to act as rapacious fraudsters toward the citizens of the West (*kochi ve'otzem yadi*), from 1275 to 1775, any experiments in liberality or level playing fields afforded equally to Talmudists, have proved little more than a boon to their dominion. Expulsion of Talmudists is nothing new in history: St. Cyril “drove out of Alexandria the Jews, who had formed a flourishing community there since Alexander the Great. But they had caused tumults and had massacred the Christians, to defend whom Cyril himself assembled a mob. This may have been the only possible defense, since the Prefect of Egypt, Orestes, who was very angry at the expulsion of the Jews was also jealous of the power of Cyril, which certainly rivaled his own. Five hundred monks came down from Nitria to defend the patriarch.” (*Catholic Encyclopedia*). The “Holocaust” lobby has made much of these expulsions, weaving them into the tale of hereditary woe that supposedly comprises “the shameful chronicle of antisemitic outrages throughout history.” The history of *massacres of Christians by Talmudists and Zionists* is typically omitted in these weavings.

In our own view, mass expulsion, rather than selective banishment, is problematic and in most cases immoral, in that the many Judaics of good will are also lost to the country. The Harold Pinters, the Shahaks, the Chomskys would all be lost to us in any such revival of these expulsions in our time. Meanwhile, gentile and pseudo-Christian agents of the rabbis would remain in the land. What is the point of expelling Judaic rabbis while masonic

gentiles remain? Moreover, the expulsion of one minority paves the way for the forced exodus of *any* minority. We think of the dispossession and expulsion of the ethnic Germans of eastern Europe after World War II by the victorious Communist and Allied powers in places like Poland and Yugoslavia; of the expulsion of the Palestinians beginning in 1948, or of the expulsion of the Huguenots from France in the seventeenth century. Mass expulsion is a dangerous precedent to establish because it is a weapon that can be turned on anyone as the winds of fate shift the balance of power in our world.

A statement in the Constitution that America is a Christian nation would have been the affirmation of a patent truth. Whether deist or not, all of the Founders with a tiny handful of exceptions (such as occultist Benjamin Franklin and agnostic Ethan Allen) were Christians, however heterodox. America's Anglican, Puritan and Roman Catholic ⁹²roots cannot be gainsaid by twenty-first century atheists determined to make of Thomas Jefferson a Christ-hating modern rabbinic sympathizer, which is a demonstrable falsehood, but does suit the myth of a rootless, deracinated United States which is nonetheless somehow perversely obliged to serve and shield a militantly racial-nationalist Israeli theocracy.

The Founders' decision to treat rabbinics as equal partners in the marketplace of ideas was motivated by enormous anxiety over "prelatical despotism," i.e. the "priestcraft" of Churchianity's clerical bureaucracy which, in the eyes of early Americans, had served as an engine for the destruction of hundreds of thousands of Christian dissidents and "heretics" over the centuries. The revulsion on the part of the American colonists at the persecution of fellow Christians by the hierarchy of Churchianity was intense and nearly universal. Any attempt to create a law code that discriminated against any belief, including Judaism, was viewed as a prelude to the imposition in the New World of priestly tyranny.

Where the *New York Times*-type of Judaic-secularists have it wrong is in their portrayal of early America as a Republic that viewed Judaics and rabbis similar to how modern Americans with their Spielbergian Hollywood lenses view them, and that is, frankly, nonsense. Whatever masonic buncombe Washington regurgitated to a handful of rabbis in America about fig trees (an

⁹² On the Roman Catholic influence on the Founders, cf. Hoffman, "Jesuits and Freemasons in Early America," *Revisionist History* newsletter no. 36.

unlikely tolerationist image, in light of what Jesus said about the accursed fig tree in connection with the Pharisees), the American people by and large viewed Judaism as priestcraft, and this too was their view of “popery” (Roman Catholicism). Depending on the individual, other denominations also came in for scrutiny and abuse. Jefferson regarded Presbyterianism as the most potent priestcraft on earth.

American statesmen in the Age of Enlightenment sought to break the Old World pattern of persecuting one’s ideological and spiritual rivals. Hence, Roger Brooke Taney, a Catholic child born in colonial Maryland in the reign of King George III, was not allowed to attend a Roman Catholic school. As soon as the American Revolution was successful he was free to attend the “papist” academy of his choice. The freedom to pursue a Roman Catholic education in the early Republic did not connote approval or admiration of Catholicism. It denoted the strict adherence of the Founders to a concept of governance that eschewed the institutionalization of persecution of unpopular ideas, be they papal or Judaic. For *New York Times* writers to claim that this tolerance signaled approval or acceptance is either sheer ignorance or willful deceit. As we have shown, Jefferson had no use for the Talmud or rabbis. Under the influence of Joseph Priestly and other “freethinkers,” many of the Founders were in search of a reform of the reformed (Protestant) Christianity, in which the pure precepts of Jesus Christ would shine through the accumulated detritus of eighteen centuries of institutional Churchianity. This is a perpetual project in which every Christian generation has been engaged, including within institutions such as Roman Catholicism that did not lack for reformers from Francis of Assisi to Francis of DeSales in spite of being stereotyped as the archetype of “priestcraft.” The Freemasons were among the foremost abusers of the “priestcraft” epithet — they wielded it against Christianity in service to Judaism; even as the Freemasons were hogtied to Kabbalistic sorcery, superstition and a priestcraft so far sunk in the dust of antiquity it would be difficult to distinguish it from the prestidigitation of the Pharaohs.

God commanded that we are to have “no strange gods” before Him. Judaism with its self-worship of the Judaic male as personified by the *gedolim*, was certainly beyond a doubt just such idolatry. We live now in an era that is the near-culmination of Talmudic and Zionist supremacy, wherein it is a criminal offense in much of Europe, and a career-ending ticket to

financial ruin and a destroyed reputation in America, to speak forthrightly of the errors of Judaism and rabbis in the same manner in which Judaics speak freely, and write and teach in public, of the defects of Nazis and Germans, Arabs and Muslims. The priestcraft of rabbinic Judaism is a protected idol in twenty-first century America to an extent that the Founding Fathers could never have envisioned and would never have countenanced. We live in an America where the huge menorah of Chabad-Lubavitch Judaism is mounted in Union Square, San Francisco, every December, while the Mary, St. Joseph and baby Jesus nativity manger scene of Christianity is banned from that very same public space. This is but one symptom of the extent to which Judaism has become the defacto state religion of the otherwise agnostic West; the main instrument for the encroachment of this rabbinism into our civic life and culture being the religion of Judaism-for-gentiles which this writer terms, Holocaustianity. If anyone is so delusional as to imagine that this state of affairs was the intent of the American Founding Founders, then their grasp of our nation's history is somewhat less than zero.

Because genuine Christians cannot persecute, hound, or oppress, we will always be at the mercy of those who employ those devices, after having sufficiently dehumanized us in the eyes of the public. But God is just and He has promised blessings to those who do His will. We react to the Christian-haters with the remedies of Jesus Christ, education, charity and mercy.

Surely, we are human and often we have it in us to strive and achieve, and some of that ambition causes us to seek the realm of military combat. It almost seems shameful at times not to pick up a weapon, particularly when we intuit that we would be proficient at so manly an art, which the world associates with honor and glory. These are natural sentiments and feelings. Christians are not natural, however. If we were, then handsome young Christian husbands and beautiful young Christian wives would have multiple bedmates whenever it seemed "natural" to do so. To be faithful to one wife or one husband is decidedly unnatural in a world saturated with relentless allurements to the contrary.

When Christians wish to go to war on the Greek, Roman, Zionist, Muslim or WWII "Greatest generation" model, because "manhood demands it" and it would be "shameful cowardice" to do otherwise, let us consider the terrible shame that was heaped upon Jesus, who was crucified half-naked on a piece of wood; or the scene of Him standing humiliated before Pilate, even

as legions of angels were at hand to instantly obey His bidding, with the power to turn Palestine into a smoldering cinder. How did Christ comport Himself under the circumstances? "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be handed over to the Jews" (John 18:36).

Those who gain greater knowledge of the perfidy of Judaism from this book should likewise grasp enough discernment in these pages to avoid falling into the devilish trap which the rabbis themselves have prepared, of behaving as so many ungodly crusaders and vigilantes have done in the past, and blasphemously so, in the name of God, to launch a violent struggle, as did some (but not all) Germans under Hitler, and as some (but not all) Muslims prosecute under Islamic fundamentalism, against rabbis and Zionists. Such a road is the pathway to defeat. There is victory over darkness only through spiritual weapons. Live, prosper and overcome through faithful adherence to the scriptural truths that form the knowledge (*scientia*, i.e. science) that Jesus imparted to those who have ears to hear and eyes to see His word.

If Yahweh chooses to visit His wrath on the Zionists and rabbis through the instrument of the Muslim fundamentalists, in that case it will be an act of God, and not by our hand. Personally, our prayer has been first and preferably, that God in His mercy would reform and convert the Zionists and Talmudists, and if not, that He would otherwise remove them by a means of His choosing. For God to use the Muslim fundamentalists in this fashion would not make them our allies, anymore than the Romans who visited God's wrath on the fledgling Judaism of A.D. 70 were any friends of Christians. Neither should any Christian claim (as certain rabbis themselves have done in stating that Hitler was a punishment from God on wayward modern Judaics), that the Nazis were the instrument of the wrath of God. Simplistic reductionism like that should be avoided, in part for the occult reason that behind Nazism and Hitler were the guiding hands of the Kabbalah and the rabbis, and behind Islamic fundamentalism are the cat's paw intelligence agencies of the West, which were patterned from their inception, after the Kabbalistic gnosis first conveyed to the British secret service by the Bohemian Rabbi Judah Loew and his disciple, Queen Elizabeth I's Astrologer Royal, Dr. John Dee. Where there is war (murder + lies) there too is the father of murder and of lies. Keep separate from these bloody men; work with

spiritual weapons alone, thereby keeping *halt dich pur, lauter, keusch und rein* ("pure, sweet, chaste and clean").

The weapon employed by this book is truth. Let it be for the reader an inducement to go forth and share with others the facts we have excavated, with sincere compassion and prayer for the pitiable Judaic souls, and those who ally with them, trapped in webs of violence, sin, lies, deceit and death. Let all who would misuse the information in this book for any other end, agenda or pretext, be known for the rabbinic *agents provocateur* which they, consciously or unconsciously, undoubtedly are. We condemn without reserve any act of persecution against any person, whatever may be their religion or race. We wish for the rabbis, as well as ourselves, to have in the words of the Christian poet John Milton, "the liberty to know, to utter and to argue freely according to conscience, above all other liberties." More often than not, the rabbis and Zionists seek to withdraw those rights from us. Yet we are confident that it is through Christian liberty and its author, Jesus the Messiah of Israel, that Talmudists and Zionists will find the truth, if they be of good will. *Judaism Discovered* is the result of our God-given desire to know, utter and argue freely, by the light of the Scriptures and our conscience. Our Christian faith impels us to advocate this freedom for all mankind, as God sees fit to use this writing toward that end.

We make no apology. We court no human favor or respect. We write what we write not for a "sectarian cause," or "party," least of all for a cause of resistance to Judaism. All of that is so much dust and ashes. We write because we believe that what we write is the doctrine of the Bible in service to the only cause of which we wish to be counted, the cause of Jesus Christ.

Your Christian brother and companion in tribulation,

MICHAEL HOFFMAN

Oh blindness to the future! kindly giv'n,
That each may fill the circle mark'd by Heaven;
Who sees with equal eye, as God of all,
A hero perish, or a sparrow fall,
Atoms or systems into ruin hurl'd,
And now a bubble burst, and now a world.

Alexander Pope

An Essay on Man (I: 85-90)

A Note to Would-Be Plagiarists

Though this book, *Judaism Discovered*, is printed with ink, it is a different sort of ink, the ink of adversity. The energy that it has taken to produce it has necessitated all we had to give. In light of the struggle that has been required, however, we advise that the would-be plagiarist would consider carefully what he or she risks when plundering the information in this book for his or her own aggrandizement and tactical agenda. After our first work on Judaism, *Judaism's Strange Gods* was published in the year 2000, we were contacted by a journalist for a conservative Roman Catholic publication. This writer was much smitten with the book, expending a good deal of energy singing its praises. This led us to believe that he would review or recommend the book to his readership, or perhaps mention the book in public, in connection with some of the facts he had represented to us as being "so informative and valuable." Yet, when he published his own essay on Judaism in the Catholic magazine, our book was nowhere cited; nor was this writer's name mentioned. However, we noted that our assertion that Judaism was not an Old Testament religion, at that time a fairly novel proposition among the generality, was published, but without sourcing *Judaism's Strange Gods*. He used instead, a technique for backtracking through our footnotes to find a reference we had not specifically cited and he used that reference (which our book had inspired him to search for), as the footnote in his own writing. We inquired of him concerning why he had undertaken this elaborate process of evasion. If our book had inspired his search, why was all mention of it suppressed in his published essay? Was our own writing somehow suddenly diminished in his eyes — perhaps not as edifying as his initial assessment indicated?

Oh, no, he replied. It was nothing of the kind. Our research was quite valuable. The problem was that Michael Hoffman was not "respectable" and therefore, in front of a "respectable" audience (the readers of the conservative Catholic publication to which he contributed), neither *Judaism's Strange Gods* nor its author could be cited or credited. To quote Michael Hoffman would be to render the Catholic publication disreputable in the eyes of its readers. This Catholic journalist was so oblivious to his act of appropriation that he could not see that what he had done was an injury. His intellectual dishonesty was complete.

Another practice in which plagiarists engage, is to rifle our text for its rare and never-before seen facts and data, and then write a book, essay, pamphlet, newspaper, newsletter article or Internet manifesto showcasing this esoteric information as being their own discovery, thereby obtaining credibility for the rest of their text, which more often than not, is a lazy patchwork of personal enthusiasms absent scholarly substance or any indication that they had toiled in the archives. Why perform such toil when one can give the appearance of having done so, by “borrowing” from Hoffman’s book? By plundering our work they gain credibility for their own work.

This plagiarism would be a fairly easy process to overcome and expose if this writer were well-known and our books were published by major houses in a print-run of a hundred thousand copies. This is not the case, however. This writer is obscure and our book will be printed in an initial print run of just a few thousand copies. It is a hassle-free transaction for someone who has a website that has good traffic on the Internet, to purloin the choicest quotations and citations from this book and pawn them off as their own work. This has happened repeatedly with a pamphlet co-written with Charles D. Provan, “The Truth about the Talmud.” We posted it on the Internet with a prominent copyright notice. Our names were quickly stripped from it, the way locusts strip the grain from a ripened field of wheat. Spurious material was added to our work. Our pamphlet has since metastasized online into a shadow of its authentic self and this falsification and latter-day scribal interpolation suits the Cryptocracy very well indeed. Plagiarists are very much like the interpolating scribes of old about whom Jesus declared, “Woe unto you scribes.”

Among social justice activists and authentic Christians, there is a growing sense that the immunity from skepticism and investigation which has been enjoyed by Orthodox Judaism since the end of World War II has done great harm to world peace and western civilization. Unfortunately, this field of study is also being exploited by ambitious hustlers trying to collect some cash and make their mark in the world. Just knowing the bare bones concerning the recondite information which our book *Judaism’s Strange Gods* placed before the public in 2000: that the Talmud is pornographic, blasphemes Jesus and Mary and is anti-Scriptural, is not enough for these hustlers to succeed in accomplishing their ambitious goals. They need more

information. *Scientia est potentia*. They can obtain it the old-fashioned way, by searching the archives on their own, for close to eight years, as we have done since 2000, or they can steal it. The latter is a particularly attractive route because American society does not regard the theft of information with the same jaundice it views the theft of money or goods. The problem with the appropriation of the information we publish in these pages is that it removes the author of the information from the originating stream. In other words, when a plagiarist purloins our data on Rabbi Moses Maimonides, for example, but then in a follow up point/counterpoint confrontation with an opponent, is asked to elaborate on why he (the plagiarist) believes Maimonides' defense against atheism does not relieve Maimonides, in Thomistic terms, of the other liabilities that are assigned to him, what will the plagiarist say, by way of rejoinder? He is a thief, not a scholar. He cannot reply to a sophisticated challenge with the requisite scholarship. If he is challenged in a public forum, the thesis of this book and the cause of truth itself will needlessly suffer, indeed, even appear to be discredited, since the plagiarist can only copy and then add his own distortions. This entire process serves the rabbis well. Another case: very few persons, including even Orthodox Jews, are aware that the rabbis put a formal curse on the nation of Poland. Just possessing that fact alone could cause a latter-day P.T. Barnum who is short on knowledge but long on public relations wizardry and self-promotion, and who advances this fact about Poland at just the right time and place, to gain an audience, or enlarge the one he already has obtained.

We will relate the relevant data here (to the best of our knowledge it is being published for the time anywhere, outside of the most recondite rabbinic literature). After many decades of controlling the Polish aristocracy, the rabbis fell out of favor with the royals. There is a common tendency for the aristocracy to use and then turn on rabbis, only to return them to favor at a later date. It's an interesting phenomenon worthy of a book in itself. Otto von Bismarck cultivated Edward Lasker, Ludwig Bamberger and the Bleichroeder banking house which facilitated the split with the *Fortschritts-Partei* and the founding of the National Liberal Party, leading in 1866 to German unification. Between 1877 and 1879 Bismarck dispensed with his backers and craftily rode the wave of populist revulsion against politicians and speculators of Judaic extraction. His political expediency has been

mistaken for statesmanship by the Right wing ever since; an old pattern of chicanery. In Poland something somewhat similar occurred after a dark night of bondage to rabbinic influence. It became expedient in the waning years of the eighteenth century for the rulers of Poland to assuage their people's rising demand for freedom by publicly burning Rabbi Yaakov Yosef's *sefer*, *Toldos Yaakov Yosef*. The Hasidic shetl of Polnoye soon circulated a miracle story containing a motif familiar to students of rabbinic pronouncements and controversies, in which God or a Biblical prophet is shown to intervene and justify the position of the particular rabbinic protagonist. In this case, Hasidic rabbinic legend has it that Rabbi Yosef, "appealed to heaven that the injustice be severely punished. 'Examine my *sefer*,' he cried out. 'See whether even one letter in it was written without proper intent.' In heaven they checked through the *sefer* and found that his contention was correct, and a ruling went out that the kingdom of Poland that had decreed against the *sefer* would cease to exist. Not long after...Poland lost its independence. This happened on October 24, 1795, when the 'Third Partition of Poland' divided up whatever was left of Poland between its three neighbors, Russia, Prussia and Austria, and Poland ceased to exist as an independent state (except briefly during Napoleon's time), until 1918."

Our hypothetical plagiarist would lift this data from these pages and make hay with it. He could omit this book as his source and choose the alibi that is most opportune: "Hoffman is too disreputable to be cited," or he may take the data without a face-saving excuse of any kind, confident that he will get away with his plagiarism undetected, or that if it at some point it is detected, no one will care. The difficulty with that attitude from the point of view of the cause of truth, apart from any personal considerations of our own, rests on the question, how will the plagiarist defend this information? Does he know what a *sefer* is? Does he know the contents of the *Toldos Yaakov Yosef*? Can he explain why it was banned and what was found to be offensive within its pages?

If all he can do is selectively pull our material and present it as his own, what happens if he wins a wide audience and is challenged on "his" data? How will he respond? Parrots can only repeat. By means of plagiarism, urgent intelligence is muddled, and dumped into a dead-end where it is made hostage to the very process we are deconstructing. These same unscrupulous hustlers maintain an air-tight boycott against everything related to our books

and website, just as the Cryptocracy does, even as they profit handsomely from exploiting our information. Awareness of our rights under the copyright law, is necessary in order to protect the right of readers to access the source of the information for genuine guidance and follow-up, from its originator. For purposes of legal action against plagiarists, adequate copyright notice is required. The extent to which the plagiarist who presents himself to the public as a scholar of Judaism's errors, responds inadequately to inquiries, he brings disrepute on the movement to document the iniquity of Judaism. If our ambitious hustler wins a wide audience he does so at the expense of the one who excavated the data in the first place. Our audience is at present relatively small. It is an exhausting and seemingly constant struggle to raise even the minimum amount of funds necessary to continue our research and publishing. Hence, it is not a matter of personal conceit or egotism for this writer to insist on the right to be credited for the data we have unearthed and presented in these pages, after many years of hard work. This writer is the investigator best qualified to answer the opposers who contend against and seek to contradict the theses and research contained in these pages.

This is the normal course of response for authors whose publishing companies have high-profile websites or who can arrange interviews for the author on television, radio and in newspapers and magazines. The author becomes sufficiently identified with his research in the mind of the public, that most plagiarism is discovered and the plagiarist is disgraced and discredited. But without the protections which connection with a large publishing company affords, an author is vulnerable to the crooks and cheats who would unscrupulously purloin the corpus of his book.

We wish to contend for the contents of this book before the bar of history and public assessment. We will be thwarted in that mission if plagiarists become recognized as the leading skeptical inquirers, researchers and investigators into Judaism based on the renown our research obtains for the plagiarist. We are as entitled to the fruits of our labor as much as any carpenter would be from a house he had constructed. "The laborer is worthy of his hire" (Luke 10:7; 1 Tim. 5:18). Scripture, common law and human decency testify to that. Unfortunately, in the Right and Left wings, which constitute two appendages of a predatory bird of ideological prey, ethics and decency are often missing, and intellectual dishonesty is sometimes the norm.

It is our conviction that God wants this book to achieve maximum undiluted effect, and if this is to happen, then it will be necessary for readers to cooperate with the author so that he may become rightfully known as the source of the information in these pages, long before the plagiarists can appropriate it, while pretending that they have never heard of *Judaism Discovered* or its author.

“All the things in this world carry in them such evident marks of imperfection, are so liable to be infected with error, good is separated from evil by such slight partitions, and the deflection from what is right is so easy, that even undertakings which should seem most exempt from danger are yet insecure in their conduct, and uncertain in their issue.”

Hannah More

Christian Morals (1813)

First, a few Words from the Rabbi

We thought it prudent to publish some representative detritus from a prominent Orthodox rabbi who writes a regular column for the Israeli flagship newspaper, *Jerusalem Post*. Most readers who first begin to seriously study Judaism will encounter similar camouflage, recycled to fit the particular situation, audience or challenge which Judaism is faced with at a particular time. But in its essentials, it is safe to say that the following statement by Rabbi Boteach is the formula disinformation issued by the rabbinate in our time. Almost every word he writes in the following essay from the *Jerusalem Post* is untrue. It is a time-tested exercise in the famous, brazen *chutzpah*. It plays on the ignorance of the reader and uses the authority of the rabbi who wrote it to render palatable some exceedingly outrageous and palpable falsehoods.

Can a Jew rescue a non-Jew on Shabbat?

by Shmuley Boteach, *The Jerusalem Post*, Aug. 19, 2007

...The light of Judaism is meant to illuminate the earth and it cannot do so if it teaches reprehensible racism, something which is and should forever be an abomination to our faith. Is the Jewish religion really so heartless as to give a Jew pause before rescuing a non-Jewish life on the Sabbath? Could it be possible that a religion that so courageously declares, at the very beginning of its Bible, that all humans are equally created in the image of God suddenly reverses itself and declares a non-Jewish life to be not only inferior to that of a Jew, but scarcely worth saving? Of course not.

The Talmud was written at the time of the vicious Roman occupation of the Holy Land. The unbearable cruelty of the Romans led to two Jewish rebellions that were quashed so mercilessly by Rome's mighty legions that millions of Jews were slaughtered in cold blood. Indeed, the utter ruthlessness of the Romans is something clearly evident to any non-Jew through the horrible and gruesome death by crucifixion they inflicted upon an innocent Jesus and approximately 250,000 other Jews.

The Talmud's discussion, therefore, centered on whether brutal, gentile oppressors like Roman centurions, who were the principal non-Jews with whom the Jews had contact at the time, ought to be saved on the Sabbath. It

is in the context of the fate of deadly, sworn enemies of the Jewish people that the Talmud's debate must be considered.

If the rabbis alive at the time of the Holocaust had debated whether Germans — who democratically elected Hitler into power and then remained silent while he exterminated millions of innocent people — ought to have the Sabbath violated for their physical salvation, we would perhaps be forgiving of their slight feelings of contempt for their German neighbors. While this has always been my understanding of this talmudic pronouncement, it was Rabbi Menahem Genack, one of American Orthodoxy's leading lights, who recently shared with me something very similar said by the great talmudic exegete Rabbi Menahem Meiri (1249-1310): that the Talmud's reference is to a pagan defiler of the faith.

During World War II, great and moral men like Franklin Roosevelt and Winston Churchill, who saved the world from Nazi tyranny, decided that it was moral to bomb German cities, especially Berlin, Hamburg and Dresden, in raids that killed hundreds of thousands of civilian non-combatants. Harry Truman then authorized the atomic destruction of Hiroshima and Nagasaki, thereby killing hundreds of thousands more.

Now, few would construe these actions as proof that these great Western leaders believed that a German or a Japanese life was inferior to an American or British life. Rather, these decisions were made in the context of Germany and Japan being the sworn enemies of the West, who were dedicated to democracy's destruction. The same is true of why the Talmud questioned whether the Romans, who were similarly committed to the enslavement of the earth, were worth saving.

But when it came to everyday non-Jews, the Talmud was emphatic about their equal place before God and the equality and sanctity of every human life. Indeed, talmudic pronouncements on non-Jewish life are a model of universalism and egalitarian thinking that preceded Western ideas of equality of all races by nearly two millennia.

The sages of the Talmud declared in their most important ethical tract, *Ethics of the Fathers*, "Do not despise any man" (4:3). They went further. In a pronouncement that is as astonishing as it is inspiring, they declared, "Even a gentile who studies God's law is equal to a high priest." Incredible.

At a time when ecumenical thinking was absolutely unheard of and nearly every religion declared that only members of its own faith would go to

heaven, the greatest rabbis were declaring that a righteous non-Jew is as holy as the Jewish high priest. The rabbis of the Talmud further declared that any righteous individual — Jew or gentile — is guaranteed a place in eternity just so long as he has led an ethical life: “The righteous of all nations have a share in the world to come” (Tosefta Sanhedrin 13).

The same thing applied to the question of proximity with God. It was righteousness, rather than Jewishness, that granted us a relationship with the creator: “I call heaven and earth as witnesses: Any individual, whether gentile or Jew, man or woman, servant or maid, can bring the Divine Presence upon himself in accordance with his deeds” (Tanna Devei Eliahu Rabba 9).

Witness the fact that Judaism is the only religion that does not actively proselytize people outside the faith, because we do not believe that a non-Jew upgrades his existence by becoming a Jew.

That this attitude is true not only in a legal sense but a practical one is demonstrated in how the tiny State of Israel, with its extremely limited resources, is always at the forefront of sending doctors and medical personnel to regions hit by natural disasters, most notably the December 2004 tsunami. This commitment to the welfare of non-Jews is the direct result of Judaism's advocacy of the equal sanctity of every human life, notwithstanding race, color or creed. (*End quote from Shmuley Boteach*).

We are not going to deconstruct Rabbi Boteach's imposture line by line, since our book should accomplish that feat over the course of the next several hundred pages. We will expose this supposed holy man, however, who years ago was rock singer Michael Jackson's “spiritual advisor” and is the author of self-help manuals on “sacred sex” in the Talmudic tradition.

The *raison d'être* of the Talmud and Orthodox Judaism is the essential spiritual and racial superiority of the Judaic over the non-Judaic. Boteach and countless frontmen like him, claim for Judaism everything that it is not: that it possesses “universality” (the same law for everyone, whether Judaic or gentile; a pretense so blatantly preposterous on its face that it could only be made to an audience of peasant donkeys, one step below the *Am ha'aretz*).

Boteach conflates the Bible with Orthodox Judaism, making reference to the Pentateuch and pretending that it is not contradicted by the Talmud. “Could the religion of Judaism be so heartless as to be reluctant to save non-

Judaic life?," Boteach asks. We're delighted that he admits that if this proposition were true, it would indeed be "heartless." Since it is undeniably true, we have Boteach making our case for us.

The loophole Shmuley Boteach has devised to extricate Judaism from this dilemma is to claim that its proscriptions mainly apply to the Romans: "... the Talmud questioned whether the Romans, who were similarly committed to the enslavement of the earth, were worth saving...The Talmud's discussion, therefore, centered on whether brutal, gentile oppressors like Roman centurions, who were the principal non-Jews with whom the Jews had contact at the time, ought to be saved on the Sabbath. It is in the context of the fate of deadly, sworn enemies of the Jewish people that the Talmud's debate must be considered."

Boteach wants to assure his Christian readers that the Talmud's dreadful, homicidal bigotry is not directed principally at Christians, but rather at the brutal, oppressor Romans. He can get away with this by capitalizing on the abysmal ignorance of Christians regarding the actual contents of the Talmud and the long tradition of censoring and encrypting its contents. When the Talmud was first translated into English much of it was translated in code, using euphemisms for Christians. Subtract the footnotes from the Soncino English version of the Talmud and the reader will imagine that the Talmud is extremely hostile mainly to the "Cutheans," the "Akum" and the Romans of yesteryear. The misperception is fostered that the Talmud's hatred is mostly aimed at long dead or long-lost tribes, nations and empires. Even students of the Talmud working only or predominantly with English sources long ago penetrated this ruse, however. The Talmud in uncensored English versions like the partially completed Steinsaltz edition, excoriates Christians (and in other passages, gentiles in general). Prior to Steinsaltz and a handful of candid modern translators like him, "Cutheans," "Akum" and the "Romans" of yesteryear, were the code-words imposed on the text by translators seeking to mislead the "prying" eyes of Christians. Boteach exploits that old tradition of encrypted, deceptive rendering of rabbinic texts in his *Jerusalem Post* column, which is an insult to the intelligence of any scholar of Judaism.

פרק יא

HILCHOT MELACHIM U'MILCHAMOTEIHEM

וכי יש מכשול גדול מזה, שכל הנביאים דברו שמשיח גואל ישראל ומושיעם, ומקבץ נרחיהם ומחזק מצותן, וזה גרם לאבד ישראל בחרב, ולפזר שאריהם ולהשפילם, ולהחליף התורה ולהטעות רב העולם לעבד אלוה מבלעדי ה'. אבל מחשבות בורא העולם אין פח באדם להשיגם, כי לא דרכינו דרכיו ולא מחשבותינו מחשבותיו; וכל הדברים האלו של ישוע הנוצרי ושל זה הישמעאלי שעמד אחריו, אינן אלא לישר דרך למלך המשיח, ולחקן העולם כלו לעבד את ה' ביחד, שנאמר: "כי אז אהפך אל עמים שפה ברורה לקרא כלם בשם ה' לעבדו שכם אחד."

and the majority of the world to err and serve a god other than the Lord. — This statement appears to label Christianity as the worship of false gods. That view is clearly stated in Hilchot Avodah Zarah 9:4. (In some texts, that Halachah reads "Canaanites," but that is a censored version. The original text reads "Romans" and refers to the Christians.)

"The original text reads 'Romans' and refers to the Christians." ⁹³

Boteach reanimates a tired scam with his shady allegation that when the Talmud speaks *against* saving gentile lives, it is referring mainly to *Roman* lives. This bigotry is supposedly justified because the Romans were vicious persecutors of the eternal victims, the Judaics, which brings us to scam no. 2: when outright denials — "The Talmud contains nothing bigoted against other peoples" — are no longer credible, the fall-back position is that, if there is indeed a "little bit" of hatred for non-Judaics in the Talmud, it is due to "vicious persecution by the Romans." This has been the classic rejoinder whenever gentiles learned that the revered Rabbi Shimon ben Yohai really did teach that, "Even *the best of the gentiles* should all be killed."

⁹³ Rabbi Eliyahu Touger, notes to *The Mishneh Torah of Maimonides* (Jerusalem, 1987), Hilchot Melachim: 11.

In Yohai's case it can't be said that he was referring "mainly to the Romans," but his co-religionists do claim that Yohai made his savage call for the extermination of the gentiles, *because of the Romans*; because they allegedly "persecuted" him so viciously.

A similar self-exculpatory alibi is used in the case of the Golem stories, a collection of "colorful legends" about Judah Loew, the Chief Rabbi of Prague who marshals a non-Judaic monster for "protection" against the gentiles. It is clear that in these stories of the monster triumphing over "deceitful Catholic priests" and slaughtering "antisemites," considerable satisfaction is taken by the Judaic student of these stories. The Golem stories contain elements of sadistic violence, cruelty and Judeo-nationalism. Stories with those themes in Christian and German folklore are almost always the subject of considerable finger-pointing by morally superior Judaics. But in the case of the Golem and the 16th century "Maharal" (Loew), the slaughter and sadism he commits are excused on the basis that the Golem is "the protector of the Jewish people during times of persecution." The Golem "help the Jews fight false accusations of ritual murder--the infamous blood libel." ⁹⁴ It's not violence, you see, it's just self-defense. A similar tack is taken with Israeli army violence against Palestinians. It is never an Israeli war crime or an atrocity; it's always retribution — a "retaliatory" raid in response to violence by those wicked antisemites.

Note that rabbis don't take responsibility for any of the evil. It's always the other guy's fault. Boteach wants his cake and eat it too. He wants to say that Judaism is a creed of universality; everyone is equal before God. At the same time, Boteach's mentality gives sub-rosa evidence of his belief in the superiority of the Judaic, when, in the course of exhibiting his mental state, we see that he assumes immunity from responsibility for any evil Judaism perpetuates. If Judaism does commit evil, it's the gentiles' fault (in this case, the Romans). His own mindset reveals the untenability and hypocrisy of his claim that Judaism is equalitarian.

Therefore, according to Rabbi Boteach, it was brutal gentile oppressors like the Romans at which the Talmud was directing its hateful invective; certainly not at Christians. He subtly implies that Christians and Judaics are on the same side: the Romans slaughtered Judaics and, remarkably, Rabbi

⁹⁴ Yale University Press advertisement for *The Golem and the Wondrous Deeds of the Maharal of Prague*; 2007 Judaica catalog (under "Literature").

Boteach announces that they killed “an innocent Jesus.” Here Rabbi Boteach’s mind begins to divide before our very eyes. He is defending the Talmud *and* Jesus, yet the Talmud says Jesus was a sorcerer and an idolater who deserved to be killed. Is the Talmud wrong? It can’t be, since Boteach is using it as the basis of his argument. If it was wrong about Jesus could it have been wrong about the Romans? If it was correct about Jesus, what is Boteach doing declaring Jesus innocent?

He makes this declaration because he wants us to believe in the Judeo-Christian myth: Judaics and Christians united against paganism. Too bad his Talmud doesn’t believe that. What does it say about Boteach that he doesn’t tell us what the Talmud really teaches about Jesus? Apparently he imagines that his gentile readers are so far beneath contempt, and any level of literacy worth considering, that they are ignorant of not only the Talmud but the New Testament. Before the Apostle Paul became a Christian on the road to Damascus, he was a Pharisee, a member of Orthodox Judaism as it was emerging at that time. As such, he attacked and persecuted Christians, possibly even killing them if, as it is sometimes surmised, he had a hand in the murder of Stephen.

But do our eyes deceive us? Is it not true, by the light of Shmuley Boteach, that it was the Romans who were the awful persecutors, while the meek-as-lambs Judaics were the pure as snow, innocent victims? How then can we reconcile Paul’s testimony that he, as a Jew and a Pharisee, had persecuted Christians, with Boteach’s myth of sole Roman responsibility? We can’t, of course, and he doesn’t even bother to make a gesture at reconciling the contradiction. In fact, the Romans are not regarded as wholly evil in the New Testament. They protected Paul against those Jews who would have killed him had it not been for his Roman citizenship. Jesus Christ meanwhile, prophesied the destruction of the Temple as a punishment for the sins of degenerate, carnal Israel, and the Romans were the instruments of God’s wrath in Jerusalem in A.D. 70, a fact Boteach dare not mention.

Roman persecution of Jews and Judaism has been much exaggerated: “...the broad brush employment of ‘antisemitism’ obscures the high degree of tolerance (by the standards of the times) that the post-70 (A.D.) Jews received from the Roman authorities until the time of Constantine. Granted, there were special taxes on the Jews, but under most Roman administrations they were able to hold some public offices and were exempted from

performing non-Jewish civic rituals that offended their religious sensibilities. It is clear that the Jews of several diaspora cities suffered because of the revolts of 115-117 CE and, following the ill-fated Bar Kokhba revolt in Palestine in 132-135 CE, Jerusalem was plowed under and Jews were banned. Harsh as these occurrences were, they were part of the maintenance of civil order (as perceived by the Roman authorities) and were not religiously motivated. They were not part of any plan to exterminate the Jews. This situation stands in sharp contrast to the various persecutions of Christians in the first three centuries of their existence, the goal of which seems to have been their extirpation as a religious group. As late as 303 C.E., Diocletian instituted a war of annihilation against the Christians.”⁹⁵ In addition to this little known rapprochement between the Roman Empire and the Jews, the heirs of the Jewish Pharisees were actively involved in persecuting and killing Christians in this era: “...during the Bar Kokhba revolt...it appears that significant numbers of Christians who lived in the region of Jerusalem refused to join the revolt (wherein Bar Kokhba was declared to be the Messiah) and were tortured and probably put to death.”⁹⁶

From the Romans, Boteach jumps to the Germans. Judaics are justified in hating Romans and they are justified in hating Germans. Who wouldn't deny medical care to injured Romans and Germans, asserts Boteach. German women and children were rightly burned alive in World War II due to the fact that they “remained silent while millions were exterminated.”

Only the most deranged Talmudic fantasist would claim that millions of Germans had knowledge of the alleged Auschwitz homicidal gas chambers during WWII. The vast majority learned about it *after the war, from the Allies*. The German government and media never admitted the allegation during the war, so how would millions of German civilians become worthy of being burned alive in their schools, homes, hospitals and churches by the firebombs of Churchill and Roosevelt? With that excuse gone, all Boteach has to justify mass murder of German civilians is that they voted for Hitler in 1933, at a time when Hitler gave the impression of being a peace-loving patriot seeking to rebuild the shattered German economy. Since democratic elections were suspended after that, the Germans never had an electoral

⁹⁵ Donald Harman Akenson, *Surpassing Wonder* (Univ. of Chicago, 2001), p. 277.

⁹⁶ Ibid. By the Jews who continued the traditions and practices of the Pharisees.

opportunity to repudiate Hitler. For their mistaken vote in 1933, 600,000 women and children (some of whom weren't even alive in 1933), deserved to be burned to death? Here is the sadistic Talmudic mentality of pure vengeance, unmediated by compassion of any kind, justifying itself with a wicked twisting of the facts.

The rest of Rabbi Boteach's column is devoted to disgraceful dissembling about Judaism, claiming that it teaches the fundamental equality of Jews and non-Jews. In the following pages we hope to put paid to that perennial lie, recycled from newspaper to newspaper, newscast to newscast, Spielberg movie to Spielberg movie, church pulpit to church pulpit, university lecture hall to university lecture hall. It is the predominant myth about Orthodox Judaism and it has no sand or substance, being invented out of whole cloth and promulgated solely on the *ipse dixit* ("I told you so") basis of rabbinic authority and prestige.⁹⁷

Rabbi Boteach writes, "In a pronouncement that is as astonishing as it is inspiring, they declared, 'Even a gentile who studies God's law is equal to a high priest.' Incredible."

What's so incredible about equality? Equality is only "incredible" in a belief system that is so extraordinarily racist that equality is an anomaly compared with what the rest of the belief system teaches. If it were indeed true that a gentile who studies the law is equal to a (Judaic) high priest, this *would be* incredible. What *is* incredible, however, is that this decoy text appears credible in the eyes of its intended victim audience of gentiles, most of whom accept it at face value, on no corroborating evidence; just as they accept the public claim (or at the very least, the insinuation), of those who call themselves "Jews" that they are in fact the genetic descendants of Abraham, Isaac and Jacob. Evidence? Proof? Not required. The Zionist's *ipse dixit* is sufficient.

The Virgin Birth? The Resurrection of Christ? Unscientific twaddle, according to the modernists.

Judaism's assertion that twenty-first century Israelis and Judaics from the shetls of Eastern Europe are indeed descended from Abraham, Isaac and

⁹⁷ Thomas Jefferson attributed the destructive fiat of *ipse dixit* to lawyers in general, not just rabbis. Cf. his commentary on the origins of the law of King Alfred as misrepresented by subsequent judges and lawyers, in his letter to John Adams of Jan. 24, 1814, in *The Writings of Thomas Jefferson: Definitive Edition* (Washington D.C., 1905), vol. 13, pp. 72-75.

Jacob — this is both an empiricism not to be denied, and the grounds upon which these self-proclaimed “Jews” are to be accorded deference by the mentally incapacitated, among whom we numbers million of Americans in the misnamed “Bible Belt.”

Decoy Text

When apologists for Judaism quote the saying of R. Meir in BT Abodah Zara 3a (“a gentile who studies God’s law is equal to a high priest”)⁹⁸ they do so in the expectation that their target audience has never heard of BT Sanhedrin 59a, “A non-Jew who engages in the study of the Torah is liable for execution.” Most goyim are too ignorant to perceive that only those gentiles who study the rabbinic text (“God’s law”) *with a view to praising its virtues and enhancing its reputation* are “equal to a high priest” and even in that case, the “equality” is tightly circumscribed by the rabbinic doctrine in Tanya 1:1 that decrees “any good done by the gentiles is for selfish motives.” Actually, the supposed equality of divine-law student gentiles proffered in the decoy text BT Abodah Zara 3a, is overthrown entirely by BT Bava Batra 10b: “Even the kindness of gentiles toward Jews is a sin.”

As we hope to demonstrate in the following pages, we have discovered that Orthodox Judaism teaches a sophisticated exegetical system of cues and codes that signals to the Talmudic insider which rabbinic text is a decoy intended to deceive gentiles and which is the authentic rabbinic directive intended for Judaic Talmudists. Prior to the publication of our work, most of the goyim knew nothing of this, so that the presentation to them of a humanitarian-sounding, one-line “proof-text” purporting to expose as liars those who assert that the rabbinic sacred books teach a savagely racist doctrine about non-Judaics, has indeed managed to persuade gentiles that this is not the case.

There is a second “proof-text” the rabbis like to put on display for public consumption, as Boteach does, Tosefta Sanhedrin 13: “The righteous of all nations have a share in the world to come.” The gullible imagine that the rabbinic definition of “righteous gentile” is one who adheres to Biblical standards of honesty, charity and so forth. But *nothing* is considered “righteous” by the rabbis which does not advance *Klal Yisroel* and the traditions of *Chazal*. Hence a “righteous among the nations” who has a place

⁹⁸ A parallel text is found at BT Bava Kama 38a.

reserved for him or herself in the rabbinic heaven ("the world to come"), is that person who upholds the divine nature of the Mishnah and Gemara along with the prerogatives to dominion of God's chosen Israeli real estate dealer in the Middle East. Even then, the promises to gentiles of "the world to come" are highly negotiable, as established within the larger *halachic* framework of the "Noachide" obligations. These "Noachide laws" have nothing to do with the Biblical patriarch Noah. They are rather, part of the elaborate masquerading function and counterfeiting apparatus of rabbinic Judaism, wherein the "Noah" being referenced in "Noachide" as used by Judaism, is the Noah of the Midrash, a most problematic patron saint for gentiles who are aspiring to anything approaching conditional tolerance or acceptance by the "sages" of Judaism.

Nowhere in Orthodox Judaism does any non-Judaic have an inalienable, non-negotiable right to be treated equally with a Judaic before the law derived from the *Torah SheBeal Peh*. Yet for many gentiles, no amount of evidence to the contrary will be sufficient to offset the credibility of the duplicitous equalitarian platitudes put forth by an Orthodox rabbi writing in the *Jerusalem Post*. For them, if the rabbi wrote it, then it must be true. Almighty God does not receive as much faith and credit as many rabbis receive from obsequious or dim-witted gentiles.

The Principal Sources of the Divine Law⁹⁹ of the Religion of Orthodox Judaism

- The Mishnah. The formative writings of Judaism founded on the Oral Law (*Torah SheBeal Peh*) of the first century A.D. Pharisees which Jesus confronted in His lifetime.

- The Tosefta. The supplement to the Mishnah, but possessing lesser authority.

- The Gemara. The commentary on the Mishnah. We refer almost exclusively to the Gemara of the authoritative *Babylonian* Talmud (abbreviated as “BT” here), which has significantly greater authority in Judaism than the Yerushalmi (Jerusalem or “Palestinian”) Talmud.

- The Kabbalistic *Zohar*. Attributed to Rabbi Shimon Yohai but greatly enlarged over the centuries by subsequent *gedolim*.

- The Commentaries of Rashi on the Chumash and the Talmud. Rashi (Rabbi Shlomo Yitzchaki; 1040-1105) is revered in Judaism as a divinely-inspired interpreter of the Pentateuch (called “Chumash” to distinguish it from the Pentateuch as contained in the *sefer torah* scrolls used in the synagogue and worshipped as a totem; the Chumash edition is not used as a totem and hence, may be utilized for everyday use without special ritual care concerning how it is handled and placed). Rashi’s *commentary* is regarded as equal to or greater than the text of the Pentateuch, since without Rashi (and succeeding *gaonim*¹⁰⁰) the Pentateuch cannot be understood. Due to the bureaucratic prolixity of Judaism, there are commentaries on Rashi’s commentaries, *ad infinitum*, the most noteworthy being the “*Panim Yafot*” of Rabbi Pinchas Halevy Horowitz (ca. 1730-1805).

- The *Mishneh Torah* of Rabbi Moses Maimonides (1135-1204; who is known by the acronym, the “Rambam”).

⁹⁹ The divine law of Judaism is known as *halacha*; also spelled *halakha*.

¹⁰⁰ Plural of *gaon* = rabbinic genius and prince of the Judaic people in the diaspora.

- *The Tur*. We begin an account of the Tur with “the Rosh,” Rabbi Asher ben Yechiel; (c.1250-1328, Germany-Spain); one of the most crucial Rishonim on the Talmud. The Rosh’s renowned son compiled *Piskei Harosh*, a summary of the *halacha* of his father, which is printed in the back of many editions of the Talmud. This work resembles the *Hilchot* of “the Rif” (Rabbi Isaac Alfasi; a Sephardic lawyer-rabbi). And let us not forget “the Ran” (Rabbeinu Nissim ben Reuven Gerondi; c. 1320-1380; Spain).

The Rosh is consulted both as a halachist ¹⁰¹ and as one of the last of the tosafists.¹⁰² His son Rabbi Jacob (Yaakov) ben Asher (1270-1343), the “Ba’al ha-Turim,” compiled the *Arba* Turim, first printed in 1475. “Tur” is used as shorthand for both the title of the whole work and for Rabbi Asher himself, since it is customary in Judaism to call a compiler by the name of his compilation. The Tur is the predecessor of Rabbi Joseph Karo’s Shulchan Aruch. The four-part structure of the Tur and its division into chapters (*simanim*) were adopted by Karo in the later code, Shulchan Aruch. Each of the four divisions of the work is a *Tur*, so a particular passage is cited as Tur Orach Chayim, siman 22, denoting Orach Chayim (or Orchot Chaim) division, chapter 22. Often the citation is abbreviated as “O.C.” The four Turim are as follows: Orach Chayim (Path of Life) laws of prayer and synagogue, Sabbath, holidays. Yoreh De’ah (pedagogy; abbreviated as “Y.D.”) miscellaneous ritualistic laws, such as *shechita* (ritual slaughter) and *kashrut* (kosher foods). Even Ha’ezer (Rock of the Helpmate) laws of marriage and divorce. Choshen Mishpat (Breastplate of Judgment) laws of finance, damages (personal and financial) and bureaucracy (legal procedure). When the reader encounters notes and references in the following pages to O.C. and Y.D. it is to the preceding texts, as specified.

- *The Shulchan Aruch* (“The Set Table”). The authoritative codification of the Tur is the Beit Yosef of Rabbi Joseph Karo (1488-1575). It mirrors the layout and arrangement of the texts of The Tur. Karo undertook the *Beit Yosef* as the first step in his projected codification of rabbinic law. He chose to craft it as a commentary on Rabbi Jacob (Yaakov) ben Asher’s Tur, rather than as a separate work, because in the Tur is already found the

¹⁰¹ Codifier of rabbinic law.

¹⁰² Interpreter of the Talmud after the school of Rashi.

fundamental sifting, analyzing and compiling of the legal decisions of the leading medieval rabbinic authorities. The “Beit Yosef” carefully analyzes the rulings in the Tur, tracing them back to their sources in the Talmud and other ancient rabbinic compendia; noting the rationales for the Tur’s decisions on disputed questions; explaining the disputes, and examining rulings that had been omitted from the Tur. After clarifying each question, Karo determined one ruling as normative based on the consensus or majority of three chief authorities: 1. Rabbi Isaac Alfasi (“the Rif”). 2. Rabbi Moses Maimonides (the Rambam) 3. Rabbi Asher ben Yechiel (“the Rosh”). Karo united the Sephardic *Hilchot* of the Rif and the Mishneh Torah of the Rambam, with the Ashkenazi Tur and “Piskei Harosh” of the Rosh, to form the grand masterwork of Judaism’s law, the Shulchan Aruch. Any notion of completion would be fallacious, however. Since the laws of Judaism consist in the imaginings of men, and since man’s imagination is a bottomless pit of endless self-invention, the multiplication of laws, rules, regulations, codes, compilations, traditions and fantasies is a growth industry in the rabbinic universe. Just when one imagines that there could not possibly be another alliterative compendium in the wake of those by the Rif, the Rosh and the Rambam, we meet:

- *The Bach* of Rabbi Joel Sirkes; (“the Bach,” 1561-1640) whose Halachic codification of the Tur, “Bayit Chadash” (Bach) and 250 responsa, consume the attention of ever more enslaved *bochurim*, with its ever more labyrinth intricacies, complexities and loopholes.

- *The Taz*. “Turei Zahav” an elucidation of the Shulchan Aruch by the Polish Rabbi Dovid ben Shmuel HaLevy (“the Taz”; 1586-1667).

- *Aruch HaShulchan*. Compiled by Rabbi Yechiel Michel Epstein (1829-1888). In Aruch HaShulchan, Epstein cites the source of each law as found in the Talmud and Maimonides, and states the *halakhic* decision as found in the Shulchan Aruch with the glosses of Rema. When he deems it necessary, he also cites the precedents of other Rishonim (early, pre-1550 authorities), and especially Acharonim (later authorities). Epstein considers the glosses of Rema on Joseph Karo at great length. The Aruch HaShulchan follows the structure of the Tur and the Shulchan Aruch: A division into four

large parts, subdivided into parallel chapters (*simanim*). These are further subdivided into paragraphs (*se'ifim*). In his work, Epstein tends to take a lenient view (*le-kula*), but decidedly without compromising in any form on the power and rule of the rabbis. Aruch HaShulchan is often quoted alongside the Mishnah Berurah. The Aruch HaShulchan refers in a number of its sections to the Mishnah Berurah. Aruch HaShulchan has a much wider scope than the Mishnah Berurah.

- The *Kitzur Shulchan Aruch*. Compiled in the nineteenth century by Rabbi Shlomo Ganzfried (1804-1886). The *Kitzur Shulchan Aruch* is: “drawn from all four sections of Rabbi Yosef Caro’s Shulchan Aruch, the bedrock compilation of religious law, the *Kitzur* set forth the laws required to be known by every Jew, written in simple language and appropriately arranged...While achieving these objectives, he presented the material in a format that was brief and to-the-point. The *Kitzur* was an immediate and extraordinary success. In the two decades before his death, more than twenty editions appeared...In the century since, it has been reprinted more than any other Jewish work, with the exception of the Talmud, siddur, and the Passover hagaddah.”¹⁰³ The *Encyclopedia Judaica* calls it “...the main handbook for Ashkenazi Jewry...”¹⁰⁴

- The *Mishneh Berurah*. Compiled by Rabbi Yisrael Meir Kagan (1838-1933; the “Chafetz Chaim”). In our time his work is authoritative in the yeshiva world, surpassing the legal codification of the later Arukh HaShulkhan (“Laying the Table”) of Rabbi Epstein.

- *Responsa*: subsequent rabbinic rulings mainly (but not limited to) the application of the law in the daily and practical sphere.

- Derivations of the legal corpus peculiar to factions within Judaism, as for example the “Shulchan Aruch Harav” of the “Alter Rebbe” (Shneur Zalman of Lyady), a legal text sacred mainly to Chabad-Lubavitch Hasidim and his dogmatic treatise, “Tanya.” Also cf. Moshe Feinstein’s “Igros Moshe.”

¹⁰³ Jack E. Friedman, *Rabbi Shlomo Ganzfried: His Kitzur and His Life* (Jason Aronson, 2000).

¹⁰⁴ *Encyclopedia Judaica* (Jerusalem, 1978) vol. 7, p. 314.

- *Torah*. This word is wielded like a weapon. It is Judaism's badge of authority. The rabbis boast that they have the Torah, they have mastered the Torah, they base their laws on the Torah and that they are Torah-true. Actually, these claims of theirs are a play on words, for the "Torah" they study, base their laws upon and truly uphold is the formerly Oral Traditions and Laws of the Pharisees which is known among them as the *Torah SheBeal Peh*. Consequently when the rabbis are telling the gentiles all about their relationship with the "Torah," the gentiles imagine that the rabbis are referring to the Hebrew Covenant or Old Testament, known as the *Torah SheBichtav*.

Judaism is not true to the *Torah SheBichtav*, but rather to the *Torah SheBeal Peh*. If Christians and gentiles could keep this *hester* (concealed) distinction uppermost in their minds when dealing with rabbinic claims, demands and boasts of authority and knowledge, it would go a long way toward clearing up the spiritual and epistemological smog that is at the very heart of Judaism — its posturing as a Biblical, i.e. "Torah" faith. When faced with this claim on the Torah, one should always ask the claimant, *which* "Torah" is it to which you are loyal? According to Jesus Christ, one cannot be loyal to both (Mark 7:9).

Rabbinic Literature

- Non-*halachic* rabbinic literature, which, with its traditions, is a formative influence on the rabbinic mentality. These include the "Pirkei Avot," or "Ethics of the Fathers" contained within the Mishnah, dealing not with *halacha*, but with *mussar* (morality and ethics). Other texts having a status below that of *halakha* but still possessed of teaching authority, include wild fantasies embroidered around Bible figures, patriarchs and narratives as found in the "Midrash" (the most famous of which is the Midrash Rabba), and the "Aggadah"; and lesser status folk literature, such as the notorious "Toldeth Yeshu." Here is a sample of the merchant-haggler Aggadic literature: Which came first heaven or earth? Bet Shammai say Heaven was created first. Bet Hillel say Earth was created first. The Sages say: Both Heaven and Earth were created at the same time. How do Bet Shammai and Bet Hillel explain the argument of the Sages? The two verses contradict each other! Resh Lakish answered: At Creation, God first created Heaven and

then Earth, but when He set them up, He first set up Earth and then Heaven.¹⁰⁵

- *Siddur*: compilations of Judaism's prayers; hence, a prayer book.

• Practices common to rabbinic culture, but not having the force of law, and constituting mere local custom, are known as *minhag*. An example of a *minhagim* would relate to the propriety of a *bochur* (youthful Talmud student) of *Yekkishe* (German-Judac) descent wearing his *tallis* (fringed prayer shawl) in a synagogue that is located in a community where the *bochurim* do not wear *tallis*. (In general, the *minhag* is that a Judaic male does not wear *tallis* until he is married. Being of marriage-age and not wearing *tallis* exposes the unmarried Judaic to embarrassment. In this way he can be shamed into getting married, whether he likes it or not).

¹⁰⁵ Cf. Avraham Yaakov Finkel, *Ein Yaakov* (Jason Aronson, 1999), p. 342.

תנו רבנן The previous discussion as to who should be considered a person's teacher now leads the Gemara to a general statement about the different fields of Torah study. Our Sages taught the following Baraita: "It may be said about those

students who occupy themselves with studying the Bible alone, to the exclusion of Mishnah and Talmud, that their specialization is a good way of studying, but it is not as good a way as they could have found, because the other fields of Torah study are superior to it. It may be said about those students who occupy themselves with studying Mishnah but not Talmud, that their specialization is a good way of studying, and they are destined to receive a reward from God for their efforts. It may be said about those who occupy themselves with studying Talmud, that there is no greater way of studying than this.

שנממטעו הלככות החמילו דורות [אחרונים] לכמנו. תלמוד – כנר פירשמי למעלה שהוא למח לב להבין סמימות טעמי המשנה מה הם, וכששמים סופרות זו את זו יבין למחן שיהיו שמיין קיימות, או לדעת דברי המנאים החלוקים בדבר, וינמא: הא ממי – פלוגי חכם הוא.

The three levels of study in Judaism
The Bible is the lowest form. The next best is the Mishnah.
The highest is the Talmud (the Gemara).

Photographically reproduced from the Steinsaltz Talmud

As noted above, while Judaism pays elaborate lip-service to the Bible (*Tanakh*), the Bible is not a factor in the rise, formation, progress and emendation of rabbinic law, except as a prestigious cover and front for what are, in fact, entirely man-made enactments, figments of the rabbinic imagination and extensive revivals of pagan anachronism (Deuteronomy 4:2; 13:1; Matthew 15:2-3; Colossians 2:8).¹⁰⁶ While this is hotly denied among the rabbis and the legions of gentile apologists for Judaism in the universities and the modern churches, it is a truism *inside* Judaism, as reflected in the following rabbinic passage, which lays out the superior status of the rabbinic oral law over the written law of the Bible, and goes even further, acknowledging what is to be expected from a religion of self-worship, that the rabbis are superior to God! With regard to the *halacha* of the Talmud, we discover that "the Almighty Himself is bound by them." The rabbis of course portray God as conceding His inferior status:

¹⁰⁶ Adam Clarke's 1825 *Commentary* on Colossians 2:8: "There are three systems of philosophy among the Jews, (Bell. *Jud.*, lib. ii. cap 8, sec. 2,) meaning the Pharisees, Sadducees, and Essenes, as immediately follows. The Jewish philosophy, such as is found in the Cabala, Midrashim, and other works, deserves the character of vain deceit, in the fullest sense and meaning of the words. The inspired writers excepted, the Jews have ever been the most puerile, absurd, and ridiculous reasoners in the world. Even Rabbi Maymon, or Maimonides, the most intelligent of them all, is often in his masterpiece (*The Guide of the Perplexed*), most deplorably empty and vain....what the apostle calls the tradition of men, namely, what men, unauthorized by God, have taught as doctrines received from him. Our Lord frequently refers to and condemns these traditions."

The realization of the difference between written and oral regulations finds expression in the appraisal that 'The Sages safeguarded their own enactments more than those of the Torah' and in the hyperbolic statements concerning the supreme authority of the expositions and decisions of the Rabbis. The Almighty Himself is bound by them. God sits and occupies Himself with the section of the Red Heifer, and He cites a Halakha in the name of R. Eliezer, despite the astonishment of Moses, who cries: 'Sovereign of the universe, Thou dost hold in Thy power the creatures of heaven and earth, yet Thou dost sit and cite a Halakha in the name of a human being!' (*Pesiqta de-R. Kahana, Para*, ed. Mandelbaum, p. 73).

The Rabbis "safeguarded their own enactments more than those of the Torah."

God is "bound" by the "expositions and decisions of the Rabbis."

God quotes Rabbi Eliezer.

The Rabbinic Eras

- The *Tannaic* (or *Tannaitic*) Era (first two centuries A.D.). Rabbis of this era—which is reputed to have been initiated by Hillel the Elder in the time of Christ -- are referred to as the *Ta'nnaim*. During this period the laws, doctrines and traditions of the Pharisees processed from oral to written form as the Mishna and its addendum, the *Tosefta*, became the first written records of the traditions of the Pharisees that formed the law of the newly institutionalized religion of rabbinic Judaism. Hillel and his friendly rival, Shammai, comprised one of the five *Zugot* (“pairs,” the “earliest Pharisaic teachers”¹⁰⁷: Yose ben Yoezer and Yose ben Yohanan; Yehoshua ben Perahyah and Nittai the Arbelite; Judah ben Tabbai and Simeon ben Shetah; Shemayah and Avtalyon; and Hillel and Shammai). Hillel’s seven *middot* (rules of interpretation) form the basis of rabbinic exegesis.

- The *Amoraic* (or *Amoraitic*) Era. Rabbis of this period, (circa 300 - 600 A.D.) are referred to as the *Amora'im*. During this era, rabbis in Palestine and Babylon concocted the Gemara. The Babylonian edition eventually became authoritative; the Jerusalem (sometimes called “Palestinian”) version devolved into a supplement of considerably lesser authority. In Judaism, the Gemara alone bears the denomination, “Talmud.” Historically, Christian scholars, concerned with demarcating the central fount of the traditions of men that were committed to writing and comprised the earliest basis for Judaism, have referred to both the Mishnah *and* the Gemara as the Talmud.

- The *Geonic* Era (circa 600 - 1000 A.D.). Rabbis of this era are referred to as the *Geonim*. This period marked the hallowing and codification of the now written traditions in newly compiled law books (*halachot*) of the rabbis, derived from the *mishnayot* (laws of the Mishnah), and the Gemara, together inspiring such landmark geonic works as the *Halachot Pesuchot* and the *Halachot Gedolot*. The geonim also were responsible for the first major collection of fledgling *Responsa* texts,¹⁰⁸ based on the vast body of legal

¹⁰⁷ Cf. Jacob Z. Lauterach, “Midrash and Mishnah: A Study in the Early History of the Halakah” in *The Jewish Quarterly Review*, Oct. 1915.

¹⁰⁸ Because of lingering disputes about their provenance, the geonic *Responsa* do not generally carry the authority of later *Responsa*.

interpretations, judgments and decisions compiled in the *takkanot* literature. Any struggle or tension between Biblical law and Talmudic law was finally decided in perpetuity by the geonim, in favor of the Talmud, which may explain the rise of the Karaite resistance in this period. Much of the lawyer's culture and hair-splitting were formalized in the geonic era, as witnessed by the enshrinement of tools of Biblical nullification known under the technical heading of *takkanah* (referred to generically as "enactments"), along with a huge bureaucracy of ranks of Talmudic-rabbinic lawyers, clerks, scribes and functionaries: *hakhamim*, *alufim*, *rashe midreshe*, *rabbanan dedara*, *rashe pirke*, *rosh haseder*, *reshe dekallah*, sufficient to fill a Kafkaesque courtroom or a Freudian insane asylum.

- The *Rishonic* Era (commencing circa 1000-1400 A.D.). Rabbis of this era are referred to as the *Rishonim*. This is the era of the revered codifiers who continued the process of system-building within Judaism, as represented by such esteemed Talmud commentators as Rabbi Shlomo ben Yitzchaki ("Rashi") and key *halachic* authorities such as Rabbi Moses ben Maimon ("Maimonides," the "Rambam") author of the *Mishneh Torah* and *Guide of the Perplexed*; and Rabbi Moses ben Nahman (i.e. "Nahmanides" the "Ramban,") author of the foundational legal treatise, *Torat Ha-adam*, and several other stars of the rabbinic firmament such as Rabbi Isaac Alfasi of Morocco and Rabbeinu Asher of Germany (this duo are known collectively by the tic-toc doggerel, "the Rif and the Rosh").

The *Acharonic* Era (1400–1700). Rabbis of this era are referred to as the *Acharonim*. This age marks the further expansion of the vast rabbinic laws, under *gedolim* such as Joseph Karo (*Shulchan Aruch*) and Shmuel Eliezer Halevi Adels (also spelled Edeles), the so-called "MaHaRSHA." Adels' legal codex is titled *Hidushei MaHaRSHA* ("New Explanations by MaHaRSHA"). This era also marked the further expansion under Yitzhak Luria and Moses Cordovero, of Kabbalah as a basis for Orthodox Judaism's system of *halacha*. This age also saw the infiltration of the Vatican by rabbis such as Ovadiah (Obadiah) Sforno who would groom "Christian" Kabbalists like Cardinal Grimani and Joahannes Reuchlin, with the help of the Judaic papal physician, Samuel Zarfati.

The distinction between Rishonim and Acharonim is worth noting. One does not contend with Rishonim, whose words are “words of the living God.” Rishonim cannot be doubted. Rabbi Baruch Leibowitz contrasted the difference between Rishonim and Acharonim: the former a group of “sages” whose writings are infallible; the latter, in theory, fallible. Leibowitz related that one of the giants of Judaic law, the Mishnah Berurah-compiler Rabbi Yisrael Meir Kagan (the Chofetz Chaim) disagreed, believing that the words “these and those are words of the living God” also applied infallibility to Acharonim.

Deceit Mechanisms

As part of the enduring process of dissimulation and masquerade which is the intrinsic matter and methodology of Judaism in its response to tangible trespass by gentiles, it is sometimes claimed that the Zohar (principal work of the Kabbalah) is not a basis of rabbinic law. However, this objection is easy to overcome by approaching the decisor-corpus of *Chazal*, and confronting the *posekim* with their own Zohar-derived decisions: “Not only did the author of the *Shulchan Aruch* not guard himself against the influence of the Kabbalah, he listened to it willingly as far as a great *hahakhic* scholar like him could reconcile his views with it.”¹⁰⁹

In this case, what is common knowledge among the Orthodox rabbinate is denied in public before a gentile audience, and this is a familiar stratagem and one that is a paramount insight into the deceitful nature of Judaism: usually its leaders publicly admit only what is generally known or established about Judaism and deny anything that might tarnish its image, or lead to unpleasant revelations about its hidden doctrine and teachings. Hence, it is an axiom that Rabbi Karo’s *Shulchan Aruch*, which would become the basis for subsequent *halachic* decisions, is based in part on the Kabbalah, yet because this is not well-known among the *goyim*, it is denied, in order to avoid having to account for how a flagrantly pagan/occult text like the Zohar is a source of rabbinic “Biblical” law. But, pay heed to the operating principle of these master deceivers: were this fact about the relationship between the Kabbalistic Zohar and rabbinic law well-known, it would be

¹⁰⁹ Y. Katz, *Halakah ve-Kabbalah* (Jerusalem, 1983), p. 67.

conceded by the rabbis; ¹¹⁰ the concession being surrounded by sundry qualifications and explanations intended to *test the extent of what the goy knows and the degree to which the goy percipient can still be misled*. Moreover, rabbinic prestige and supremacy, and the fear and awe they generate, are so formidable and all-pervasive, that the goyim generally, together with the clergy of Churchianity, dare not expose or contest Judaism on any basis, including its pagan-Kabbalistic roots. Adin Steinsaltz is the *Nasi* of the revived Israeli Sanhedrin: "Rabbi Steinsaltz said that Kabbalah, despite a mystical and esoteric nature that's shrouded in mystery, is 'part of the Torah in the same way Talmud is part of the Torah.'" ¹¹¹

Defense Mechanisms

The claims of Talmudic apologists when faced with a critique of sacred Judaic texts reverberates among them with astonishing uniformity of envenomed spleen. The tack they take runs like Jeremy Dauber's, in his work, *Antonio's Devils*: "Certain anti-Semitic Orientalists would cull rabbinic literature for damaging quotations to be decontextualized and leveled against contemporary Jews...misusing classical Jewish texts for polemical purposes" (pp. 77 and 141). The title of Dauber's book is a reference to Shylock's antagonist in *The Merchant of Venice*. Dauber assaults Johann Andreas Eisenmenger and faults him for his influence on the Enlightenment, but cannot bring himself to list *Entdecktes Judenthum*, Eisenmenger's towering, anti-Talmudic masterwork, in his bibliography; at least not in the 2004 first edition ("original printing"), wherein he jumps from "Eisen" to "Eisenstein" on p. 323.

"Context" is everything for the defenders of the Talmud. Fair enough. But by "context" they do not mean taking into account the surrounding text, but rather *submitting to Judaism's own narrative about itself*, which includes how it presents problem Talmud texts to non-Judaic audiences. In their eyes, "misuse" of knowledge of rabbinic texts consists in employing those texts for

¹¹⁰ The Kabbalistic basis for the rules and practice of the Kabbalah-drenched Hasidic branches of Orthodox Judaism are not well known. The Hasidim (also called Haredim) are celebrated by such esteemed personages as Martin Buber and Elie Wiesel, as well as several recent presidents of the United States and the US Congress. One could say that through the American Establishment's love affair with the Hasidic Judaics, our nation has been -- not cannibalized, but *kabbalized* -- in the pagan image and likeness of Judaism.

¹¹¹ David Lazarus, *Canadian Jewish News*, Nov. 7, 2007.

“polemical” purposes. But no polemic against Judaism is permissible, however *authentically contextual* it may be. Dauber is one of that sect of peculiar mirror-world thaumaturgists that one encounters in Judaic studies: someone who is oblivious to how much what he accuses Christianity of, is actually true of Judaism. He writes, “...so many Christian interpreters did violence to the Biblical text’s plain meaning--often for overtly or covertly polemical reasons” (p. 76). This is an exact description of the rabbinic method of Bible interpretation: doing violence to the plain meaning of the texts.

The rabbis even deny in many cases that there is a plain meaning. Dauber, with the insouciance born of extreme Zionist chauvinism, is oblivious to the absurdity of his remark. It is enough that he states it and gentiles believe it; anything else is “antisemitic.” This pattern of intimidation and thought control is repeated with monotonous effect, by thought cops and apologists for Judaism. It is a stock response, intended to frighten off the opposition, premised mainly on the moral authority of the declarative sentences issued by the “expert” on Judaism. Debate (“polemic”) on the part of informed skeptics and critics of Judaism is not permitted, since it constitutes the “misuse” of a scholar’s knowledge of rabbinic texts. Debating tactics and polemical tools are reserved solely for rabbis and their allies, along with just a dash of permissible dissimulation to lighten the burden of swallowing the pottage. And when deception and “out of context” statements serve to advance Judaism, they are all well and good, of course: speaking of a Judaic favorite of his, Dauber writes, “Obviously, to a certain extent, (Moses) Mendelssohn denies that he is polemicizing, but *a certain degree of disingenuousness is natural in this context.*”¹¹² Now we appreciate what Mr. Dauber means by “context” — deceit that is permitted to Jews and forbidden to their critics (on pain of being tarred as “antisemitic”). Therefore, the first principle that must be grasped in any study of this religion: 1. Judaism is fundamentally totalitarian; its leaders and advocates *don’t accept the legitimacy of opposition*. 2. It’s a special linguistic world, with its own semantic values, even apart from what is literal and what is figurative, and until even very advanced students of Judaism have discerned and mastered the linguistic devices and semantic values peculiar to Judaism, they are bound to go astray in their study of it.

¹¹² Dauber, p. 142; emphasis supplied.

This writer contends in the following pages that Judaism is not the religion of the Old Testament or of the God of Israel, but rather that Judaism's gods consist of the Talmud, the Kabbalah and racial self-worship. We further assert that Christianity is the only religion that represents the Old Testament creed of Yahweh, being the continuation and prophetic fulfillment of the Old Testament in the Gospel of the Messiah of Israel.

This book is intended for the benefit of all mankind, but due to the temporal power exerted by adherents of the ideology it unmasks, it may become a target of proscription and vilification. I ask those who would suppress it or subject its author to obloquy, the question Paul asked of the Galatians, "Have I now become your enemy by telling you the truth?"

The weird cult of "Judeo-Christianity," is an oxymoron found on the lips of many Christians including even conservative ones. This abominable "Judeo-Christianity" contrivance is of a piece with the cloning of human and animal genes or any of the other alchemical mixtures of two mutually contradictory substances which we have witnessed these last few decades in the modern cauldron. The near-universal approbation and currency exerted by this cockamamie term exposes at one glance the level of abysmal historical ignorance which obtains today. The Church Fathers knew of no "Judeo-Christian" tradition, since Judaism did not exist before Christ. Before Him, there was the faith of the Israelites as it gradually decayed and was subverted by corrupt teachings such as were transmitted by the Pharisees and Sadducees.

"...the system of the Rabbis...who, in regard to doctrine, seem to be of the sect of the Pharisees...believe that God delivered to Moses, while he abode on the mount, not only the whole written law, as we find it in the Pentateuch, but likewise an explanation or interpretation of it, which they call the Oral law, which was not written, but verbally communicated by Moses to Aaron, Eleazer, and his servant Joshua. By these it was transmitted, by tradition, to the seventy elders; by them to Ezra and the prophets, who communicated it to the men of the great synagogue, from whom wise men of Jerusalem and Babylon received it. In this manner, we are told, were these interpretations of the law handed down, by oral tradition, till the end of the second, or beginning of the third century, when, in consequence of the dispersion and depressed state of their nation, it was thought necessary to commit to writing, and the work was undertaken by Rabbi Judah Hakkodesh, i.e. the

Holy, then rector at the school and president of the Sanhedrin at Tiberias, who compiled and arranged them...and the book into which it was thus collected...is what they call the Mishna, which is a Hebrew word signifying repetition...The Jews tell us that it was not until about A.D. 215 when he was far advanced in years...(that) Rabbi Jehuda or Judah completed the Mishna...Dr. Prideaux supposes it to have been about the year 150, and Doctors Lightfoot and Lardner suppose it was finished about 190...The...Mishna, with its commentators, Maimonides and Bartenora, was published, with Latin translation and notes, at Amsterdam, by Surenhusius, in six volumes folio (in) 1698..."¹¹³

This corruption was greatly escalated when a portion of the Israelites rejected the Messiah, Yashua (Joshua, i.e. Jesus), after which their leaders eventually made their way to Babylon, where the corrupt and reprobate, oral occult tradition of the elders was committed to writing and compiled as the Mishnah, comprising the first portion of the Talmud. At that juncture, the religion of Judaism was born. Richard Kalmin of the Jewish Theological Seminary Talmud Department in New York has published a book, *Jewish Babylonia between Persia and Roman Palestine: Decoding the Literary Record*. The content of the book is described in the following words, "Kalmin demonstrates how Babylonian rabbis interacted with the non-rabbinic Jewish world, often in the form of the incorporation of centuries-old non-rabbinic Jewish texts into the developing Talmud, rather than via the encounter with actual non-rabbinic Jews in the streets and marketplaces of Babylonia. Most of these texts were 'domesticated' prior to their inclusion in the Babylonian Talmud, which was generally accomplished by means of the rabbinization of the non-rabbinic texts. Rabbis transformed a story's protagonists into rabbis rather than kings or priests, or portrayed them studying Talmud rather than engaging in other activities, since Talmud study was viewed by them as the most important, perhaps the only important, human activity. Kalmin's arguments shed new light on rabbinic Judaism in late antique society. Beyond the obvious impact of Iranian society and the Zoroastrian religious milieu in which the Babylonian rabbis flourished, Kalmin convincingly argues for the inclusion of a wide variety of other factors that determined the

¹¹³ Robert Adam, *The Religious World Displayed – A View of the Four Grand Systems of Religion: Judaism, Paganism, Christianity and Mohammedism* (Edinburgh, 1809), v. 1, pp. 31-32.

nature of Babylonian rabbinic discourse. These influences rendered the Babylonian Talmud a tapestry of diverse cultural, religious and political features.”

It is the pagan Talmud — consisting of abominable wickedness, prodigious filthiness and superlative vileness forged in the melting pot of rabbinic Babylon — *which is the hermeneutic system of Orthodox Judaism*. According to Robert Goldenberg, Professor of Judaic Studies at the State University of New York: “The Talmud was Torah. In a paradox that determined the history of Judaism, the Talmud was Oral Torah in written form, and as such it became the clearest statement the Jew could hear of God’s very word.

“...The Talmud provided the means of determining how God wanted all Jews to live, in all places, at all times. Even if the details of the law had to be altered to suit newly arisen conditions, the proper way to perform such adaptation could itself be learned from the Talmud and its commentaries...The Talmud revealed God speaking to Israel, and so the Talmud became Israel’s way to God.”¹¹⁴

The religion of Judaism as it has been known since it was concocted after the crucifixion of Christ is what is called “Orthodox” Judaism today. We do not here concern ourselves with the supposed “Reform,” “Conservative” and Reconstructionist branches of the synagogue because they do not accord the Talmud the supreme authority which Judaism does; nor do the “Reform,” “Conservative” and Reconstructionist congregations have equal legal status in the Israeli state. For example, conversion to Judaism within the Israeli state is only recognized if performed by the Orthodox Rabbinate. *The Concise Oxford Dictionary of World Religions* (2000) defines “Orthodox Judaism” as “Traditional Judaism.” It goes on to state, “The term ‘Orthodoxy’ was first applied in Judaism in 1795 as a distinction between those who accepted the written and oral law as divinely inspired and those who identified with the Reform movement. The Orthodox believe that they are the sole practitioners of the Jewish religious tradition....Orthodoxy involves submission to the demands of *halakhah* as enshrined in the written and oral law and in the subsequent codes and *responsa*.”

¹¹⁴ Robert Goldenberg, “Talmud,” in *Back to the Sources: Reading the Classic Jewish Texts* (New York: Simon and Schuster, 1984), pp. 166-167.

Moreover, according to some academics the trend is toward the shrinking of Reform adherents and the growth of Orthodox Judaism: "Ultra-Orthodox British and American Jews are set to outnumber their more secular counterparts by the second half of this century according to research by a University of Manchester academic. Historian Dr. Yaakov Wise says...European ultra-orthodox Jewry is expanding more rapidly than at any time since before World War Two. Almost three out of every four British Jewish births, he says are ultra-Orthodox...According to Dr Wise and the Hebrew University of Jerusalem's Professor Sergio Della Pergola, Israel is experiencing similar changes. Dr Wise said: 'If current trends continue there is going to be a profound cultural and political change among British and American Jews -- and it's already well on the way' ... By the year 2020, the ultra-Orthodox population of Israel will double to one million and make up 17 per cent of the total population. A recent Israeli Central Bureau of Statistics report also found that a third of all Jewish pupils will be studying at *Charedi* (Hasidic) schools by 2012...In America too...ultra-Orthodox Jewish numbers are growing rapidly. Professor Joshua Comenetz from the University of Florida says the ultra-Orthodox population (in the U.S.) doubles every 20 years..."¹¹⁵

The Reform movement's derogation of the Talmud was rejected under the leadership of Orthodox Rabbi Samson Raphael Hirsch (1808-1888), born in Hamburg, Germany, "Hirsch...recognized the need for effecting a revision within Judaism of externals, but rejected changes affecting the principles of Jewish faith proposed by the Reform wing, or alterations in the observances of the Law. In Hirsch's opinion the Jews, rather than Judaism, were in need of reform. Jews were in no need of 'progress' (the catchword of the reformers) but of 'elevation.' ...[H]e defended the Hebrew language as the sole language for prayer and instruction of Jewish subjects."¹¹⁶

Liberal "Reform" synagogues stand in the same relationship with Judaism as Unitarians who deny the Resurrection of Christ do with regard to Christianity: both represent a fundamental negation of the founding precepts

¹¹⁵ "Majority of Jews will be Ultra-Orthodox by 2050." University of Manchester (Manchester, England), press release, July 23, 2007.

¹¹⁶ *Encyclopedia Judaica*. Also cf. Jacob Breuer, *Fundamentals of Judaism: Selections from the Works of Rabbi Samson Raphael Hirsch and Outstanding Torah-True Thinkers* (New York: Feldheim, 1949).

of the religion they claim to profess. "Reform" (and in some cases "Conservative") synagogues that deny the obligations of the Talmud, do not constitute the religion of Judaism. They are ethnic and cultural offshoots that share in common with Orthodox Judaism, "the tormented dignity of their racial-communal history." Many liberal and secular Judaics exhibit nearly the same chauvinism and racism as believers in the Talmud, by their racial solidarity with fellow Judaics without regard to their religious views, and their embrace of the ideology of Zionism: "Secular...Israeli Jews hold political views and engage in rhetoric similar to that of religious Jews...For religious Jews, the blood of non-Jews has no intrinsic value; for Likud (political party of Begin, Shamir and Netanyahu) it has limited value...Most foreign observers do not realize that a sizeable segment of the Israeli Jewish public holds these chauvinistic views...The world view of Likud politicians, enthusiastically supported by followers, is basically the world view of religious Jews; it has undergone significant secularization but has kept its essential qualities."¹¹⁷

Reform Judaism has its roots in the *maskilim*, individuals who subscribed to the tenets of the *Haskala*, or "Jewish Enlightenment" which began to fully develop in the middle of the 18th century in Europe. A *maskil* such as Moses Mendelssohn of Prussia, sought civic and political emancipation for Judaics under Christian governments by, *mutatis mutandis*, mitigating the harshest aspects of Talmudic-rabbinic religion, such as book burnings, floggings, beatings and murders — all directed at *apiskorum* (Judaic "heretics"). Inevitably this involved modification of the *halacha* itself and the gradual abandonment of the theology of Orthodox Judaism. The goal of *maskilim* such as Aaron Halle-Wolfssohn was to demonstrate to gentile rulers that not all Judaics were alike and that the charges made against the sacred texts by scholars of the stature of Eisenmenger were false. However, Judaic nationalism was often as virulent among the liberal *maskilim* as it was among the Orthodox rabbinic-Talmudists: "...Mendelssohn's most powerful articulation of his philosophy: the laws and commandments of Judaism are based on the society of ancient Judaism, which therefore no longer confers legislative obligations, only moral ones, on contemporary Jews...This does not imply, however, that

¹¹⁷ Israel Shahak and Norton Mezvinsky, *Jewish Fundamentalism in Israel*, (London: Pluto Press, 1999), pp. 11-16.

Mendelssohn denied the concepts of Jewish covenant and special destiny; on the contrary he connected revelation with the special destiny of the Jewish people.”¹¹⁸ Talmudic *halakha* was derogated but Judaic ethnocentricity was upheld because the derogation of the Talmud was seen as a vehicle for Judaic advancement and power in the modern world. These are the strategic and philosophical roots of the Judaic “Reform” synagogues, which predominate in the United States, as of this writing. In the case of Joseph Perl and other advanced *Maskilim* from the later period of the Galician *Haskala*, much inside information about Judaism was revealed in the course of their anti-Hasidic campaign. We will have more to say about this.

No “Judeo-Christian” Tradition

The early Church recognized Christianity as having been founded by Israelites and representing the only true religion of the Bible. It is Christians who are “a chosen generation, a royal priesthood, a holy nation...” (I Peter 2:9). Judaism was not viewed as the repository of the spiritual truths or knowledge of the Old Testament, but as a post-Biblical, Babylonian cult totally at variance with Biblical Christianity. True Israelites could only be Christians, not followers of Judaism. The followers of Judaism are anti-Biblical; they had to violate the Old Testament in order to reject Jesus, for the “Scriptures testify of me.”

One need only start with the historic Christian attitude toward sex and the body and contrast it with Judaism’s teaching in these matters, to discover a vast and unbridgeable chasm which is nowadays obstructed and falsified in a frantic effort to appease and placate rabbinic power. Augustine, in his *Tractatus adversus Judeos* declared rabbinic Judaism to be the counterfeit of true Israel. Augustine declared that Judaism was “Israel according to the flesh,” carnal Israel.

For Christians, the essence of the human being is the soul, for Judaics it is the body, hence their worship of their own race as the type of God.¹¹⁹ Virginity is highly problematic in Judaism where defilement is defined as failure to engage in the sex act. “Anyone who does not copulate, it is as if he

¹¹⁸ Dauber, op. cit., p. 140.

¹¹⁹ Daniel Boyarin, “This We Know to be the Carnal Israel,” *Critical Inquiry*, vol. 18, pp. 474-505; and David Biale, *Eros and the Jews*, (New York: Basic Books, 1992).

had spilled blood." The rabbis forbid virginity.¹²⁰ On this subject of sexuality alone it is impossible to speak of a "Judeo-Christian" tradition. That Christ and His Gospel are betrayed by those who declare an alleged "Judeo-Christian" tradition, is of no discernible concern to the ministers, popes and pundits thus engaged. They are Jewish Pharisees in all but name, engaged in the standard modern apologetic misinterpretation of Judaism, out of "fear of the Jews"¹²¹ and a need to ingratiate themselves with the "god of this world." John Chrysostom: "The Jews disdained the beauty of virginity, which is not surprising since they heaped ignominy on Christ himself, who was born of a virgin" ("Homily On Virginity").

There is no fundamental opposition between spirit and matter in Judaism. When Jesus declared in John chapter 6 that "the flesh profiteth nothing" he was violating the oral tradition of the Pharisees: "Rabbinic anthropology differs in this respect from...Christian-anthropology...there is not a fundamental metaphysical opposition between (body and soul)..."¹²² Judaism celebrates the body to such a sordid extent that it even has a defecation prayer which every Talmudic male is commanded to recite every time he relieves himself: "Blessed art thou O Lord...who has made the human in its orifices and holes." Everything about Orthodox Judaism is either a distortion or a falsification of the Old Testament because it is based on anthropomorphic traditions that void the Old Testament by means of a series of dispensations and loopholes. These begin with the Mishnah, which represents the commitment to writing of the occult legends and lore of those Israelites who had preserved "secret knowledge" which had arisen with the worship of the golden calf, of Molech and similar abominations. With the rejection of their Messiah and the commitment of the formerly oral traditions to writing, these Israelites completely abandoned themselves to a perversion which had once been only a persistent underground stream polluting Israel, but after Christ's crucifixion, emerged as the main ideology of those who refused to accept Jesus as their savior.

¹²⁰ Yebamot 63b. Shulhan Arukh, Even HaEzer 1:1. William Wright, *The Homilies of Aphraates, the Persian Sage* (London: 1869, vol. I, The Syriac Texts), p. 355.

¹²¹ John: 7:13, 19:38, 20:19.

¹²² Alon Goshen-Gottstein, *The Body as Image of God in Rabbinic Literature* (Berkeley, Calif: 1991.

Later Talmudic rabbis styled this primary canon of written Judaism as Mishnah. The term signifies "oral tradition learned by constant repetition." The connotation is derived from the Hebrew denotation, the root sh-n-y, meaning "to repeat." Within the text of the Mishnah proper, it is called halakot, literally, "extra-Biblical law." Babylonian Jewish tradition in Talmud tractates BT Berakot 5a and BT Shabbat 31a teach that the Mishnah and the rest of the Talmud (Gemara) were given by God to Moses on Mt. Sinai, along with the Ten Commandments. The Mishnah was completed at the end of the Second Century A.D., more than 100 years after the destruction of the second Temple by the Romans in 70 A.D. The exceptions are the tractates Sotah and Abot which are later additions misrepresented as a part of the original Mishnah by the rabbinic "sages" themselves (deceit compounding deceit). Engulfed in a sea of prolix cogitations, Talmudic texts can be minefields of deception and pits of derangement and bogus reasoning, as befits those who would replace the Bible with their own authority. Most of the laws of the religion of Judaism have no Biblical warrant; they contradict and nullify the word of God.

Where the sufficiency of Scripture is denied, the fallacies and imaginings of man come to the fore. The Talmud is one of the largest collections of such fancies and human error; sometimes intriguing and colorful, titillating the senses with the phantasmagoria of the Aggadah, but more often sordid, blasphemous and asinine, in spite of the intellectual prestige accorded its rabbinic authors. There is a joke among those Judaic persons who might be described as resentful and reluctant "Jews"—those who are regularly swindled by the rabbis, by the *kashrut* (kosher food) racket and oppressed by the multiple other forms of fraud and thinly veiled taxation foisted on them by their watchdogs and masters. This joke ridicules the fact that so much of rabbinic law, from the burden of keeping a separate kitchen for meat and dairy products, to the wearing of the ever-present head covering for men, is not of God, but derived from man-made tradition. The joke is related herein because it illustrates rather well the type of Talmudic "reasoning" that became authoritative when the Pharisaic party rejected Israel's Messiah, and formally codified the anti-Scriptural precepts of the elders, by committing them to writing as the basis of the novel religion of Judaism, as opposed to the exclusively Old Testament foundations of Christian Israel. The joke is occasioned by the bitterness of the Judaics

toward the judicial decision of Rabbi Joseph Karo, who imposed taxation on them for the support of indolent "Talmud students," including married men who sometimes spend a lifetime loitering in a *kollel*. In the matter of labor, the esteemed *Halakhic* codifier Karo superseded that other giant of rabbinic jurisprudence, his medieval predecessor, Moses Maimonides.

Maimonides had decreed that Talmud students should work at least nominally, since this was the practice of the important early Pharisee, Hillel the Elder. But Karo decided that Talmud students do not have to engage in work and could be supported by taxes. Karo declared that "we must assume that he (Hillel) engaged in labor only at the beginning of his studies...How can we assume that when Hillel became famous the people did not give him support?"¹²³

It is not difficult to see that Rabbi Karo has drawn his assumption from thin air. To underscore the arbitrary nature of these out-in-the-ozone rabbinic rulings, the joke has it that a man quits Judaism and the first thing he does is remove his *kippah*, or skullcap. A rabbi challenges him to put it back on, but the disgruntled man replies that the rabbi will first have to furnish proof from the Bible that a head-covering for men is required. The rabbi in the joke answers: "The Bible says: 'And Abraham went—' (to some destination). Can you imagine that he went without a head-covering?"

The rabbi's "reasoning" via his own imagination is very familiar to those acquainted with the works of Karo, Rambam, Rashi and Hillel, to say nothing of the oeuvre of the Gentile-hating mystagogues of the Kabbalah, such as Isaac Luria, Nachman of Bratslav and Shneur Zalman of Lyady.

A common rabbinic defense against criticism of the more blatantly horrible passages in the Talmud, is the allegation that the Talmud is only a record of debates (*mahloket*) between *tanna'im* and *amora'im* and that by seizing on one portion of the controversy and upholding that passage as authoritative, the critic errs, for no legal sanction is given to either side of the debate in Talmud. This is disingenuous, since the Mishnah and subsequent Talmudic amplifications of it, comprise Judaism's dogmatic *halakhah* by which every believing orthodox Judaic person is enslaved down to the most minute and intimate particulars of his or her daily life. Karo's having supplanted Maimonides' ruling is derived from and justified by the Talmud.

¹²³ Rabbi Joseh Karo, *Kesef Mishneh*. Karo's ruling is still in effect and Israeli Talmud students are supported by a type of welfare.

How Talmudic law is deduced and adjudicated is often a mystery to the non-Judaic mentality, but that it constitutes *halakhah* is undeniable. The key point here is that the appearance of Talmudic indeterminacy does not preclude law-making by majority rabbinical consensus, which is the process by which Talmudic law is formed, both in terms of the decision on what constituted the oral law of the elders as presented in the Mishnah (*halakhah lemosheh misinai*), as well as the subsequent *Mitzvot derabanan* (rabbinical commandments) found in the Gemara, arising from the deductive process known as *Middot shehatorah nidreshet bahen*.

As a public relations ploy, certain rabbis and Zionist leaders pretend otherwise, revealing the low opinion they have of the public, whom they believe will swallow the line about the Talmud being a mere book of debates, where no clear teaching or law-making emerges, even though this claim is demonstrably false. The cunning intent behind the deliberate sowing of this misapprehension rests in the stratagem that by promoting the idea that the Talmud is a collection of debates meaning everything and nothing, no indictment of the Talmud is possible, since another text can always be cited to contradict the offending one. But in practice the investigator need only examine the historic discipline and practice of Judaism from its codification after the crucifixion of Jesus to the rise of liberal-apostate Judaic groups during the eighteenth century European Enlightenment, to ascertain that a body of law codified in the Talmud exerted the most profound command over individual Jews and governs their behavior. Following the trail of that body of law begins with linking it to the corresponding Orthodox Judaic practice that has arisen from it. By this means we discern the synthesis of seemingly opposing tendencies that forms the Talmudic dialectic.

What is disputed in the Talmud is often the *Yud Gimmel Midot*, not the *Halacha l'Moshe MiSinai*. In presenting the Talmud to the public this distinction is often not made. Debates about which dishes can be washed on *shabbos* and how they may be washed are plentiful in the rabbinic texts. If someone wants to draw the conclusion from disagreements along those lines that there are disagreements about the core of the *halacha* itself among the *gedolim*, they may do so, but by doing so they reveal themselves as *rachmana litzlon* (an uneducated simpleton). Rules of derivation and procedure (*Yud Gimmel Midot*) cannot compare with the oral law itself, which rabbinic legend has it that God gave to Moses (*Halacha l'Moshe MiSinai*).

Chazal never disagree concerning the dogma of *Halacha l'Moshe MiSinai*; they often disagree on procedural matters that derive from the *Yud Gimmel Midot*. To the *rachmana litzlon* they insinuate that the Talmud is a debating society where everything is on the table. This insinuation reveals their contempt for the non-Judaic who dares to check into this matter.

If it is *Halacha l'Moshe MiSinai*, it must be accepted, but if it is derived from the *Yud Gimmel Midot*, it can be debated. The Talmud rules that a Judaic who borrows an article must pay the Judaic owner of the article if it is lost or stolen while in the borrower's possession. Although this is not found in the Bible, it is derived by the Talmud from a *Kal Vachomer*, one of the rules of Talmudic exegesis that provides that if a lenient case has a stringency, the same stringency should apply to a stricter case. The *Kal Vachomer* states that, "If a paid bailee, who is not responsible for injury or natural death of the animal entrusted to him, is nevertheless liable for its theft or loss, then a borrower, who the Torah explicitly renders liable for such injury or sudden death, should surely be liable for such theft or loss." This particular application of the rule can be subject to interpretation, but not the law that undergirds it. Using the record of Talmudic discussion and interpretation to claim that Judaism is a free-flowing debating society is almost too asinine to comment upon, yet numerous gentiles troubled by the theses of critics of Judaism, when given a line of malarkey about the Talmud being a series of debates swallow it because they swallow the legend that Judaism is the religion of the Old Testament prophets from which was born western civilization's concepts of free will, freedom of conscience and thinking for one's self. In truth, Judaism is wholly alien in relation to that noble western ethic. The Agudath Israel rabbinic publication *Hamodia* summed it up in the issue of 19 Adar 5763 (Feb. 21, 2003), p. 14: "From time immemorial, every G-d-fearing Jew subjected his personal and communal affairs to the guidance of his Rav (rabbi), understanding the folly of following the dictates of his own heart or mind."

Judaism's Hermeneutic of Concealment in Theory and Practice

"The Talmud is just a series of Debates"

Because gentiles often stumble into the vast subject of Judaic studies in fear of being deemed "antisemitic," to safeguard themselves from this smear, they begin from the premise that the rabbis and their apologists are

humanitarian truth-tellers of good will. This combination of ignorance of the rabbinic texts and naiveté concerning how they are disingenuously presented and ingeniously concealed by the rabbis' hide-and-seek hermeneutic, results in fatuous declarations like the aforementioned "the Talmud is just a series of debates." Part of this silliness is predicated on ignorance of the fact that the "Talmud-in-formation," that is the Mishna and Gemara as they were being decided upon and committed to writing, represented a stage of formation and exegesis without contemporary analogy. The process that resulted in the decisions that were made concerning the canonicity of one Talmudic text over another is no longer in effect. As the "Kesef Mishneh" relates, gone are the days when the *Amoraim* could overrule the *Tannaim*. The license of an *Amora* to overrule a *Tanna* ended when the Mishna was redacted by Rabbi Yehudah Hanasi; and the license of a contemporary *posek* to contradict an *Amora* ended when Rabbis Ashi and Ravina formally pronounced the contents of the Talmud. What the dim-witted gentiles with their debating society fable don't know is that only those rabbis who participated in the real-time *Halachic* debates of the ancient Babylonian academies were considered the lords of rabbinic tradition (*Baalei Mesora*). Once the debate is reduced to writing, the ebb and flow of exchange is frozen and the opportunity to overthrow the traditional majority consensus and precedent is gone forever. Even God is subservient to them. The rulings of the Mishna and the Talmud as decided by the subsequent consensus of *Chazal* through their supernatural power of *siyata dishmaya*¹²⁴ as expressed in the authoritative codifications such as the Shulchan Aruch, Mishneh Berurah etc., are binding legal precedents. Modern rabbinic opinions inconsistent with this Talmudic and Kabbalistic canon are void. There is no authentic debate about the gentiles having no souls, (though there may be a bogus one rigged for gentile consumption where and when necessary, as the situation requires). That gentiles do not have souls is the fixed sacred law and dogma of *Gedolei Yisroel*. How the law that gentiles have no souls is applied is certainly subject to discussion and contestation in the Mishneh Torah, Kesef Mishneh and a thousand lesser texts. The law itself is incontestable. When Judaics point to debates about how *halacha* is to be interpreted as evidence that the *halacha*

¹²⁴ Supreme cosmic divine insight, exceeding even that of God Himself.

itself is being debated, they are playing a cruel prank on their *goyische* dupes, which behind the scenes is the subject of much mirth.



(L-R) Rabbi Eli Mayerfeld, Executive Director of Yeshiva Beth Yehudah; Rabbi Yehiel Kalish, National Director of Government Affairs of Agudath Israel of America; and Rabbi A. David Motzen, Ohio Regional Director of Agudath Israel of America.

Agudath Israel, premier lobbying arm of Orthodox Judaism ¹²⁵

Masters of Public Relations: Judaism "for the sake of appearances"

Let us take another example for purposes of illustration. For a Judaic male to shake hands with a gentile woman violates a fundamental rabbinic principle regarding the low status of the *shiksa* (female gentile). For a Judaic male to shake the hand of a female Judaic who is not his wife or relative is also problematic. BT Berakot 61a decrees: "If a man counts out money from his hand into the hand of a women so as to have the opportunity of gazing at her...he shall not escape the punishment of *Gehenna* (fiery destruction)." So this is a soul-killing offense. Yet Orthodox Judaic Senator Joseph Lieberman

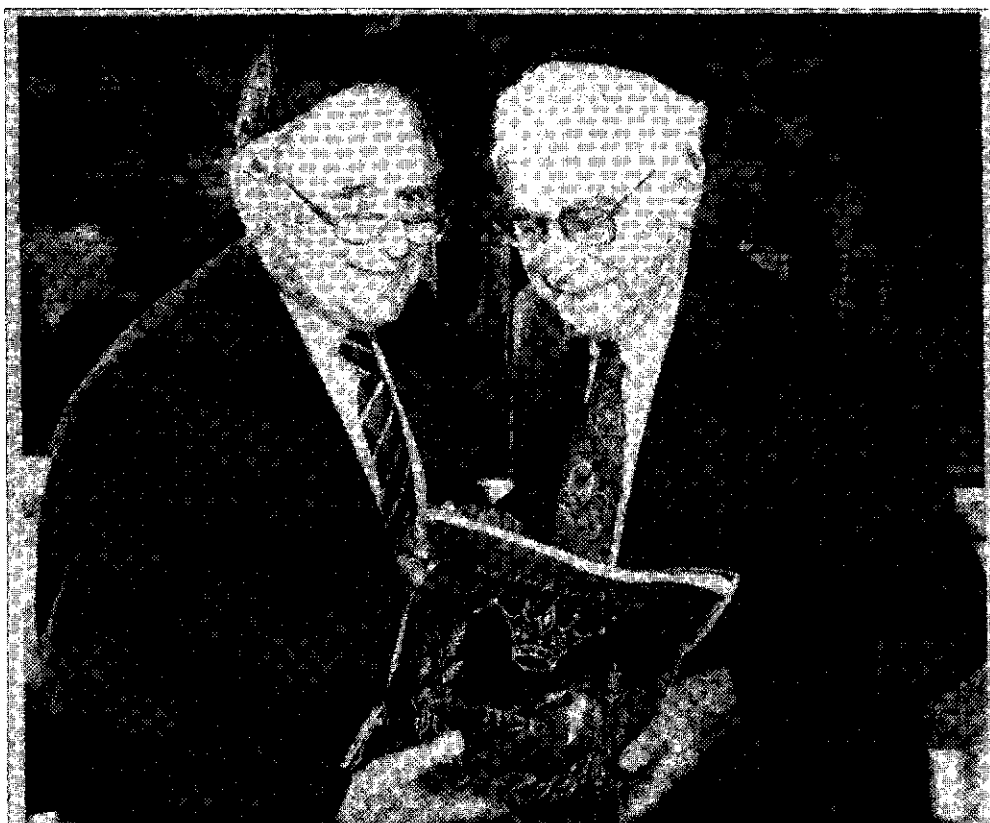
¹²⁵ The invocation to God at NY Governor David Paterson's 2008 gubernatorial inauguration was delivered by Rabbi Shmuel Lefkowitz, of Agudath Israel. Supreme Court Justice Antonin Scalia is an ally of Agudath Israel and was the keynote speaker at their 86th annual dinner, June 1, 2008. Also present was Rabbi Yaakov Perlow, head of the "Council of Torah Sages."

shakes hands with gentile women and Judaic women to whom he is not related on a regular basis. The principle is not at issue: it is wrong to shake hands with a woman. A higher consideration is, however: those times when, if one were to fulfill this law, then the fundamentally ugly, sexist truth about Judaism would be revealed to the world. Camouflage and deceit are everything. The cover cannot be blown off the pious pose of the universal humanitarianism/religion of the prophets mythos. Hence, in the *responsa* of HaGaon HaRav R. Hayyim Berlin, son of the *Netziv*, he wrote that Judaics must act in such a way in public “that the goyim would not condemn or reproach them for appearing to be lacking in common decency” and thus, he wrote that while it is preferable that Judaic males do not shake hands with women, if, in a public place the woman initiates the action by putting out her hand to the man, it may be permissible to shake it for the sake of appearances.¹²⁶ Where the gentiles have no power over the Judaics or where Judaics are in a position of superiority and dominion, they may return to the most rigorous application of the law and refuse to shake a woman’s hand. The propriety of this is the subject of on-going rabbinic discussion. The underlying Taliban-like law: that men must not shake hands with women, is not subject to debate. The higher consideration of maintaining Judaic survival and dominion however, trumps the hand-shaking proscription under certain circumstances (what those circumstances are *is* subject to debate).

¹²⁶ Nishmat Hayyim 135:6.

Power Over the Court System

While it can be accurately said that orthodox Judaism consists in living a life for this world through the body, the means by which this living is implemented are psychotic. Sexuality in orthodox Judaism is mediated by thousands of regulations, because Talmud is the essence of the bureaucratic mentality, a fact that emerges as America and Britain abandon Christian-Israel's Biblically-inspired Anglo-Saxon jurisprudence and Common Law and embrace the Talmudic law of Big Brother bureaucracy. The American system of jurisprudence has degenerated from courts that ruled according to God's law, to courts that make the law through judicial interpretation and case law (precedent). The latter is entirely Talmudic and reflects the subversion of our nation: "The growth of Talmudic Law, in all its aspects, was for the most part, the work of judicial interpretation rather than of formal



(L-R) Senator Carl Levin being presented with a gift of tallis and tefillin by his cousin and close friend, Federal Judge Avern Cohen, at the Yeshiva Beth Yehuda Dinner.

legislation...The judge served in effect as a creator of law and not only as its interpreter..."¹²⁷

Halachic permissibility of bribing judges

The rabbis put a high value on manipulation of judges and courts. The Judaic Communist financier Armand Hammer was taught the science of bribery by Vladimir Lenin in the Soviet Union. Lenin considered bribery as important as terror in the achievement and maintenance of power. It will come as a surprise to many persons to learn that Judaism preceded Lenin in making bribery an art and a science, particularly the bribery of judges. The *halachic* permissibility of bribing judges is defined by many rabbinic sources, the most influential authority being the "Chelkas Yaakov," Rabbi Morechai Breisch. Before we begin our study of this subject, the reader should be aware that the topic is so sensitive that it is camouflaged even in the original Aramaic and Hebrew texts. In fact, if you are unaware of Judaism's deceitful practices you could quote Moses Maimonides' prohibition against bribing non-Judaic judges and let the matter rest there. But if you did, you would be a victim of Judaism's hermeneutic of concealment. The definitive rabbinic teaching on bribery is not found in Maimonides because he made his ruling for the benefit of disarming potentially hostile and literate critics in his time and his ruling was for the benefit of the perceptions of those outsiders. We know from the Shoel U'Meishiv that Maimonides' teaching in this instance has been subsequently reconciled with the ancient rabbinic doctrine. A loophole appears in the Shoel U'Meishiv that allows for a modification of Maimonides' ruling: *the prohibition against bribing a non-Judaic judge applies only when the bribe will lead the judge to issue an incorrect ruling*. Consequently, a Judaic who is, for example, concerned that litigation over a boundary dispute should be decided in his favor, should not bribe the judge in the case if he believes that giving the judge the bribe will cause the judge to rule "incorrectly," i.e. against the Judaic's boundary claim. The *poskim* (rabbinic legal decisors, also spelled *posikim*) explain a model case as follows:

"A (Jewish) businessman was persuaded by his partners to enter into an illegal transaction wherein they were arrested and prosecuted and faced a sentence of imprisonment. The Jew's lawyer told him that since the judge in that court did not distinguish between intentional and unintentional

¹²⁷ Rabbi Ben Zion Bokser, *The Wisdom of the Talmud* (New York: Philosophical Library, 1951).

violations of the law, the only way he could avoid prison time would be to send the judge a substantial bribe.' The *poskim* ruled that it was permissible for the Judaic to bribe the judge "since it was an effort to be treated equitably, toward the goal of having the magistrate act mercifully toward someone who unintentionally broke the law. The bribe is not being given in order to obtain a corrupt verdict, but leniency in sentencing."

Not only does this rabbinic ruling reveal the criminal nature of Judaism, it also says a great deal about the mentality of self-deception that is instilled in Judaism's adherents. Transparently dishonest tactics are explained away with alibis that would shame a 12-year-old. We conclude this section with an Orthodox Judaic text:

Rav Menashe Klein , the Mishnah Halachos, also writes that in this type of case it is permitted to give a gift to the judge and adds an additional reason. When there is reason to believe that the judge is looking to deal harshly with a Jewish defendant the purpose of the gift is to level the playing field rather than to cause a miscarriage of justice and is therefore permitted.

שו"ת משנה הלכות ח"ב סי' שע"ו.

Apologetics for the Mishnah, Gemara etc. run the gamut from outright misrepresentation and dissembling to a more subtle epistemological spin based on a fallacious notion of Talmudic indeterminacy. In public discussions of treatment of gentiles in Judaism, apologists refer to *halachic* rulings as “opinions” and they posit one “opinion” against another “opinion,” which gives the impression that there is no didactic rabbinic position *pro* or *contra* the gentiles. Israel Shahak rejected this line and so does this writer. Prof. Shahak demarcated the actual praxis of Orthodox Judaism vis a vis gentiles, which was unwavering in its hostility, *except in so far as the goyim might have the predominant position in society*, in which case there was to be a temporary, tactical modification of the hostility. Those who interpret the sages to the goyim and do not explain to them that the *Mishneh Torah* and *Shulchan Aruch* are binding on all Orthodox Jews as *halacha*, not opinion, do a grave disservice. Are the rabbinic laws of *niddah* an opinion? Absolutely not. Neither are the *halachos* on the *goyim*.

Of course, we are well aware that none of the sages are unanimous on every point, especially when it comes to *minhag* and even in certain more weighty matters. The infantile naiveté with which scholars of the post-1945 era approach Judaism is absent from almost all other fields of academic study. How can one study a subject without the scientific method, viz., without applying the epistemological tools of scrutiny and skepticism? To discover the famous Judaic immunity even in scholarship, whereby Judaism is exempted from investigations that question and probe its claims is a tribute to a remarkable power of intimidation. One of the most refractory intellectual and practical difficulties that scholars of integrity face in the post-modernist era is deciding how to apply to Judaism the same critical scrutiny to which Christianity and Islam are subjected, without being defamed as a “hater.”

Judaism is not just Talmud, it is Talmud *and* Kabbalah, as well as a mountain of successive texts. Maimonides is marshaled in the campaign to claim that Judaism is not Kabbalistic and that Kabbalism is an abuse and distortion of an otherwise purely scriptural rabbinic Judaism. In fact, Kabbalistic psychology meanders as much through Orthodox Judaism as the Mississippi flows through the American heartland. The Kabbalistic temple is supported by the pillar of *chesed* (mercy) and the pillar of *gevurah* (severity), both are required to support Judaism’s supremacy. These two seemingly

opposing pillars offer two ways of relating to the world depending on the spirit of the age in which Judaism finds itself situated. Judaism's Temple is the synthesis of these two forces. The Temple cannot be sustained only by presenting a lenient or merciful face, or only by severe or judgmental means. The personification of this process is found in the earliest documents of Pharisaic Judaism, in the "Pirkei Avot" where we encounter Hillel and Shammai. This pair is used to put over the image of Judaism as a kind of good-natured Socratic debating society, sustaining the image of the adherent of Judaism as history's premier deep thinker who, unlike the allegedly tunnel-visioned Christian, keeps alive the flame of dissent and free inquiry. The history of rabbinic book-burning, thought control, physical punishment and even execution of the *apikorsim* and the *minim* (two categories of heretic) puts paid to that lie. BT Sanhedrin 90a denotes an *apikoros* as one who rejects the legitimacy of the Oral Law. Quoting Rabbenu Yonah, the Tshuvot Ha'Rashba 7:179 defines a *min* as he who doesn't believe in *divrei Chazal* (the Oral Law of the "sages").

When we think of a book-burner what is the first image that comes into our minds? If we are candid we will admit that we see in our mind's eye uniformed Nazis with swastika armbands tossing books onto a burning pyre. If we search our memory banks a bit more, the next image is usually of black-robed, hook-nosed Catholic priest solemnly overseeing another conflagration of the printed word. We doubt that one person in 10,000 recalls an image of a rabbinic court supervising the burning of heretical books, for the simple reason that no one has ever shown us such an image. Needless to say, the fact that the tunnel vision of the Talmudicized West suppresses such depictions does not mean that they are absent from the historical record. The leaders of the Judaic community at Vilna banned and burned every copy they could find of Abraham Issac Landau's 1824 book, *Sefer HaKundass*, a rollicking satire of Judaism's *halachic* codex, the "Shulchan Aruch."

The leading Judaic heretic in Galicia in the early nineteenth century was Nahman Krochmal, author of the book "Moreh Nevukhei HaZ'man." "He was the target of harsh persecution from the Orthodox leadership who cited as his main offense that he had corresponded and met with a Karaite from the Russian village of Kukizov...Krochmal was attacked for having allegedly formed a friendship with the Karaite and supposedly having written in a

letter that the Karaite would have a 'portion in the world to come,' even though he did not believe in the Oral tradition."

When the Judaic dissenter Moses Mendelssohn published his German translation of the Bible, Rabbi Hirsch Jacob Janow imposed, in 1779, a ban on it: "The Chief Rabbi of this city has pronounced a ban on every Jew who will read the translation of the Pentateuch whose author is M. Mendelssohn of Berlin." In 1782 "Rabbi Pinhas HaLevi Horovitz, head of the rabbinic court of Frankfort-on-the-Main, attacked Mendelssohn's translation from the pulpit of his synagogue...Rabbi Horovitz criticized the translators for having neglected the Midrashim... 'these books of heresy mak(e) a mockery of the teachings of our Sages of blessed memory...these books were burned in a number of cities and...they were incinerated publicly in Vilna. All those who took part in this act are worthy before the Lord of Hosts."

In a letter dated Tammuz 6, 1782 addressed to Rabbi Tevele of Lissa, Horovitz wrote concerning Mendelssohn's translation of the books of the Bible: "I have already made public my demand in the great synagogue of our community that these empty words should be declared shameful; they contaminate by their very existence...that this shall not be permitted in a Jewish home. We have posted manifestos in all the synagogues, old and new alike, cursing those heretical books and their like, and have set forth restrictions concerning them...And we are prepared to do even more to pursue and expose the guilty."

The rabbis of Cracow threw "Mendelssohn's German translation of the Bible into the fire at a public auto-da-fé." The Hasidic Rabbi Moshe Teitelbaum (1759-1841; not to be confused with his twentieth century namesake), founder of a Hasidic dynasty in Hungary and Galicia, whose branch at *Satu Mare* ("Saint Mary") evolved into the "Satmar" Hasidim, "threw Mendohlssohn's Bible translation into the lighted stove and burned it." Hartwig Wesseley's 1782 book *Divrei Shalom V'Emet* (Peace and Truth) was burned by rabbis in Posen, Vilna and Brody. "In Vilna the book *Divrei Shalom V'Emet* was 'hanged' in an iron band in the synagogue courtyard before it was incinerated." Wessley was himself formally cursed by Rabbis Ezekiel Landau, Solomon Dov Baer, and in Posen by Rabbi Joseph ben Pinhas. The Chief Rabbi of Berlin, Hershel ben Aryeh Loeb Levin, sought to have Wesseley banished from the city. Rabbi Elimelekh of Lyzhansk issued a ban on his book in the following words, "My beloved brothers, avoid looking at

Divrei Shalom V'Emet, for, as my father, teacher and master said, 'Whosoever will look at them and gladden his heart with them will not live to see the consolation of Zion.' As recently as 1927 the ban on Wessley's book was still in force, reaffirmed by Rabbi Shimon Pollak in Romania.

Rabbi Jacob Orrenstein (1775-1839) of the rabbinic court of Lwow, placed a ban on any Judaic who studied the German language since the study of German "held the key to the wisdom of the non-Jewish nations." He wrote:

Brother Jews! It is revealed and known to you that recently various studies of the other nations, including the study of the German language, have begun to gain momentum in our midst. The fault lies with two young men known in infamy — Solomon Rapoport and Hirsch [Tzvi] Natkes. It is they who are at the root of all this; their effort was uppermost in this treachery. They have quite openly transcribed our holy Torah into the German language, studying the Commentary by Moses of Dessau [i.e., Mendelssohn] and they have advised all their friends and acquaintances to learn various languages and other [secular] subjects. We therefore declare by all that is holy that these people shall be subject to the great ban, they, their students, their companions and all who associate with them and listen to them. We hereby pronounce a ban also upon all those who will study the German language; it is forbidden to talk to them and to walk within four ells of them, etc.

Book-burning by East European rabbis in the latter decades of the eighteenth century was pandemic. "The burning of books spread to the city of Zolkiew near Lwow. There, 'books of (non-Judaic) learning both in the German and Hebrew languages, and also the Bible with Moses (Mendelssohn's) German translation and commentary, were cast into the flames of the fireplaces and privies.' The rabbis compelled their congregants to turn over any books by 'enlightened' authors in their possession so that these works could be burned. Hebrew printing establishments, especially those in Berdichev, Slavita, Ostrog, Zaslav, Sudilkov, Polna, Koretz, and other Polish towns refused to print books which smacked of Enlightenment."

We can furnish many more examples from several historic era of relentless harassment of *apikorsim* and the burning of books by rabbis and

their followers. In the twenty-first century, in addition to the huge Zionist censorship apparatus that employs intimidation to block truly Christian books and websites from gaining an audience, we have the continuing interdiction of material published by Judaic heretics. In 2002 a series of biographies of idolized Orthodox Judaic religious leaders, *The Making of a Godol*, was published. It was penned by Nathan Kamenetsky, the son of the Chief Rabbi of Toronto, Canada, Jacob Kamenecki, who had been the protégé in Eastern Europe of the illustrious Rabbi Nota-Hirsh Finkel, the Alter of Slabodka. Orthodox rabbis have banned its possession and sale. It has *even been burned*, all due to its less-than-sanitized view of the Orthodox rabbinic world. “What has made the book so controversial is that the portraits are perhaps too human. Rather than the saintly figures often depicted in biographies for the Orthodox market, the *Lithuanian* sages— a godol is a great sage — are shown wrestling with the lures of secular life and with their own sometimes crusty personalities. Even as they display remarkable analytic powers in tackling the Talmud...they are mercurial and moody...they have relatives tempted by Communism...Children in the most pious homes were forsaking Orthodoxy for socialism...The head of a yeshiva in Brooklyn said last year (2002) that it would be better to buy a crucifix than to read the book. And in November (of 2002), leading sages in the United States and Israel, including three members of the Council of Torah Sages of Agudath Israel of America, the dominant traditional Orthodox group, declared in open letters in community newspapers that the book ‘disgraces and denigrates our great Torah masters of past generations’...The banning edict was signed by Rabbi Yaakov Perlow, the head of Agudath Israel...Using a Hebrew term for God (Hashem), they proclaimed, ‘We hereby publicly declare our decision that this book is forbidden to be brought into the community of Hashem whether into one’s possession or for sale purposes.’”¹²⁸ In 2003 Kamenetsky wrote a book, *Anatomy of a Ban*, privately printed and “unavailable to the public,” with the intention to “reveal, rationalize and record for posterity the background of this ban.” There are very few copies extant of *Anatomy of a Ban* or the first edition of *The Making of a Godol*.

Another victim of twenty-first century rabbinic censorship are the books of Nosson Slifkin. Slifkin’s books are on the rabbinic index of forbidden

¹²⁸ Joseph Berger, *NY Times*, April 23, 2003.

works. In January, 2005 posters went up in Mea Shearim, Jerusalem's largest Orthodox Judaic ghetto, announcing that twenty-three Orthodox rabbis had signed an edict denouncing the books of Slifkin. The letter read in part: "His books must be kept at a distance and may not be possessed or distributed." Slifkin, the letter-writers continued, should "burn all his writings."

Book-burning, censorship, bans and boycotts are a regular occurrence inside Orthodox Judaism. This centuries-old rabbinic drive for thought control is the root of the ongoing campaign by highbrow Zionist literary figures and the ADL to obstruct books like the one you are reading.

Non-negotiable Rabbinic Dogma About Which There is No Debate

Judaism is extraordinarily sensitive to its public image. To counter claims that it is an oppressive tyranny, it has cultivated an appearance of broad tolerance of diverse thinking, as supposedly epitomized in the paradigm of Hillel vs. Shammai. Like so much of Judaism, this is little more than a hoax. No Judaic who doubts the divine origin of the Oral Law is tolerated in Orthodox Judaism. It may be that the persecution of such a Judaic is delayed, denied or covered up with misleading rhetoric in order to deceive inquiring outsiders, but the facts, as attested by the history of Judaism, show that *apikorsim* (heretics) are those who deny one or more of the following sacred dogmas:

- **The Divine Origin of the Oral Law (*Torah SheBeal Peh*)**
- **The Divine Inspiration of *Chazal* (the Talmudic and Kabbalistic "sages of blessed memory")**
- **The Racial and Spiritual Superiority of the Judaic male as personified by the rabbi (*gaon*; *godol*; *posek ha-dor*)**
- **The Study of the Bible only through the Intervention of the Rabbinic Glosses**

All who deny the preceding are subject to penalties ranging from censure to death, depending on the position of dominance and power which the rabbis occupy in a given time and place. For example, to believe and teach in the various Talmud schools of Orthodox Judaism known as the yeshiva and the kollel that the graves of gentiles are capable of defiling a person, is a vile thought-crime heresy in the view of the *beit din* (rabbinic court).

Gentiles

The graves of Gentiles do not defile under
the law of “tent” אהל.

Only a grave containing the remains of a human being can defile a living person. The graves of animals do not defile. The graves of gentiles do not defile, and for the same reason.

Declamations of soothing gibberish in front of the gentile public to the effect that gentiles are indeed human is a great *mitzvah* in Judaism, since it serves the god of Judaism, the Father of Lies. Judaism has decoy statements transcribed within its sacred texts intended principally for gentile consumption. These are cryptically indicated by oral cues conveyed in the *beit midrash* (“house of learning”) and by means of the rabbis’ complex internal excursus. Though they appear to an outsider to be authoritative, these decoy texts are not intended to have force of law in Judaism.¹²⁹

Until this insight is grasped, every scholar who attempts an objective evaluation of Judaism will become lost in the rabbis’ nonpareil system of textually cloaked, arcane misdirection. Though much is made of knowledge of languages such as Mishnaic Hebrew and Aramaic in mastering Judaism, and all Christian scholars should certainly learn Old Testament Hebrew so as to better know their Israelite faith and heritage, there is actually an even more important linguistic skill necessary to deconstructing the religion of Judaism — mastery of the *language of those in the know*.

¹²⁹ In some cases these decoys are aimed at *baalei teshuva* (those Judaics who are newly returned to Judaism); certain Judaics under the age of forty (*ve-gam besulos*), and other special cases among Judaics themselves. Self-deception as a human need is recognized in Judaism as inescapable and inevitable, and deception is sown throughout its belief-system. Deceiving God and one’s self is Judaism’s distinctive characteristic. Western civilization’s ideal of the pursuit of truth for its own sake is not considered valid in Judaism. This can be seen at work in the *halachic* principle of “*mutav sheyihyu shogegin ve’al yehiyu meizidin*,” expressed as follows: “It is better that they transgress out of ignorance rather than willfully.” This is supported by the statement in the Gemara: “It is preferable to allow a person to remain uninformed and to sustain his status of an unintentional transgressor, than to transform that person into an intentional transgressor by informing him” (BT Shabbat 148b, Beitzah 30a). “Just as it is a *mitzvah* to say something that will be heard, so it is a *mitzvah* not to say something that will not be adhered to” (BT Yebamot 65b).

The Tarnish on Hillel's Golden Rule

Hillel, the “merciful” Pharisee was a “quiet, peace-loving man, accommodating himself to circumstances and times, and being determined only upon fostering the Law and bringing man nearer to his God and to his neighbor.” Shammai the “severe,” on the other hand, was stern and unbending. To Shammai it seemed impossible to be sufficiently stringent in religious prohibitions. The disciples of Hillel, “evinced in all their public dealings the peacefulness, gentleness, and conciliatory spirit which had distinguished their great master; and by the same characteristic qualities they were guided during the political storms which convulsed their country. The Shammites, on the contrary, were intensely patriotic, and would not bow to foreign rule. Bet Shammai and Bet Hillel continued their disputes—probably interrupted during the war times—after the destruction of the Temple, or until after the reorganization of the Sanhedrin under the presidency of Gamaliel II. (80 C.E.).”

Judaism in projecting its public image, projects the face of Hillel the merciful, though he was by no means as kind, just, sweet, compassionate, decent and virtuous as the legends portray him. In its actual practice and beliefs, Judaism combines characteristics of *both* Hillel and Shammai who form one of the exegetical early *zugot* or “pairs,” and as a pair they reflect a central unity on those key dogmas which will brook no dissent. Here is an instructive indication of the rabbinic mentality as symbolized by the figure of Hillel: “Hillel is described as a man of great humility who in his pursuit of peace was *even prepared to depart from the truth* (Bezah 20a).”¹³⁰

Hillel is a symbol of the deceit which Judaism regards as necessary to advancing its power: for the sake of an ulterior motive the preeminent Pharisee departs from the truth. With this in mind, how should we regard the statement that Hillel reduced the entire Oral Law to the clean and simple crystalline lines of one, zen-like requirement? “To a heathen who came to him to be converted on condition that he teach him the entire Torah ‘while standing on one foot,’ Hillel replied, ‘What is hateful to you, do not unto your neighbor, this is the entire Torah, all the rest is commentary.’”¹³¹

¹³⁰ *Encyclopedia Judaica*, vol. 8, p. 483. (Emphasis supplied).

¹³¹ *Ibid.*

But this is a Big Lie. Judaism's thousands of laws and rules binding on Judaics are not "commentary," they are *halacha* and the failure to keep them can result in calamities ranging from birth defects and death in childbirth, to the delaying of the coming of the *Moshiach* (Messiah) and the imposition of the "iron fist of gentile oppression."

If the golden rule, as embodied by Hillel was the chief law of Judaism from which all other rabbinic laws flowed, and all the rest of Judaism's positive and negative laws "constituted mere commentary," the *min* and the *apikorsim* would not be beaten and killed, and their books would not be banned, hanged and burned. Since "our neighbor" does not want these things done unto him, if this were Judaism's rule of law, the rabbis would not visit these things upon doubters and dissidents. The tale of Hillel's "wise and benevolent" distillation of the essence of Judaism is tailor-made to appeal to western ideals and is often retailed to the *goyim* as part of Judaism's introductory mythology. Hillel serves his purpose within the rabbinic semiotic by acting as poster boy for the Kabbalistic pillar of *chesed*. But the rule of Shammai, the pillar of *gevurah*, also forms a significant part of the reality of Orthodox Judaism, even though Hillel is put forth as the more prominent (and dominant) of the two. In truth, they are complimentary, as the mystical Kabbalah compliments the bureaucratic Talmud, thesis/antithesis — "pairs" produce the synthesis that is Judaism in all of its indissolubly connected, subterranean minutiae.

Why did the Chofetz Chaim & R'Chaim Ozer Grodzinsky start Ezras Torah?



TO SAVE **TALMIDEI CHOCHOMIM** FROM THE PAIN AND SHAME OF POVERTY.

In an ideal world, those who devote their lives to Torah would be recognized as the spiritual heroes that they are. Support Ezras Torah's Zedakah Programs and make that ideal a reality.

In Eretz Yisroel today, Ezras Torah provides *Housing, Emergency Medical Funds, Wedding Assistance, Yom Tov Stipends, Simchas and Special Need's Grants and Loans.*

Make a life of Torah devotion and commitment an everlasting edifice that will bring us the Rabbonim, Dayonim and Leaders of tomorrow!

STAND UP FOR TORAH!

Help Ezras Torah's committed scholars and families stand strong!

Many adult Talmud scholars ("*Talmidei chochomim*") often do not engage in gainful employment, spending many days loitering in a *kollel* while their wives are employed, and money is sometimes scarce. Various rabbinic charities such as Ezras Torah act as welfare agencies for these indigent, perpetual Talmud students. In the United States these adult Talmud students also receive social services.

Neither Ezras Torah or the American welfare system actually do away with indigence. They are palliatives. "Pain and shame" are terminal conditions in Orthodox Judaism.

Furthermore, the reference to "Torah" in the above advertisement is not to the Bible but to the *Torah SheBeal Peh*, the oral traditions of men centered on the Mishnah and Gemara. Consequently, the "Torah" referred to is actually the Talmud.

The legal codifier Rabbi Yisrael Meir Kagan (1838-1933) was known as the "Chofetz Chaim" (also spelled "Chafetz"). Rabbi Chaim Ozer Grodzinsky (1863-1939) was a legal codifier and one of the founders of Agudath Israel.

We are cognizant of the Israeli debate concerning Hasidic indolence in which the *Shulchan Aruch* was mustered to defend loitering in a *kollel*, while the *kibbutzniks* mustered the *Mishneh Torah* to argue that performing some work is indeed seemly. Maimonides was also on the conservative side of the issue on the wilder forms of Kabbalistic superstition, though he tacitly approved the belief in reincarnation as can be seen from subsequent rabbinic interpretation of his sly commentary on Onan's Kabbalistic obligation in Genesis 38 (according to the Kabbalah, Onan's secret duty was to continue his brother's seed so that his dead brother could reincarnate in the body of the child produced by the proposed union between Onan and Tamar).¹³²

Halachic rulings have been reached in both cases, by rabbinic consensus and precedent, as expressed in praxis. This is the key exegetical principle which rabbinic apologists have omitted or suppressed. The *Shulchan Aruch* has prevailed. Israeli *Talmidim* do not have to work, and the ultra-Orthodox penchant for magic amulets in service of Shas' party candidates as dispensed by Rabbi Ovadia Yosef and many others, is not a red line in Orthodox Judaism, however much it may be regarded as crass or vulgar. There is Sephardic Kabbalah and there is the David Mamet version. Differences in this realm are matters of style and not substance.

Talmudic indeterminacy, or the "Uncertainty Principle," which teaches that "there are no definitive answers possible" appears in a statement by Dr. K. Kohler: "...on these laws (Talmudic), no decisive authority being attached to one opinion any more than to the other." If this were true, how then could any Orthodox Judaic practice arise and maintain its hold over the population of adherents for 1600 years? If there are no "definitive answers" then what have the rabbis been doing all these centuries?¹³³

Much of the debate between Judaism and Christianity turns on which exegetical procedure will be followed: the inclusion of supplementary addenda (Talmud) into the canon of sacred texts and extrapolations made thereof, or teaching and interpretation of Scripture that proceeds in the spirit of the original texts on the basis of man-subordinate-to-God, and God's Word accessible to all people of good will. As part of Orthodox Judaism's sacred narrative, God's word is viewed as having an external or exoteric meaning

¹³² Also cf. Maimonides, *Ma'amar tehiyyat ha-meytim*, edited by Joshua Finkel (NY, 1939).

¹³³ *New York Times*, Oct. 10, 1893, p. 10.

and beneath that surface appearance, a much more profound and instructive esoteric meaning capable of being plumbed only by the Judaic male in his rabbinic *propria persona*. The irreconcilable division between Judaism and Christianity that vitiates all claims of an ecumenical common ground is centered in the Pharisaic claim that their particular exegesis was, synonymous with the written Torah, secretly bequeathed to Moses on Sinai, and maintained down through the centuries through an unbroken chain of oral transference. These claims put God's stamp of approval on two contradictory revelations: the Torah of the Old Testament (*Torah SheBichtav*) on one hand, and the Talmud/Kabbalah (*Torah SheBeal Peh*) on the other, which Judaism erroneously groups collectively as "Torah" under one heading, without distinction). The contradiction between the two is only denied in public for the benefit of the *goyim*. In rabbinic texts it is admitted, as per the statement of Rabbi Elazar ben Azariah: "When God spoke 'all these words' at Sinai, he spoke the exoteric Torah and the various—even contradictory—words of human exegesis" (BT Hag 3a-b). The contradictions are sustained and upheld in Judaism by its claim that there are two sources of God's law: the Bible and the rabbis: "The Holy One, Blessed be He, speaks Torah out of the mouths of all rabbis" (BT Hag 15b).

Judaism's commitment to the *Torah SheBeal Peh* as the guarantor of authentic understanding of the *Torah SheBichtav* was institutionalized, contemporary with the repudiation and crucifixion of the Messiah of Israel, by Hillel,¹³⁴ our much touted, supposed liberal-humanist "wise man for all ages" (often compared favorably with Jesus by ecumenicists). In this *Tannaitic* period that led to the writing of the Mishnah (first two centuries A.D.), the earliest *halachic midrashim* (legal exegesis) were formed on the basis of a solution Hillel devised to a problem in the cognitive psychology of Judaism: how to persuade a Judaic audience of the correctness of one's Scriptural interpretation. Hillel was unable to convince his fellow Judaics on the basis of the Scriptures alone. Prefacing one's remarks, as Jesus did, with "It is written" was insufficient for the followers of the religion of the Pharisees. In the fateful step of institutionalizing the heretofore oral tradition by writing it down as the proto-Mishnah, Hillel established his credentials and established his school of interpretation by invoking the oral

¹³⁴ "Hillel ha-Zaken was preceded by the Scribe Ezra; "Simon the Just" (an alleged contemporary of Alexander the Great) and the early "Elders," i.e. "Zekenim, ha-Rishonim."

tradition which he had received from his Pharisaic mentors — Shemayah and Avtalyon — from which formed Judaism's early labyrinthine hermeneutical system of methodology (which would grow ever longer and more complex over time), the *middot* of sevenfold classification, based on ultra-meticulous syntactical and phraseological lawyer's minutiae.¹³⁵ These seven rules soon morphed into thirteen (as devised by Rabbi Ishmael) and then thirty-two (as devised by Rabbi Eliezer ben Jose ha-Galili, a disciple of Rabbi Akiba) and like a cancer, have never ceased exploding in number and complexity since then.

A Gigantic Heap of Self-perpetuating Legal and Textual Arcana

What we are observing is a cataclysmic shift away from the Bible as sole or even ultimate authority, toward the authority of the Mishnah. Whereas previously this had been something that haunted and tempted carnal Israel even as it kept the Old Testament as its benchmark, a permanent shift occurs with the full emergence of the authority of the rabbinic Mishnah in the *Amoraic* age of Judaism (200-500 A.D.), in which man's word (the Mishnah), supplants God's Word (the Tanakh, i.e. Old Testament), as the guiding inspiration of the rabbis, leading to the composition of the "sacred" books of the Gemara which, together with the Mishnah comprise the Talmud. After the "sages" of the *Amora'im* era completed the Talmud (with some added tinkering in the sixth century), the first institutions of Talmudic learning, the great rabbinic academies, arose in the latter half of the sixth century, initiating the period of the *Gaonim*. In this Gaonic age, the Talmudic palimpsest became ever more darkened with a multiplicity of emendations and additions to the rabbinic procedures for interpretation, methodology, exegesis, and taxonomy: the *Seder Tannaim V'Amoraim* of Rabbis Nachshon Gaon and Zemach ben Paltoi Gaon, the *Kelalei Ha-Talmud* of Rabbi Saadi Gaon. Proceeding onward into the *Rishonim* era of the eleventh through the sixteenth centuries, we encounter the *Mebo ha-Talmud* of Rabbi Samuel Ibn Nagrela,¹³⁶ the *Sepher ha-Maphteah* of Rabbi Nisim ben Jacob, the *Sepher Kerithoth* of Rabbi Samson of Chinin, the *Halichot Olam* of Rabbi Joshua ben Halevi (translated into Latin and circulated in Holland in 1634 by Constantin

¹³⁵ Cf. Tos. Sanhedrin 7 and the Aboth of Rabbi Nathan 37. Later supplementary data was added in the form of the commentary of Rashi and his disciples in the Tosafist school (led by Meir ben Shmuel).

¹³⁶ Not to be confused with a work of the same name by Rabbi Joseph ben Judah Kinin.

L'Empereur); the *Darkhei ha-Gemara* of Rabbi Isaac Kamponton. The modern period witnessed ever more treatises on Talmudic hermeneutics, methodology and the principles of the Oral Law such as the *Kelalei ha-Gemara* of the preeminent halachic authority Joseph Karo; the *Sheyare Keneseth ha-Gedolah* and the *Shelah II* (co-written with Rabbi Isaiah Horowitz), of Rabbi Hayim Benvenisti, the *Yavin Shemuah*, the *Halichot Eli* and the *Gufe Halachoth* of Rabbi Solomon Nisim Algazi. Though the bibliography of works establishing rules for Talmudic exegesis are nearly inexhaustible, we will mention the *Yad Malachi* of Rabbi Malachi Cohen, a detailed eighteenth century compendium of every technical rule of the *Talmud*. These often encyclopedic volumes of claustrophobic, self-referential systemization of the works of their own imaginations, led to the dominance of pilpulistic puerilities and gloomy, impenetrable *hiddushim* for its own sake. *Maximus in minimis*. How well and truly did Jesus Christ speak concerning the mentality of these religious leaders in Matthew 23:4, "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders..."

Beyond even the aspect of making religion into a grievous burden, these commentaries upon commentaries and rulings on rule books that rule on still other texts, codes, methodologies and hermeneutics, is the creation, expansion and promulgation of the gigantic heap of self-perpetuating legal and textual arcana through the concepts of 1. the "*gezarah shava*" and 2. the "hedge around the law." Both of these weave nets of obscurity and falsehood around the Scriptures.

Falsifying Scripture with Gezara Shava

1. In Judaism, a guiding principle overseeing a considerable amount of the fraud and falsification entailed by the rabbinic nullification of God's Word, is the concept of *gezara shava*: "Talmudic hermeneutics, which includes both legal (*halacha*) and literary (*aggadah*) interpretive traditions ... involves myriad interpretational moves, including the seven interpretive rules of Hillel and the thirty-two interpretive rules of Reb Eliezer...An important first principle of Talmudic reading is that...in the Biblical text...(e) very apparent redundancy hides a hidden meaning...Using the nonredundancy principle, readers re-interpret the parallel construction that is typical of Biblical style — two sentences with parallel and equivalent syntax and meaning — as nonequivalent; they then use the gendered grammar of Hebrew (i.e., all nouns are either masculine or feminine) to

derive a hidden meaning. A second interpretive strategy is to assume that similar wording in different contexts bear a relationship, a strategy called *gezara shava* that was invented by Hillel and popularized by the medieval scholar Rashi...For example, in the excerpt from Midrash Rabbah on Genesis...the recurrence of the word 'beginning' in two widely separated contexts, Genesis and Proverbs, suggests an underlying connection..."¹³⁷

Gezarah shava is an exegetical method for construing a definite textual passage with reference to an indefinite one. "The following rule of interpretation, which is quoted in 'Broom's Legal Maxims,' p. 586, comes still nearer to the character of Talmudic *Gezera Shava*: 'Where an act of Parliament has received a judicial construction putting a certain meaning on its words, and the Legislature in a subsequent act in *pari materia* uses the same words, there is a presumption that the Legislature used those words intending to express the meaning which it knew had been put upon the words before, and unless there is something to rebut that presumption the act should be so construed, even if the words were such that they might originally have been construed otherwise.'

The preceding passage from British law, while saturated with lawyers' jargon, and Talmudic in that sense, does not exceed the bounds of rationality and therefore is not wholly Talmudic in character. The Talmudic *Gezera Shava* "consists in this, that the argument from a parity of expressions is also admitted in cases where two laws or passages, compared with each other, have nothing in common *except a single, often very insignificant word which has not the last bearing on the conclusion to be drawn therefrom.*" (Moses Mielziner). Prof. Mielziner explains this away by claiming it is only an infrequently used "peculiar" "and "exorbitant" application of the principle and that the sense in which the British lawyers and law-makers use it, is closer to how the rabbis do as well. This is a lie. The majority of the time the rabbis apply *Gezera Shava* in the peculiar and exorbitant sense. The more restricted and rigorous British legal usage, though deplorable for its Talmudic-like exacerbation of the procedural thicket common to modern western legislatures and courts, is not fully comparable to the rabbinic understanding and implementation of the *Gezera Shava* principle of the comparison of the

¹³⁷ Charles A. Elster, "Authority, performance, and interpretation in religious reading: Critical issues of intercultural communication and multiple literacies," *Journal of Literacy Research*, Spring 2003.

meaning of words. As Mielziner himself admits, the “exorbitant” application of *Gezarah Shava* in the sense of comparing words and passages that have almost nothing in common, was used by revered rabbinic “sages” of the *Amoraic* period, in “an attempt to find Scriptural support for an opinion expressed by one of the authorities in the Mishna.” He further notes: “A *very extensive* use of this kind of *Gezera Shava* was made especially in the *Aggadah* (the homiletic explanation of moral and historical passages of Biblical texts), where it was not restricted by any rule. There it gave rise to many of those most fanciful interpretations and legendary narratives quoted in the Midrash and Talmud” (emphasis supplied).

For the rabbinic mind the path to authentic understanding of the Bible leads inextricably through contrived fantasies, like the associations between the appearance of the word “beginning” in the books of Genesis and Proverbs. One might just as well say that because the word “the” occurs in a passage in Genesis *and* Proverbs, we can draw meaningful parallels between both of them on the basis of that “congruity.” The reader may here be wondering if rabbinic cognition is really that profoundly idiotic. We answer without hesitation, yes, it is. We have often wondered what psychedelic substance the rabbis were smoking when they distilled some of the more appalling of their hare-brained hermeneutical schemes.

The rabbinic lesson which the case at hand imparts is that, according to the principle of *Gezera shava*, the student of the Bible can only truly determine what the Bible is saying through a process of drawing analogies between two disparate Scripture verses based on “verbal congruities” supposedly appearing in both of them. This is the sort of venerated sophistry which leads many gentiles to conclude that the rabbis possess profound mystical insights into the truth of the Scriptures.

Another example: one of the Babylonian *Amora'im*, Rabbi Ashi, asserts that he can enlarge on the laws of corporal punishment and courts as outlined in Mishna Sanhedrin 1:1 by comparing the relationship between the word “guilty” as it occurs in the law on corporal punishment (Deut. 25:2) with the word “guilty” as it is used in the law on capital punishment (Numbers 35:31). Another example, even more preposterous: at BT Kiddushin 2a there is an analysis of Mishna Kiddushin 1:1 which decrees the law in which marriage is contracted with money, and the bride would appear to have been purchased by the groom or his family. The rabbis, scrambling for a Biblical

pretext to justify this man-made enactment from the Mishnah, came up with this howler: "The Tanakh (Old Testament), in speaking of a marriage, uses the expression, 'if a man *take* a wife' (Deut. 22:13). But 'to *take*' also means 'to *acquire*' property, and is used elsewhere in connection with money given in consideration of the acquisition of property (Gen. 23:13); hence, a wife is also acquired by money."

Why all of these far-fetched contrivances, attempting to give the appearance of scholarship and mastery of Scripture? Because the rabbis are desperate. As they themselves admit, it is only by these exegetical flights of fancy that their Talmudic traditions can be made to be seen to have a Biblical warrant: "Do not look slightly upon arguments from the analogy of *Gezerah Shava*, since very important injunctions of the traditional law can derive their Scriptural authority in no other way than by means of this analogy."¹³⁸

"A Hedge Around the Law"

2. The aforementioned making of a "hedge around the law," attributed to the Great Assembly (Avot 1:1) is a generic euphemism invoked to cover falsification and abrogation of the Biblical text under a benign, or at the least, a bland heading. When attempting to understand some escape clause or demented loophole in the meaning of a Biblical text, one discovers that the distortion can be under the heading "make a hedge around the law." In the dunce-filled church world, Babylon's "Judeo-Christians" explain the rabbis' "hedge" as "...Detailed exposition of the law appeared in the form of innumerable and highly specific injunctions that were designed to 'build a hedge' around the written Torah and thus guard against any possible infringement of the Torah by ignorance or accident."¹³⁹

So you see, dear little bumpkins and bumpkinesses in the pews, by means of their "hedge around the law," the rabbis are guarding against *any possible infringement* of God's Word. Ah, the strict probity of the heirs of the Pharisees! One question for the *Zondervan Pictorial Bible Encyclopedia*, however: if the Pharisees and successor "sages" and rabbis have so sedulously guarded the Bible against any infringement, how it is that they came to infringe on that very *Word* by denying that the Scriptures testify of Jesus

¹³⁸ "Legal Hermeneutics of the Talmud," in *Introduction to the Talmud* (Funk & Wagnalls, 1903), p. 150.

¹³⁹ *Zondervan Pictorial Bible Encyclopedia*, Vol. 4, p. 748.

Christ? Actually, (as is usually the case when extravagant claims are made for the piety and rectitude of the rabbis), exactly the reverse is true:

“Although there were 613 commands in the Old Testament, they had added prohibitions to the law as a hedge around the law so that people would not break the law...It is important to understand that their ‘hedge’ commands were not really a hedge at all. They were designed to allow the Jews to break all the Ten Commandments. I’m sure they would deny this and perhaps they didn’t do it intentionally, but because of their natural evil human nature, they had ways of getting around all the commandments. For example: they could swear on the door of the temple and that was not binding, but to swear on the doorknob of the temple was. That allowed them to get around the command to not bear false witness. They had very liberal divorce laws which allowed them to get around the command not to commit adultery. They just got divorced, married the one they wanted to be with and then divorced her when they found someone new (cf. Matt 5:32). The Sermon on the Mount goes through this in detail. They set up 39 prohibitions to supposedly protect the Sabbath...No. 39 was that you can’t carry your bed on the Sabbath. Jesus goes right for that, to challenge the tradition. In reality, their Sabbath prohibitions kept them from bringing rest to mankind as the Sabbath was originally intended...”¹⁴⁰

Certain Christians well understood the mechanics of Judaism’s scriptural nullification. The Puritan exegete John Owen (1616-1683), quoting the antiquarian and philologist John Selden’s (1584-1654) description of the *Gezera Shava*: “It is a most common thing among the Talmudists to seek for some support for their additional customs from some words of the Scriptures, and, as it were, to try to hedge them up behind some Biblical word, interpretation or analogy. Those even tolerably familiar with their works will know this well. So the original words are twisted and distorted with great

¹⁴⁰ Hampton Keathley IV, Th.M., “Healing of the Man at Bethesda,” www.bible.org/page.php?page_id=2220

boldness to give some seeming confirmation to their customs, far out of the sense of the original.”¹⁴¹

The “hedge around the law” is known inside Judaism for what it truly is: “*eis la’asos leHashem heifeiru Torasecha*” (a bending of the rules of the Torah in order to protect it). This is how the “hedge around the law” has actually been intended to function across the centuries, by the leaders of historic Judaism: distorting God’s Word to suit the rabbis’ distorted version of what God says and decrees, on the pretext that the distortion is a form of “protection.”¹⁴²

Permissible Dissimulation through Dispensational Revelation

The “hedge around the law” is the foundation of the loophole/escape clause mechanism that forms the systematic theology of Judaism. Without an understanding of yet another devious mechanism, the rabbinic escape clause, Judaism is a hall of mirrors that can and does lead astray all types of seekers, scholars and investigators, including even well-educated skeptics. The key teaching of the thousands of rabbinic texts devoted to rabbinic exegesis and *halacha and responsa* is the concept of situation ethics related to temporal dispensations. Built into many decisions, rulings, statements and laws, are alternate rulings, decisions, statements and laws.

These alternates largely exist to mislead the researcher who happens to penetrate the inner sanctum of the rabbinic canon. Almost all of these alternates are invoked only in specific times: for example, when Judaics are heavily suppressed. In many cases the alternates are ignored in times of rabbinic supremacy. When to invoke and when to ignore is the subject of a goodly portion of the huge pile of treatises just cited.

¹⁴¹ John Owen, *Theologoumena Pantodapa* (Oxford, 1661); translated from the Latin by Stephen P. Westcott and published under the title, *Biblical Theology* (Soli Deo Gloria Publications, 1994), p. 577. Lucy Hutchinson is said to have successfully undertaken an English translation of the *Theologoumena*, but we have been unable to locate a copy of her version. Owen said, “Our Lord Jesus Christ...delivered his disciples...from any inventions of men imposed on them.” (*The Works of John Owen* [NY: Robert Carter, 1851], vol. xv, p. 12).

¹⁴² “Even the Jewish obedience to Torah is mitigated by the interpretation of wise and godly men as summarised in the Talmud.” —Anglican Bishop Peter Fox, Sept. 29, 2004. www.thenational.com.pg/1006/focus1.htm

Case Law: Medical Treatment for Gentiles Relative to the Era

Israel Shahak of Hebrew University, Jerusalem, gives an example of this with regard to the rabbinic law governing medical treatment of gentiles:

“According to the *Halakhah*, the duty to save the life of a fellow Jew is paramount. It supersedes all other religious obligations and interdictions, excepting only the prohibitions against the three most heinous sins of adultery (including incest), murder and idolatry. As for Gentiles, the basic talmudic principle is that their lives must not be saved...In particular, a Jewish doctor must not treat a Gentile patient. Maimonides — himself an illustrious physician — is quite explicit on this; in another passage he repeats the distinction between ‘thy fellow’ and a Gentile, and concludes: ‘and from this learn ye, that it is forbidden to heal a Gentile even for payment...’ *However, the refusal of a Jew — particularly a Jewish doctor — to save the life of a Gentile may, if it becomes known, antagonize powerful Gentiles and so put Jews in danger. Where such danger exists, the obligation to avert it supersedes the ban on helping the Gentile.* Thus Maimonides continues: ‘... but if you fear him or his hostility, cure him for payment, though you are forbidden to do so without payment.’ ...*Maimonides...insistence on demanding payment — presumably in order to make sure that the act is not one of human charity but an unavoidable duty — is however not absolute. For in another passage he allows Gentile whose hostility is feared to be treated ‘even gratis, if it is unavoidable.* The whole doctrine — the ban on saving a Gentile’s life or healing him, and the suspension of this ban in cases where there is fear of hostility— is repeated by other major authorities, including the 14th century *Arba’ah Turim* and Karo’s *Beit Yosef* and *Shulhan Arukh*.”

“Another response of Hatam Sofer¹⁴³ deals with the question whether it is permissible for a Jewish doctor to travel by carriage on the sabbath in order to heal a Gentile. After pointing out that under certain conditions traveling by horse-drawn carriage on the sabbath only violates a ban imposed ‘by the sages’ rather than by the Torah, he goes on to recall Maimonides’ pronouncement that Gentile women in labor must not be helped on the sabbath, even if no desecration of the sabbath is involved, and states that the same principle applies to all medical practice, not just midwifery. But he then

¹⁴³ Another name for Rabbi Moshe Sofer.

voices the fear that if this were put into practice, 'it would arouse undesirable hostility,' for 'the Gentiles would not accept the excuse of sabbath observance,' and 'would say that the blood of an idolator has little worth in our eyes.' Also, perhaps more importantly, Gentile doctors might take revenge on their Jewish patients. Better excuses must be found. He advises a Jewish doctor who is called to treat a Gentile patient out of town on the sabbath to excuse himself by saying that he is required to stay in town in order to look after his other patients, 'for he can use this in order to say, 'I cannot move because of the danger to this or that patient, who needs a doctor first, and I may not desert my charge.' With such an excuse there is no fear of danger, for it is a reasonable pretext, commonly given by doctors who are late in arriving because another patient needed them first.' *Only 'if it is impossible to give any excuse' is the doctor permitted to travel by carriage on the sabbath in order to treat a Gentile.* In the whole discussion, the main issue is the excuses that should be made, not the actual healing or the welfare of the patient. And throughout *it is taken for granted that it is all right to deceive Gentiles rather than treat them, so long as 'hostility' can be averted.*

"...the provision that a Gentile may be saved or cared for in order to avert the danger of hostility is curtailed on the sabbath. *A Jew called upon to help a Gentile on a weekday may have to comply because to admit that he is not allowed, in principle, to save the life of a non-Jew would be to invite hostility.* But on Saturday the Jew can use sabbath observance as a plausible excuse. A paradigmatic case discussed at length in the Talmud is that of a Jewish midwife invited to help a Gentile woman in childbirth. *The upshot is that the midwife is allowed to help on a weekday 'for fear of hostility,' but on the sabbath she must not do so, because she can excuse herself by saying: 'We are allowed to desecrate the sabbath only for our own, who observe the sabbath, but for your people, who do not keep the sabbath, we are not allowed to desecrate it.' Is this explanation a genuine one or merely an excuse? Maimonides clearly thinks that it is just an excuse, which can be used even if the task that the midwife is invited to do does not actually involve any desecration of the sabbath. Presumably, the excuse will work just as well even in this case, because Gentiles are generally in the dark as to precisely which kinds of work are banned for Jews on the sabbath.* At any rate, he decrees: 'A Gentile woman must not be helped in childbirth on the sabbath, even for

payment; nor must one fear hostility, even when (such help involves) no desecration of the sabbath.' The Shulhan Arukh decrees likewise. *Nevertheless, this sort of excuse could not always be relied upon to do the trick and avert Gentile hostility. Therefore certain important rabbinical authorities had to relax the rules to some extent and allowed Jewish doctors to treat Gentiles on the sabbath even if this involved doing certain types of work normally banned on that day. This partial relaxation applied particularly to rich and powerful Gentile patients, who could not be fobbed off so easily and whose hostility could be dangerous. Thus, R. Yo'el Sirkis, author of Bayit Hadash and one of the greatest rabbis of his time (Poland, 17th century), decided that 'mayors, petty nobles and aristocrats' should be treated on the sabbath, because of the fear of their hostility which involves 'some danger.' But in other cases, especially when the Gentile can be fobbed off with an evasive excuse, a Jewish doctor would commit 'an unbearable sin' by treating him on the sabbath.'*

"...All this is far from being a dead issue. The most up-to-date *halakhic* position on these matters is contained in a recent concise and authoritative book published in English under the title *Jewish Medical Law*. This book, which bears the imprint of the prestigious Israeli foundation Mossad Harav Kook, is based on the response of R. Eli'ezer Yehuda Waldenberg, Chief Justice of the Rabbinical District Court of Jerusalem. A few passages of this work deserve special mention. First, 'it is forbidden to desecrate the sabbath...for a Karaite.' This is stated bluntly, absolutely and without any further qualification. Presumably the hostility of this small sect makes no difference, so they should be allowed to die rather than be treated on the sabbath. As for Gentiles: 'According to the ruling stated in the Talmud and Codes of Jewish Law, it is forbidden to desecrate the Sabbath — whether violating Biblical or rabbinic law — in order to save the life of a dangerously ill gentile patient. It is also forbidden to deliver the baby of a gentile women on the Sabbath.' But this is qualified by a dispensation: '*However, today it is permitted to desecrate the Sabbath on behalf of a Gentile by performing actions prohibited by rabbinic law, for by so doing one prevents ill feelings from arising between Jew and Gentile.*'"¹⁴⁴

¹⁴⁴ Shahak, *Jewish History, Jewish Religion* (op. cit.), chapter 5 (emphasis supplied).

When Talmudists have supreme power over gentiles and when the opinion of gentiles concerning Judaism no longer matters, and no longer threatens rabbinic security, then the rabbinic law regarding the ban on medical treatment of gentiles will go fully into effect. At present, the citation of the laws against gentiles by Shahak is countered with *current* Judaic medical practices on behalf of gentiles. This is the escape clause that allows Talmudists to counter criticism of their rabbinic law. The truth about the *Torah SheBeal Peh* and the *halacha* derived from it can no more be admitted than the truth about rabbinic strictures against medical treatment of gentiles. *Until near-total power over gentiles is achieved, dissimulation is an absolute requirement for the advance of the dominion of Judaism.* Hence, the huge defense mechanisms in place to counter any negative citation from the Talmud or rabbinic law with a seemingly benevolent Talmudic alternate passage, sometimes accompanied by the claim that the negative citation was “fabricated,” or quoted “out of context” or quoted “incompletely.” When those denials cannot be issued because proof of the existence of the offending texts is provided, then the next stage of the damage control goes into action: escape clauses are summoned, as follows: “Judaism is really just a series of debates and while one rabbi may have made a hostile statement at some distant time and place, here is another rabbi who said something eminently positive, liberal, humanist and decent.”

The other tactic is to concede that the ruling is indeed rabbinic law, but to explain it away by pointing an accusatory finger at the dehumanized gentiles whose medical care has been withheld. Chayyei Sarah, a Jerusalem-based Orthodox journalist writes: “Regarding the story about the rabbi who said that one should only break *Shabbat* to save the life of a non-Jew if doing so will avoid harmful relations between Jews and non-Jews...The passages in the Talmud...suggest that the life of a Jew is inherently more valuable than that of a non-Jew...We all can understand why, in a world in which Jews were a persecuted minority, in which the non-Jews around them did not assign any inherent value to Jewish lives, that the Jewish leaders would declare that the lives of the persecuting majority are important only insofar as they help maintain some peace and quiet for the Jews.”¹⁴⁵

¹⁴⁵ “Another note or three about ‘Orthodox Paradox,’ July 24, 2007. <http://chayyeisarah.blogspot.com/2007/07/another-note-or-three-about-orthodox.html>

Even incitement to medical murder by willful neglect cannot be blamed on the rabbis. It's the gentiles' fault that Judaics want to kill them! The preceding statement is the Talmudic mentality, purely distilled.

President Harry S. Truman observed: "The Jews, I find, are very, very selfish. They care not how many Estonians, Latvians, Finns, Poles, Yugoslavs or Greeks get murdered or mistreated as D(isplaced) P(ersons) as long as the Jews get special treatment. Yet when they have power, physical, financial or political neither Hitler nor Stalin has anything on them for cruelty or mistreatment to the under dog."¹⁴⁶

Whereas prior to the ascent of Judaic supremacy the rabbinic law on medical neglect of gentiles was denied, in our day it is occasionally justified, even as the posturing about the fundamental decency and wisdom of the rabbinic religion is sustained. But this only has apparent credibility if Judaism's underlying, fundamental and irrevocable dogma about Jews being human beings and everyone else being a lesser creature, is overlooked or denied. Furthermore, the posturing only has apparent credibility if Judaism's exegetical principle of dispensational revelation concerning rabbinic law being admitted or denied based on the spirit of the times, is overlooked or denied. The elucidation of this rabbinic exegetical principle is, after the

¹⁴⁶ Private diary, entry of July 21, 1947. Released by the National Archives. Truman was a 33rd degree Freemason and, as noted, in 1948 provided early and pivotal support to the fledgling Zionist regime in Palestine, which led to United Nations recognition of "Israel." Servants and slaves are wont to grumble about their masters in private and Truman was no exception. Richard Nixon, another Zionist serf, made scathing remarks about his Zionist masters after breakfast with Billy Graham. These mutterings were a safety valve means of "venting steam" and in no way led to any diminution of either President Truman's or President Nixon's submission to Israeli power. "Rev. Billy Graham openly voiced a belief that Jews control the American media, calling it a 'stranglehold' during a 1972 conversation with President Richard Nixon, according to a tape of the Oval Office meeting released...by the National Archives. 'This stranglehold has got to be broken or the country's going down the drain,' the nation's best-known preacher declared as he agreed with a stream of...Nixon comments about Jews and their perceived influence in American life. 'You believe that?' says Nixon after the 'stranglehold' comment. 'Yes, sir,' says Graham. 'Oh, boy,' replies Nixon. 'So do I. I can't ever say that, but I believe it.' H.R. Haldeman's own diaries briefly noted the unseemly conversation. He wrote that there was discussion 'of the terrible problem arising from the total Jewish domination of the media, and agreement that this was something that would have to be dealt with.' He continues, 'Graham has the strong feeling that the Bible says there are satanic Jews and there's where our problem arises.' No such comments about the Bible are found on the tape released Thursday (Feb. 28, 2002) but, since it contains several long deletions, it's believed such remarks were excised. Nixon told Graham that *Life* magazine, *Newsweek*, the *New York Times*, the *Los Angeles Times*, and others, are 'totally dominated by the Jews.' He called network TV anchors, Howard K. Smith, David Brinkley and Walter Cronkite 'front men who may not be of that persuasion,' but that their writers are '95 percent Jewish.'" Source: "Nixon, Billy Graham make derogatory comments about Jews on tapes," *Chicago Tribune*, Feb. 28, 2002.

revelation about Judaism as a form of self-worship, perhaps the most momentous insight this writer can make about the religion of Orthodox Judaism. All other insights into Judaism are subsidiary to this one, when it comes to the maintenance of rabbinic power on earth, because by this means, authentic knowledge of Judaism's epistemology and core reality are evaded time and again. Certain rabbinic crimes may be detected, sinister sayings documented, vile practices confirmed, but all of these can be countered as mere "abuses" when investigators dwell in ignorance, unaware of Judaism's underlying system of *permissible dissimulation through dispensational revelation*.

Modern Protestant View of Judaism

To better investigate the root of the confusion about Judaism, let us now examine a classic statement of modern Protestantism's view of Judaism, as presented by conservative Presbyterian theologian Douglas Jones: "...consider the case of Abraham, that ancient father of Judaism and Christianity...One of the best ways of beginning to think about the nature of Christianity is to think of it in the light of Judaism. Today, we so often think of Judaism and Christianity as two distinct religions, almost like Buddhism and Islam. But early Christianity never saw itself in that way. The earliest Christians saw themselves as faithful Jews simply following Jewish teachings. In fact, the first main dispute in the Christian church was whether non-Jews, the Gentiles, could even be a part of Christianity! Christianity self-consciously saw itself as the continuing outgrowth, the fulfillment, of true Judaism. As such, Christianity didn't start in the first century but long before with King David, Moses, Abraham, and ultimately the first man, Adam. Everything in older Judaism was building up and pointing to the work of Jesus Christ. Over and over, the early disciples explained that Christ was the fulfillment of the ancient promises of Judaism...So when we start thinking about Christianity, we have to understand its very Jewish roots. We should assume that Christianity ought to look and sound like Judaism except when it explicitly claims to change something. We should expect that the Scriptures, institutions, basic principles, laws, meditations, family life, etc. of Judaism would carry over into Christianity, unless Christ, the final prophet,

authoritatively changed a practice....Christianity's Jewishness is pervasive indeed.”¹⁴⁷

By improper application of the words “Jew” and “Judaism,” the preceding statement of a leading modern conservative Presbyterian’s view of Judaism, extols a palimpsest of confusion. First and foremost, by terming the Old Testament religion of Yahwehism as “Judaism,” an inevitable and inexorable connection is established between the religion of those who rejected Jesus as the Messiah, and the Old Testament religion of His Father, Yahweh. The reader is given the distinct impression that modern Judaism bears within it the seeds of the religion of the Old Testament, that it is the Old Testament religion without Christ. Nothing could be further from the truth. Nothing could be a greater source of delusion. To ascribe to the ancient Israelite religion the term “Judaism” is a grave lexical and hermeneutic error. It gives to the creed of the entire Twelve Tribes of Israel and their Covenant *Elohim*, the title of a perverse man-made tradition that flourished among one segment of the offspring of the fourth son of the patriarch Jacob (the tribe of Judah). The word “Jew” is a corrupted form of the word Judah. It refers to two of the twelve tribes of Israel, Judah and Benjamin, and does not even appear in the Bible until II Kings 16:6, and then again in 25:25 and II Chronicles 32:18. Paul’s allusion to the “Jews’ religion” in this context is instructive. Paul’s reference in this regard is negative: “And profited in the Jews’ religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.” (Galatians 1:14). The hallmarks of the “Jews’ religion” according to Paul, are two-fold: persecution of God’s Church (I Thessalonians 2:14-16), and allegiance to the “traditions” of men.

¹⁴⁷ “Why & What: A Brief Introduction to Christianity” by Rev. Douglas Jones, The Canon Press, www.canonpress.org/whywhat.htm. Mr. Jones is senior editor of the orthodox Presbyterian magazine, *Credenda Agenda*. To be fair, some conservative Presbyterians would object to the ignorance displayed in this statement (we brought the errors to the attention of Douglas Jones by mail. He did not reply). It must be acknowledged however, that the erroneous assignment of the name “Judaism” to the Old Testament religion, has some precedent in pre-modern Presbyterianism. Cf. for example, Duncan Shaw, D.D., *The History and Philosophy of Judaism: Or, A Critical and Philosophical Analysis of the Jewish Religion From Which is Offered a Vindication of Its Genius, Origin and Authority* (Edinburgh: C. Elliot, 1787). Shaw was “One of the Ministers of Aberdeen.”



Jesus teaching in the synagogue (Matthew 13:54-58)

Incunable woodcut from *The Vita Christi* by Ludolf of Saxony
(Antwerp: Gerard Lieu, 1487)

The Pharisees asked Jesus why His followers disobeyed the Talmud (at that time known as the “tradition of the elders” and not yet in written form), by refusing to engage in ritual hand-washing: “Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread.”

“But Jesus said unto them, ‘Why do ye transgress the commandment of God by your tradition?’” (Matthew 15: 2-3).

How can it be said that “Judaism” (the “Jews’ religion”) is the root of Christianity, when according to Paul, it is a religion of man-made traditions and according to Jesus Christ, Judaism’s traditions of men made the Law of Yahweh of “none effect”? (Matthew 15:9). How can it be said that “Judaism” is the root of Christianity, when in the Old Testament there was no “Judaism”? One searches in vain for the term, yet modernist Christians today

use it almost exclusively to describe the religion of the Old Testament, of Yahweh and His people.

After some Jews rejected their Messiah they formalized the tradition of the elders condemned by Christ as the very nullification of the Law of God, and that new religion is accurately and properly termed Judaism: "This new system, treated at first as simply provisional because of the surviving hope of restoring the Jewish commonwealth, had soon to be accepted as definitive...Then it was that Rabbinical or Talmudical Judaism fully asserted its authority...the Mishna 'Oral Teaching' completed by Rabbi Juda I, committed ultimately to writing in the form of the Jerusalem and Babylonian Talmuds and expounded by generations of teachers in the schools of Palestine and Babylonia, held undisputed sway over the minds and consciences of the Jews. In fact, this long acceptance of the Talmud by the Jewish race, before its center shifted from the East to the West, so impressed this...Law (Mishnah) upon the hearts of the Jews that down to the present day Judaism has remained essentially Talmudical both in its theory and in its practice...Orthodox Judaism...distinctly admits the absolutely binding force of the oral Law..."¹⁴⁸

Self-Worship

Rabbi Samuel ben Nahman was one of the leading *Amora'im* of Judaism, circa A.D. 300, taught: "Oral laws have been proclaimed and written laws have been proclaimed and we cannot tell which of these is more precious." So there goes our thesis that Judaism places the oral law above the written law, right? Wrong. That's the first part of his statement, which is often quoted, incompletely and out of context, to prove to Christians and gentiles that Judaism is in fact a Biblical religion. Let's read the rest of his statement, however: "But since it is written 'For in accordance with these words I have made a covenant with thee and with Israel,' we may infer that the oral precepts are more precious."¹⁴⁹

"The expositions of the sages possess decisive authority and deserve at least the same place in the scale of religious values as the Written Torah, and in truth, transcend it. According to Rabbi Johanan the covenant was made at Mount Sinai only on account of the Oral Teaching (BT Gittin 60b; Shevuot

¹⁴⁸ *The Catholic Encyclopedia* (New York: Robert Appleton Co., 1912), vol. 8, p. 402.

¹⁴⁹ T.P. *Pe'a* ii, 4, p. 17a.

39a)...the *Amora'im* came and elevated the Sages of the Oral Torah to the level of the Prophets and even gave the former precedence over the latter...The realization of the difference between written and oral regulations finds expression in the appraisal that "The sages safeguarded their own enactments more than those of the Torah..." (BT Yebamoth 36b).

The religion of Judaism has as its god, not Yahweh, but the Judaic people themselves, whose self-worship is at the center of the Talmud and rabbinic *halacha*. It has as its law, not the *Tanakh* (books of the Old Testament), but the Talmud. Jesus proclaimed that the initial stage of Talmud, the Mishnah, which existed in its oral form in Christ's time — was the tradition of the elders which nullifies the word of God: "Then came together unto him the Pharisees and certain of the scribes which came from Jerusalem, gathered around Jesus and saw some of his disciples eating food with 'unclean' — that is, ceremonially unwashed — hands, and they found fault.

"For the Pharisees, and all the Jews, do not eat unless they give their hands a ceremonial washing, holding to the tradition of the elders. And when they come from the marketplace, unless they wash, they do not eat. And they observe many other traditions, such as the washing of cups, pitchers and kettles. "Then the Pharisees and scribes asked Jesus, 'Why do your disciples not live according to the traditions of the elders, instead of eating their food with 'unclean' hands?

"He answered and said unto them, "Well hath Isaiah prophesied of you hypocrites, as it is written, 'This people honors me with their lips but their heart is far from me.' How be it in vain do they worship me, teaching for doctrine the commandments of men. For laying aside the commandments of God you observe your own traditions. You reject the commandment of God that you may keep your own tradition. For Moses gave you this law from God: 'Honor thy father and thy mother' and 'Anyone who curses his father or mother must be put to death.' But you say that a man may say to his father or mother, 'I can't help you, for I have vowed to give to God what I could have given to you.' You let him disregard his father or his mother. "Thus you make the word of God of none effect by your tradition that you have handed down." (Mark 7:1-13). The issue here is not God's laws of hygiene for prevention of insanitary conditions, but burdensome and useless, ritual purification based on man-made additions to God's laws. (The rabbis are

fascinated by filth). Jesus alludes to the hypocritical effects of such rituals in Matthew 23:25-26.¹⁵⁰

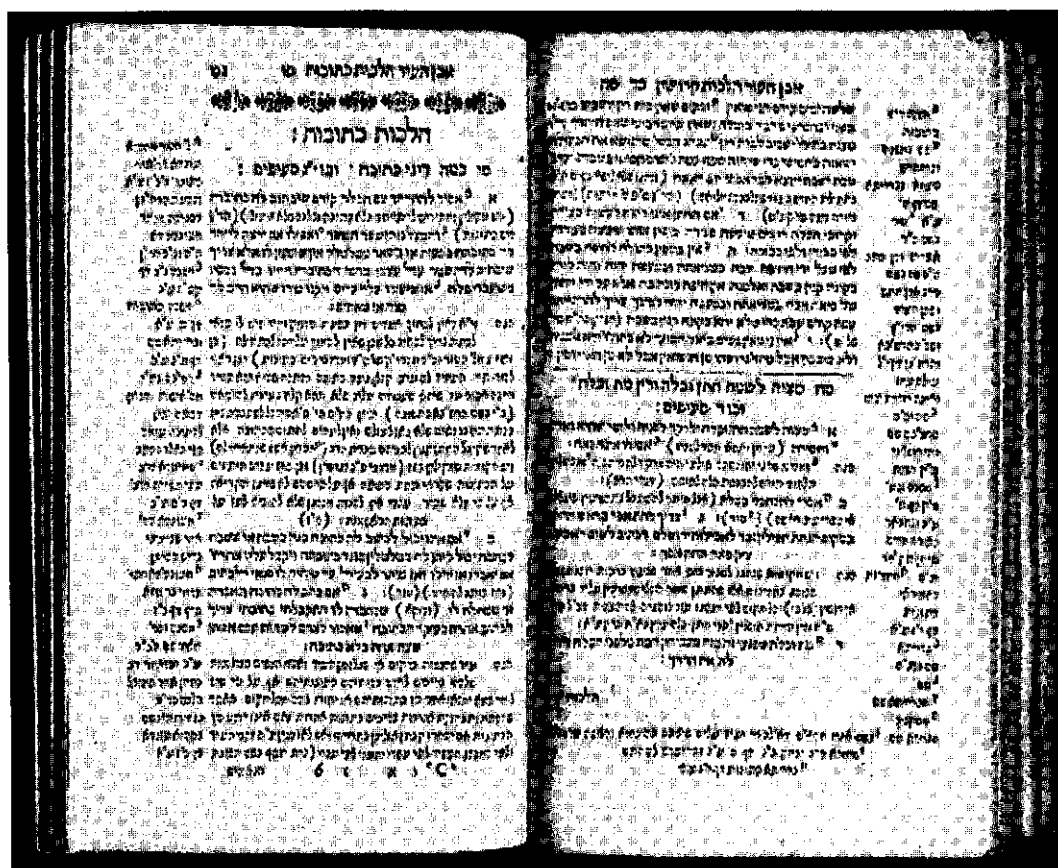
Here, as in Matthew 15:1-9, is direct and incontrovertible refutation in the Gospel of Jesus Christ of the falsification inherent in the Oral Law and its traditions, which the Pharisees and their heirs mendaciously claimed was a secret teaching from Moses. Jesus contrasts the Law of God as Moses actually gave it, with the nullification of that law by adherence to the tradition of the elders, which would soon be committed to writing, forming the Mishnah and the rest of the Talmud, and upon which the religion of Judaism would be based. Yet Christ's admonition was not heeded by the Pharisaic leadership and an entire religion of hypocrisy would subsequently arise, founded upon these "traditions of the elders," and their Talmudic counterfeit of God's word; all performed in the name of God, His Word and of Israel.

¹⁵⁰ Cf. Judith R. Wegner, *Chattel or Person: The Status of Women in the Mishnah* (NY: Oxford U. Press, 1988), f. 251 on p. 242.



A copper engraving depicting the giving of the Torah on Mount Sinai. Below are four angels holding a table which symbolizes the supposed divine origin of the *Shulchan Aruch* ("Set Table"), the rabbinic law code derived from the Talmud, which is one of the sources of the *halakha* which regulate every detail of the life of an adherent of Orthodox Judaism (Amsterdam, 1698).

Judaic theologians claim that "...ancient rabbis taught that the revelation granted to Moses had been delivered in two forms, a smaller revelation in writing and the larger one kept oral. This 'Oral Torah' had been transmitted faithfully by the leaders of each generation to their successors, by Moses to Joshua, and then to the elders, then to the prophets, to the men of the Great Assembly, to the leaders of the Pharisees, and finally to the earliest rabbis. The earliest rabbis saw themselves, as noted, as heirs to the Pharisees."¹⁵¹ This supposed transmission of the "Oral Torah," the tradition of the elders, from Moses to Joshua, to the prophets, was challenged by Jesus Christ who termed it not Torah, but the commandments of men which nullify irrevocably the word and doctrine of God, making the tale of the transmission itself a fraud.



Two pages from the *Shulchan Aruch* of the halakhic authority, Rabbi Joseph Karo (Amsterdam, 1698)

¹⁵¹ Robert Goldenberg, "Talmud," *Back to the Sources: Reading the Classic Jewish Texts* (New York: Simon and Schuster, 1984), p. 130.

It is a lie concocted in hell to claim that Moses issued two sets of laws, one written and public, the other an oral tradition that was secret. In all of the Bible there is nothing to support this imposture. This diabolic fantasy is the basis of the religion of Judaism, and it is this institutionalized, dogmatic delusion which distinguishes Judaism from the only Bible-based faith — Christianity — representing as it does the continuation of the Old Testament religion of Israel as it finds its prophetic fulfillment in the Gospel of the Messiah of Israel. This too was the historic belief of Christianity until the post-modern age: “(Jonathan) Edwards read the Pentateuch and the entire Old Testament as essentially a Christian document” ¹⁵²

What follows is a folk story told within Judaism in a number of variants. There is no standard version, but this one best exemplifies the gist of the instruction imparted, concerning the rabbis’ superiority to Moses, derived from BT Menachot 22b: They told that when Moses went above to receive the Torah, he found the Holy One, blessed be He, sitting and attaching crowns to the letters. Apparently, Moses didn’t see any need for these crowns. He asked, ‘Master of the Universe! Who forces You to go to such extremes?’ G-d answered, ‘There is a man who will live many generations after you and his name is Akiva, son of Yosef. He will examine every single spike of every letter and draw from them piles upon piles of halachot.’ So Moses asked, ‘Master of the Universe! Show him to me!’ G-d replied, ‘Step backwards.’ And Moses stepped back until he found himself standing in the 18th row of Rabbi Akiva’s class. You see, the students were arranged in this class by order of their understanding. It seems the only thing left after the eighteenth row was out in the hallway. So Moses stood there and listened—and was unable to follow a thing that was said. He became weak with despair. Until finally, the story tells, a ruling came up for which Rabbi Akiva could provide no source. A student asked of Rabbi Akiva, ‘Where do you learn this from?’ Rabbi Akiva responded, “This is an oral tradition passed down from Moses.”

The preceding is an admission of the non-divine, non-Mosaic, man-made provenance of the rabbinic Oral Law, a shocking admission woven into the folklore of Judaism by Judaics themselves. This truth does not trouble them in the least or sound any alarm or cause them to scruple to reexamine the

¹⁵² *The Works of Jonathan Edwards Volume 24, Part I* (Yale University Press, 2006), p. 25.

fraudulent nature of their religion. Judaism does not share in the morals or ethics of Biblical belief, of those who worship a being greater than themselves. In Judaism, the Law is what the rabbis say it is, and admissions that this is in fact the case, alter nothing and do not cause controversy, since the essence of Judaism is not worship of God, but worship of one's self as one's own god, the hallmark of the eastern religions.

The Marcion heresy consists in the occult-gnostic doctrine that Christianity is exclusively a New Testament religion and that the Old Testament in some manner constitutes defective doctrine. This was refuted as early as 180 A.D. by Irenaeus (140-200 A.D.) in his work, *Against Heretics*. Irenaeus "affirmed that there was a systematic line of argument, proof, inspiration and illumination running between the two sets of scriptures, the Hebrew and the Christian...Irenaeus was fighting not only the Marcionites, but also the Gnostics."¹⁵³ Marcion is easily refuted when we consider the hundreds of instances in which the Old Testament is quoted in the New Testament.¹⁵⁴

The spurious claim of an oral tradition of the elders bequeathed by God to Moses, is anti-Biblical and it was denounced by Jesus Christ Himself. In the divine brilliance of Jesus upon which the cunning and cleverness of the Pharisees was turned against them time and again, Jesus simply and forthrightly illuminated the fact that *if the Pharisees' tradition had been from Moses, then the Pharisees would have become Christians*: "For had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5: 46-47). *Christ has just annihilated, in two sentences, the basis for the religion of Judaism* and its conceit of a tradition given to it by Moses, for had such a tradition existed it would have testified of Jesus. Instead, He tells them point-blank that they don't believe Moses. *Jesus crushed the whole beguiling system of indoctrination predicated on the Pharisaic myth of a divinely inspired, oral tradition of the elders*. The response of last resort to these facts is to rehabilitate the Pharisees by casting doubt on the New Testament account of Christ's words. The establishment now promotes the view that the Pharisees were misunderstood victims of four bigoted evangelists and two mendacious

¹⁵³ Akenson, *Surpassing Wonder* (op. cit.), p. 219.

¹⁵⁴ Cf. Charles D. Provan, *Index of Old Testament Quotes Found in the New Testament* (Zimmer Printing 2003). As Jesus said, "It is written."

apostles. Judas was a scapegoat. Jesus was “confused” and His Resurrection merely “symbolic.” This is the revised life of Christ as put forth by the “Jesus Seminar” and similar Talmudic “Christian” front-groups.

“...the system so jealously maintained by the Rabbis was not Mosaism at all, but an immense superstructure of precedents...” (Frederic W. Farrar, *History of Interpretation*, p. 112).

“The Halachic Midrash (or exegesis and development of the passages of the Law) dealt with the exact purport of the various divine commands contained in the Torah, or Law of Moses. It explained in full detail how these precepts were to be carried out in common life. It professed to be nothing more than an exposition of the original Law; but in reality it contained vast additions to what was written in the Books of Moses, and claimed to possess an equal authority with the original charges contained in the Pentateuch. Roughly, these so-called Halachic developments were divided into...categories...A great mass of Halacha containing traditional ordinances professedly based on the original Mosaic commands, but in reality connected with the Mosaic ordinances by the very slightest of ties...A number of enactments really only emanating from the Schools of the Scribes, but which were taught to be equally binding with the original Pentateuch ordinances. These Halacha largely dated from the years which preceded the Christian era; they were...codified and arranged in the Mishnah.” (Prof. H.D.M. Spence-Jones, *The Early Christians in Rome* [1911]. p. 376).

“This is not an uncommon impression and one finds it sometimes among Jews as well as Christians — that Judaism is the religion of the Hebrew Bible. It is of course a fallacious impression...whoever would seek to compare the classic Jewish tradition with the biblical world of faith and life would find some startling contrasts...Much of what exists in Judaism is absent in the Bible, and much of what is in the Bible cannot be found in Judaism....Judaism is *not* the religion of the Bible.” Rabbi Ben Zion Bokser, *Judaism and the Christian Predicament* (1966), pp. 59 and 159.

How the Masoretic Text Falsifies the Bible

Perhaps the most unambiguous and readily accessible example of rabbinic “scribal interpolation” is found in Judges 18:30 in the Masoretic text. The Authorized King James Version reads, “And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of *Manasseh*,

he and his sons were priests to the tribe of Dan until the day of the captivity of the land.” This is not how the verse actually reads, however. This is only what the rabbis say it says. Here is the accurate translation: “And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of *Moses*, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.”

The rabbis, on their own authority, changed the name of the grandfather of Jonathan the idolater from Moses to Manasseh. *But all the texts agree that Gershom was the son of Moses* (Exodus 2:22). The chief rabbinic expositor of the Old Testament, Rashi, states as follows concerning the removal of Moses’ name and the substitution of that of Manasseh: “Because of the honor of Moses was the *nun* (Hebrew letter n) written so as to alter the name.”¹⁵⁵

In other words, in order to allegedly preserve the reputation of Moses by removing a genetic connection between him and the idolater Jonathan, the rabbis tampered with the Biblical text. The Christian attitude toward such matters was rightly expressed by Matthew Henry: “...if indeed Moses had a grandson who was rakish, and was picked up as a fit tool to be made use of in the setting up of idolatry, it is not the only instance (would to God it were!) of the unhappy degenerating of the posterity of great and good men. Children’s children are not always the crown of old men...” In their pride, the rabbis could not live with that wisdom from the Christian Israelite Matthew Henry, and took it upon themselves to alter the Word of God itself to suit their own warped pride and egotism.

Rabbis: The Bible Does Not Really Mean What It Says

Isaac D’Israeli, scholar and father of British Prime Minister Benjamin Disraeli writes, “The Jews have their Talmud...The word of God is lost among those heaps of human inventions. The Talmud...forms a complete system of the learning, ceremonies, civil and canon law of the Jews; treating indeed on all subjects...The rigid Jews persuaded themselves that these traditional explications are of divine origin. The Pentateuch, say they, was written out by their legislator before his death in thirteen copies, distributed among the twelve tribes, and the remaining one deposited in the ark. The oral law Moses continually taught in the Sanhedrin, to the elders and the rest of the

¹⁵⁵ *International Standard Bible Encyclopedia* (1984). We are indebted to the late Charles D. Provan for this information about the Masoretic text.

people. The law was repeated four times; but the interpretation was delivered only by *word of mouth* from generation to generation. In the fortieth year of the flight from Egypt, the memory of the people became treacherous, and Moses was constrained to repeat this oral law, which had been conveyed by successive traditionists...This history of the Talmud some inclined to suppose apocryphal, even among a few of the Jews themselves.

"...It cannot be denied that there existed traditions among Jews in the time of Jesus Christ. About the second century they were industriously collected by Rabbi Juda the holy, the prince of the rabbins...He has the merit of giving some order to this multifarious collection....The learned W. Wotton, in his curious *Discourses on the Traditions of the Scribes and Pharisees*,¹⁵⁶ supplies an analysis of this vast collection; he has translated entire, two divisions of this code of traditional laws with the original text and the notes...The Jews have such veneration for this compilation, that...(o)f the twelve hours of which the day is composed, they tell us that God employs nine to study the Talmud and only three to read the written law! St. Jerome appears evidently to allude to this work and notices its 'Old Wives Tales,' and the filthiness of some of its matters...I leave untouched the gross obscenities...

"They make such subtle distinctions, as when an ox gores a man or beast, the law inquired into the habits of the beast; whether it was an ox that used to gore or an ox that was not used to gore. However acute these niceties sometimes were, they were often ridiculous. No beast could be convicted of being vicious till evidence was given that he had done mischief three successive days; but if he leaves off those vicious tricks for three days more, he is innocent again. An ox may be convict(ed) of goring an ox and not a man, or of goring a man and not an ox; nay, of goring on the sabbath, and not on a working day. Their aim was to make the punishment depend on the proofs of the *design* of the beast that did the injury; but this attempt evidently led

¹⁵⁶ William Wotton, D.D., *Miscellaneous Discourses Relating to the Traditions and Usages of the Scribes and Pharisees in Our Blessed Saviour Jesus Christ's Time* (London, 1718). Two volumes. Wotton (1666-1727) is reputed to have been among the most precocious of all English children; supposedly undertaking foreign language translation at age 5 and attending Cambridge University beginning at age 10; graduating at 13. His most famous public disputation was with Jonathan Swift's patron, Sir William Temple, on the subject of ancient and modern learning (cf.. Wotton's *Reflections* (1694) and *A Defence of the Reflections* (1705). Section III of Swift's *The Tale of a Tub*, the "Digression concerning critics," is largely an attack on Wotton. Swift took the wrong side of the dispute out of a desire to support his patron. Alas, Wotton, and dozens of essential scholars like him, are nowadays seldom read. The extent of the intellectual engagement of their age with first principles and the substance of things, puts our manifest infatuation with symptoms and appearances to shame.

them to distinctions much too subtle and obscure. Thus some rabbins say that the morning prayer of the *Shemah* must be read at the time they can distinguish *blue* from *white*; but another, more indulgent, insists that it may be when we can distinguish *blue* from *green*! which latter colors are so near akin as to require a stronger light. With the same remarkable acuteness in distinguishing things, is their law respecting not touching fire on the sabbath. Among those which are specified in this constitution, the rabbins allow the minister to look over young children by lamplight, but he shall not read himself. The minister is forbidden to read by lamplight, lest he should trim his lamp...An evidence of that superstitious trifling for which the Pharisees and the later Rabbins have been so justly reprobated.

"They were absurdly minute in the literal observance of their vows, and as shamefully subtle in their artful evasion of them. The Pharisees could be easy enough to themselves when convenient, and always as hard and unrelenting as possible to all others. They quibbled and dissolved their oaths with experienced casuistry...

"The Talmud contains a vast collection of stories, apologues and jests...many display a...wildness of invention which sufficiently mark the features of an eastern parent. Many extravagantly puerile were designed merely to recreate their young students. When a rabbin was asked the reason of so much nonsense, he replied that the ancients had a custom of introducing music in their lectures, which accompaniment made them more agreeable; but that not having musical instruments in the schools, the rabbins invented these strange stories to arouse attention. This was ingeniously said; but they make miserable work when they pretend to give mystical interpretations to pure nonsense...

"Their detestation of Titus, their great conqueror, appears by the following wild invention. After having narrated things too shameful to read, of a prince whom Josephus describes in far different colors, they tell us that on sea Titus tauntingly observed in a great storm that the God of the Jews was only powerful on the water, and that therefore he had succeeded in drowning Pharaoh and Sisera. 'Had he been strong, he would have waged war with me in Jerusalem.' On uttering this blasphemy, a voice from heaven said, 'Wicked man! I have a little creature in the world which shall wage war with thee!' When Titus landed, a gnat entered his nostrils, and for seven years together made holes in his brains. When his skull was opened, the gnat

was found to be as large as a pigeon: the mouth of the gnat was of copper and the claws of iron.

“...The whole creation in these rabbinical fancies is strangely gigantic and vast. The works of eastern nations are full of these descriptions...Mountains are hurled with all their woods with great ease and creatures start into existence too terrible for our conceptions. The winged monster in the *Arabian Nights*, called the Roc, is evidently one of the creatures of rabbinical fancy; it would sometimes, when very hungry seize and fly away with an elephant.

“...What the manna was which fell in the wilderness has often been disputed, and still is disputable: it was sufficient for the rabbins to have found in the Bible that the taste of it was ‘as a wafer made with honey,’ to have raised their fancy to its pitch. They declare it was ‘like oil to children, honey to old men, cakes to middle age.’

“It had every kind of taste except that of cucumbers, melons, garlic, and onion, and leeks, for these were those Egyptian roots which the Israelites so much regretted to have lost. This manna had, however, the quality to accommodate itself to the palate of those who did not murmur in the wilderness; and to these it became fish, flesh or fowl.

“The rabbins never advance an absurdity without quoting a text in scripture; and to substantiate this fact they quote Deut. 11: 7, where it is said, ‘Through this great wilderness, these forty years the Lord God hath been with thee, and *thou hast lacked nothing*.’ St. Austin¹⁵⁷ repeats this explanation of the rabbins that the faithful found in this manna the taste of their favorite food!

“However, the Israelites could not have found all these benefits as the rabbins tells us, for in Numbers 11:6 they exclaim, ‘There is *nothing at all besides this manna before our eyes*!’ They had just said that they remembered the melons, cucumbers etc. which they had eaten so freely in Egypt.

One of the hyperboles of the rabbins is, that the manna fell in such mountains that the kings of the east and the west beheld them; which they found in a passage in the 23rd Psalm: ‘Thou preparest a table before me in the presence of my enemies!’ These may serve as

¹⁵⁷ “St. Austin,” i.e. St. Augustine.



ISAAC D'ISRAELI

specimens of the forced interpretations on which their grotesque fables are founded.”¹⁵⁸

In 1833 D'Israeli published *The Genius of Judaism* in which “He is quite explicit about his dislikes, about the ‘infinite multiplicity of customs, of gross superstitions, as ridiculous as once were those of witchcraft, the mere inventions of their Talmudical doctors (that) are incorporated in their faith, in their ceremonies and their daily customs.’ He questions the ‘dubious authority’ of the oral law, denounces the parochialism and ‘barbarous disdain of all foreign learning...long the

haughty distinction of the Synagogue,’ and praises the Karaites, those ‘Jewish Protestants’ and their revolt against the tyranny of the rabbis...Judaism has been totally corrupted by the ‘dictators of the human intellect, the Rabbins...”¹⁵⁹

¹⁵⁸ Isaac D'Israeli, *Curiosities of Literature* (London: Routledge, 1893), pp. 43; 45-48. First published in 1791, the multiple-volume *Curiosities* underwent a more than half-century metamorphosis, with 14 editions published up to 1849, a year after the author's death. D'Israeli (1766-1848) the only child of Sarah Syrut de Gabay Villa Real (whose mother, Esther, was independently wealthy), and Benjamin D'Israeli, was born in London, a scion of a dynasty of Venetian-Judaic merchants and, prior to the family's sojourn in Italy, a descendant of Sephardic exiles from Spain. His father Benjamin Sr., a native of Italy, was one of the founders of the London Stock Exchange. Isaac, who had no inclination toward commerce, was schooled in London and Amsterdam. He studied the banned book of Eisenmenger (via Stehelin's edition), and his Judaic mother is said to have “detested” Judaism (*Encycl. Brit.* [NY, 1910], vol. 3, p. 563). In 1802, Isaac married a Judaic woman, Maria Basevi, daughter of the architect George Basevi. Upon the death of his father, Benjamin Sr., in 1816, Isaac converted to the Church of England. Isaac's son, Benjamin “Disraeli” (1804-1881), the future Prime Minister, was baptized at St. Andrew's church in Holborn, in the year he might otherwise have been bar mitzvahed, July 31, 1817, a few months shy of his 13th birthday. At Hughenden, England in 1868 Isaac's eminent son and daughter-in-law, the Countess of Beaconsfield, erected a monument to his memory. The Prime Minister, also an accomplished writer, published an exhaustive edition of his father's writings, noting in the introduction that “He was a complete literary character, a man who really passed his life in his library,” which is as fine a tribute as can be.

¹⁵⁹ David B. Ruderman, *Jewish Enlightenment in an English Key* (Princeton Univ. Press, 2000), pp. 132-133.

Yet he was not “self-hating” — “D’Israeli...despite his bitter denunciation of rabbinic Judaism...left room for a positive affiliation with his ancestral heritage.”¹⁶⁰ D’Israeli understood that Orthodox Judaism believes that the Bible (*Tanakh*) is a code book in which the surface or plain literal meaning (*Ma’as’eh*) is the least important of several layers of meaning. Orthodox Judaism teaches that the text of the Bible, when taken literally, is in many, if not most cases, misleading or even wrong.¹⁶¹ Beneath the literal representation of the Biblical texts, Judaism posits multiple layers of secret meanings, beginning with three major gradations of meaning in ascending order of importance: the *Midrashic*, or admonitory level, the *Haggadic*, or allegorical level, and *Sod*, the level of secret gnosis, the repository of the “truest and deepest meaning” which is the province only of the rabbinic sage. The *Zohar* refers to the *Tanakh* as being both hidden and revealed, with the majority hidden portion being the proprietary domain of the Judaic as personified by the rabbi. It is in this vein that Judaism teaches that God entrusted to Rabbi Shimon ben Yohai the secret truths of the Scriptures (*Zohar* III, 287b-288a). Rabbi Shimon ben Yohai possesses a semi-divine status as witnessed by his declaration, “I am beyond the jurisdiction of any angel or judge in heaven.” (*Zohar Hadash*, Bereshit 18d-19a). Rabbi ben Yohai is the sage who decreed “Even the best of the gentiles should all be killed.”

Judaism’s Fractured Version of Adam, Eve and the Garden

Examples of nullification of the Biblical text and the substitution of rabbinic glosses for the Word of God are vast. For purposes of illustration, let us start at the beginning. According to the rabbis, the plain meaning printed in the Genesis text, when taken literally, is wrong. The rabbis teach that the description in Genesis of Adam’s transgression — as having eaten the fruit of the Tree of the Knowledge of Good and Evil — is erroneous, and that the Genesis text in actuality “conceals his true sin.” This rabbinic tradition is presented gingerly and fleetingly in the commentary on Genesis 2: 16-17 in *The Jewish Study Bible*: “Knowledge of good and bad may be a *merism*, a figure of speech, in which polar opposites denotes a totality...” This is *The Jewish Study Bible*’s veiled allusion to the Kabbalistic rabbinic teaching

¹⁶⁰ Ibid., pp. 130 & 133.

¹⁶¹ Cf. Rabbi Moses ben Jacob of Coucy, introduction to *Sefer Mitzvot Gadol* (Munkacs, 1905); Rabbi Immanuel Aboab, *Nomologia* (Amsterdam, 1727), 2:19.

about the Genesis account of Adam and Eve; that is: this “figure of speech” good and evil, i.e. “good and bad,” is a code for the *Shekhinah* and the *Tiferet*. According to Judaism, without having access to the esoteric knowledge of the rabbis, the Book of Genesis cannot be understood. The plain meaning can only mislead. This exegetical principle of the necessity of rabbinic mediation for comprehension of Scripture, and its certain misinterpretation without such mediation, is applied throughout Judaism’s encounter with the Bible. This is priestcraft.

“In the Zohar, the exact nature of Adam’s sin is a tightly guarded secret; the Biblical account of the Garden story is seen as hiding the true meaning.”¹⁶² Adam conversed with Rabbi Shimon ben Yohai; “Adam sat by me and spoke to me and asked that his sin not be revealed to the whole world, apart from what the Torah says of it, and that it should remain concealed with the Tree of the Garden of Eden. But I told him that the companions had already revealed it. And he said, ‘Whatever the companions have revealed among themselves is good and proper, but not the rest of mankind.’ What is the reason for this? The Holy One, blessed be He, is concerned for His own honor and does not wish to publicize Adam’s sin, except in respect of the tree from which he ate. But the Holy One, blessed be He, revealed it to me, by the Holy Spirit, and to the companions, so that they might discuss it among themselves, but not to the younger companions or to those who are still to come into the world.” (Zohar Hadash, Bereshit 18d-19a, *Midrash ha-Ne’elam*).

The tightly guarded secret behind what true Christians believe to be the literal truth of Genesis, but what is in fact, according to the rabbis a mere Biblical “figure of speech” (the Tree of the Knowledge of Good and Evil), centers on the spirit-force personified in Judaism as the goddess known as

¹⁶² *The Zohar* (Pritzker Edition), vol. I, p. 298.

Shekinah.¹⁶³ It is the doctrine of Orthodox Judaism that, "Adam's secret sin" consisted of having divided the unity of the goddess *Shekinah* as she inhabited Eden with her supernatural male consort, the *Tiferet*. The unity of the *Shekinah* and the *Tiferet* that was formerly above duality (*above good and evil*) in the "Ten *Sefirot*," became, through Adam, a *duality of polar opposites*, and the "knowledge" obtained by Adam in the Garden was sorcery.

The Babylonian Talmud claims that the forbidden tree in the Garden from which Adam ate was a fig: "Rabbi Nehemiah holds that the tree of which Adam ate was the fig tree" (BT Berakoth 40a). The Kabbalah teaches that the leaves of this fig tree conveyed powers of sorcery and magic (Zohar 1:56b Bereshit). Consequently, in the rabbinic mind, the aprons worn by Adam and Eve, being made from the leaves of the fig tree, were garments that gave the wearers magical powers. These aprons made from fig leaves had the power to give the bearer the ability to enjoy "the fruits of the world-to-come" in the here-and-now. (BT Bava Metzia 114b). It is with this rabbinic understanding that Freemasons and Mormons wear these aprons in their own rituals.¹⁶⁴

The Zohar states that by black magic Adam cut in half the divine unity of the god and goddess. Adam was formerly a giant, but after his sin his physical proportions were shrunk by God and "his erect stature diminished by one hundred cubits." (Zohar 1:53b). In the fertile rabbinic imagination,

¹⁶³ "Her ways are delightful ways, her paths all lead to contentment. She is a tree of life for those who hold fast to her..." Proverbs 3: 17-18. This passage extolling wisdom would seem, superficially at least, to be a possible allusion to the rabbinic understanding of the secret identity of the Edenic Tree of Knowledge as the female *Shekinah*. The commentary on this passage in the *New Jerusalem Bible* cites the text in Genesis which mentions the Tree (Genesis 2:9). But is the "her" of Proverbs 3 a goddess, or rather the spirit of divine wisdom that can be likened unto a woman filled with wisdom, the archetype of which is found in Genesis 3:15? Proverbs 8 has more feminine metaphors personified as Wisdom. "...these passages dealing with wisdom can be fittingly applied to the Lord Jesus since the New Testament refers to him as Wisdom (Matt. 11:19; Luke 11:49; I Cor. 1:24,30; Coloss. 2:3)...The Christian Church has consistently regarded this...as referring to Jesus Christ." (William MacDonald, *Believer's Bible Commentary* (1995) p. 811.

¹⁶⁴ Cf. John L. Brooke, *The Refiner's Fire: The Making of Mormon Cosmology* (Cambridge University Press, 1994) and Lance S. Owens, "Joseph Smith and Kabbalah: The Occult Connection," in *Dialogue: A Journal of Mormon Thought*, Fall 1994. Smith enraged his brother Freemasons by incorporating secret Kabbalistic rituals in Mormon ceremonies. His occult church was seen as a growing rival to masonic power. In Carthage, Illinois in 1844, he was surrounded by a masonic mob (almost always described by establishment historians generically, as simply "a mob"), and out of awareness of its masonic personnel, Smith made the gesture of the masonic signal of distress, and shouted the code words, "Will no one help the widow's son?" Faithful to their orders however, his erstwhile masonic-assassin brethren killed him on the spot. Cf. E. Cecil McGavin, *Mormonism and Masonry* (Bookcraft Publishers, 1956).

most of the Book of Genesis, when taken literally, is misleading. In Zohar 1:36a Bereshit, an account is given of the temptation of Eve in Genesis 3: 4-6: "Eat from it and you will really be like Elohim, knowing good and evil." After quoting this text, the Zohar reports that "Rabbi Yehudah said, This is not what the serpent said. For if he had said, 'With this tree the Blessed Holy One created the world,' it would have been a correct statement. What the serpent said was actually this: 'The Blessed Holy One ate from this tree and then created the world...Eat from it and you will be creating worlds.'"

Tyranny and Priestcraft

The religion of Judaism's delusions about the Scriptures spring from the propagation of the legend of God having given His people an Oral Law. The rabbinic account of how the Oral Law came to be accepted demonstrates that in Judaic theology God ordains the rule of the rabbis over the people; and that rabbinic rule is a heavy burden that is "accepted" by the people only under threat of death. And who makes the death threat that compels Judaic allegiance to the iron rule of the rabbis? Why, God Himself of course! "The Chasam Sofer wonders why, after the people willingly accepted the Written law they had to have the mountain held over their heads to induce them to respond positively to accepting the Oral Law. He gives a penetrating response which conveys a profound and timeless message. When *Klal Yisrael* (the Judaic people) stood at *Har Sinai*, they decided to humble themselves and accept the Torah from Hashem (God). But, when they were given the Oral Law with its implication that they would now have to submit themselves to the *talmidei chachamim* (Talmud scholars), who are also made of the same flesh and blood as they, they reneged. They were not prepared to humble themselves before the Torah leaders, who were also human beings. Hashem lifted the mountain over their heads and said, 'If you do not submit yourself to the leadership of the *gedolei Torah* (high rabbinic leaders) of each generation, then you will be buried here. If you do not humble yourself and listen to their adjudication of the law, it is considered as if you were dead and buried.'" ¹⁶⁵

"The sages invested their decrees with such authority and force as to brand one who dare defy them as deserving of death" (BT Eruvin 21b;

¹⁶⁵ Peninim ahl HaTorah: Parshas Yisro.

Berakhot 4b). "Lashes for transgressing a Rabbinic ordinance are administered until the culprit relents or perishes." (Rabbi Mendell Lewittes, *Jewish Law* (Jacob Aronson, 1994, p. 95). Heresy is a death penalty offense in Judaism and one Talmudic definition (cf. Sanhedrin 99B) of a heretic (*apikoros*) is someone who disgraces a rabbi. Another definition of an *apikoros* is someone who dares to even ask the question, "How do the rabbis benefit us?"¹⁶⁶

מכתבו של הגאון רבי נסים קרליץ שליט"א
ראש כולל חו"א, אב"ד ורב רמת אהרן ב"ב

אנו לייב אריא תשס"ג

כאשר נתפרסם מעללי של עורך עיתון "השבוע" – צוקרמן ובכר נפסק בשעתו ע"י כל גדולי ישראל לאסור כל עיתון שאינו כפוף לגדולי ישראל ואין עליו פיקוח של רבנים מוסמכים ומאכרים ביהדות החזקה. אי לכך אנו קוראים לבעלי החנויות שלא להכניס את העיתון "השבוע", וכן לבעלי חנויות שלא להכניס ולחמוץ עיתון זה, אשר כנע חילול גדולי ישראל ובהוראתם.

ולמנהיג ולמנהיג שלומים וכן כבוד נחר, תנ"י בע"ה

הרב ישראל הגר שליט"א חר"ט, חש"א לוריא שליט"א

ישראל הגר שליט"א

בית דין צדק דקהל מחזיקי דת בארץ ישראל
גילוי דעת

מאז ומתמיד נילו גדולי ישראל את דעתם וחזרו לכל מי שיראת הש"ת נגד בלבב, וחושן מאצאיו לעזרה ויראת שמים הוא בראש מעיניו, שלא לקרות, ועל אותו כבוד וכמה שלא להכניס לביתו עיתונים ושמועות אשר אין רוח חכמים נורה מהם, כי בפשע ובפשע בני ביתו חדיב.

על כן באנו עתה לחזק ולכלל חירא וחזר לדבר ה' להחזיר לגמרי בשבועון "השבוע" שאינו חס על כבוד שמים ובכר חתומה וחסידיה, ומרבה ר"ב ומזמן בין שלומי אמני ישראל, אנו מודים נמרצות על חילול שם שמים וחילול כבוד החזרה והבחינה, ולשמוע יועם חבבה עליהם ברמת טוב.

והשיית יעור רוח מורה מנרמים על כל עמו בית ישראל ויטעם במעגלי צדק למען שכן ויפרט טובת שלמו עליו ויולכט קוממיות לארצנו כביאת מאל צדק במהרה במיט אמן.

שמואל ישכר רחנגרטן	חיים יחיאל רויטמן	חיים צבי שמירא
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There is no freedom of conscience or right to dissent in Orthodox Judaism. In 2003 the religious court of Agudath Israel and four other rabbinic authorities¹⁶⁷ issued proclamations forbidding Jews from reading the weekly Israeli newspaper *Hashovua*. Stores were also forbidden to sell it. The rationale for the ban on *Hashovua* was stated in these proclamations issued by the *Gedolim*: "This publication is reputed for...opposing the will and negating the opinion of *Gedolei Yisroel* (the supreme rabbis)...the purpose of

¹⁶⁶ *The Steinsaltz Talmud, Volume XXI Tractate Sanhedrin Part VII* [1999], p. 39.

¹⁶⁷ Harav Nissim Karelitz – the Rosh Kollole of Chazon Ish; the Beis Din of Khal Machzikei Hadas (Belz); the Beis Din of Vizhnitz; and the Rabbonim of Ger.

the proclamation is to address a dangerous virus that has started to infect the fringes of our camp: the frightful phenomenon of irresponsible and mischievous people taking matters into their own hands...From time immemorial, every G-d fearing Jew subjected his personal and communal affairs to the guidance of his Rav (rabbi), understanding the folly of following the dictates of his own heart and mind...in addition to their remarkable wisdom and experience, in addition to their scope and keen insight, the *Gedolim* are blessed with *siyata dishmaya* (divine inspiration), without which it is impossible to lead and guide *Klal Yisroel* (the Judaic people) in the right direction. Ignoring all this, and with reckless defiance, this editor flaunted his insubordination to *Gedolim*...The purpose of the proclamation then is to reiterate that G-d fearing Jews continue to seek and to cherish the invaluable guidance they receive from their *Gedolim*, to demonstrate their unequivocal loyalty to their leadership and counsel.”¹⁶⁸

If necessary, those who disobey the rulings of the rabbis (*piskei din*), when issued by the *beis din* (rabbinic court), can be, as Rashi decreed, tortured: *leyasro beyissurin* (“afflicted with suffering”). This is cited, *le’halacha*, in BT Moed Katan 16b. How different is this from the western ideal, as expressed by John Donne: “Would you know of a truth? Doubt, and then you will inquire...As no man resolves of any thing wisely, firmly, safely, of which he never doubted, never debated...”¹⁶⁹

The rabbinic literature advocating torture, is extensive but heavily coded and concealed. Since much of the United States government’s federal court system, especially since the War Between the States (1861-1865), has grown increasingly Talmudic with the passage of time, it always instructive to note the correspondence between the ever more cruel approach of the U.S. federal government with regard to interrogation of suspects and captives, and the cruelty of Talmudic law. For example, while the Bible has no provision for prisons except to hold defendants awaiting trial or sentencing, or battle captives during war time, the United States of America in the 21st century has the most unscriptural prison system in the western world, one in which the Founders’ Christian proscription against “cruel and unusual punishment”

¹⁶⁸ “Gedolim Order Boycott of Hashavua,” *Hamodia* (Orthodox Judaic newspaper) 19 Adar 5763 (Feb. 21, 2003). p. 14.

¹⁶⁹ Quoted in Martin Jarret-Kerr, *Studies in Literature and Belief* (London, 1954), p. 172; from a copy in the library of Flannery O’Connor; this passage underlined by her.

has been ignored and overthrown in favor of prisons where many inmates are in 23-hour-a-day solitary confinement as a matter of course, or in some cases, where a majority of the prison population are thus incarcerated (e.g. Florence, Colorado), and where in other American penal institutions, exposure of prisoners to assault and sodomite rape, as well as inadequate nutrition and neglect of medical care, are the norm. Since this is nothing like a Christian standard, and since even the prison systems of the mostly agnostic European countries are superior to conditions in U.S. prisons, from whence are the U.S. government's inhumane penal practices derived? Rabbi Moses Maimonides ruled in Hilchos Rotzei'ach 2:4-5, "If the king does not kill them...*beis din* is nevertheless obligated to incarcerate them in stressful circumstances for many years...in order to frighten and threaten other transgressors."

(א) חַיֵּב אָדָם בְּכָבוֹד רַבּוֹ וְיִרְאָתוֹ יוֹתֵר מִבְּשָׁל אָבִיו, כִּי אָבִיו הֵבִיאוֹ
לַחַיִּי הָעוֹלָם הַזֶּה, וְרַבּוֹ מְבִיאוֹ לַחַיִּי הָעוֹלָם הַבָּא.

1) You must honor and fear your *Rebbe* [teacher] more than your father, because your father [only] brought you to life in this world, but your *Rebbe* brings you to life in the World to Come.

It is a grave sin to humiliate *talmidei chachomim* or to hate them. Jerusalem was not destroyed until they began to humiliate *talmidei chachomim*.

KITZUR SHULCHAN ARUCH

CHAPTER 144

Kitzur Shulchan Aruch: Classic Guide to Jewish Law
(Metsudah Publications, 1996) v. 2, pp. 988-989

The French historian Henri Daniel-Rops, in his seminal study of Christ and the early Church, writes: "From the Talmudic definition of various ritual observances we can see how well justified were the sarcasms of Jesus; for instance it was forbidden to eat on the Sabbath day an egg of which the greater part had been laid by a hen before a second star was visible in the sky. On the sacred day it was as much a crime to crush a flea as to kill a camel, although Rabbi Abba Saul conceded that one might gently squeeze the flea and Rabbi Zamucl very broadmindedly allowed one to cut off its feet..."

“We can also see, in these rabbinical texts, their immeasurable contempt for the common people, the peasants, the *Am-ha-aretz*, who did not enjoy the privilege of knowing the Law. And we can understand how the Gospel, sown among these untouchables, yielded such an immediate and mighty harvest.”¹⁷⁰

The Pharisaic condemnation of the Israelite peasant class may be found in John 7:48-49: “Is there a single one of us rulers or Pharisees who believes in him (Jesus)? No! But only this people that knoweth not the Law and are accursed.” Israelite peasants were “regarded...as louts sunk in ritual impurity,” and the Pharisee leader Hillel viewed them as sub-human: “a churl without a conscience.”¹⁷¹

According to the article titled “*Am-ha-eret*” by S. Bialoblotzki in the *Jewish Encyclopedia*, the common people of Israel “encountered only the most brutal repulsion” from the Pharisees, but when they became Christians they found “welcome and affection.” Persecution of Christian Israelites by Pharisees of the first century entails not only the crucifixion of Jesus but other murders, the most notorious being the stoning of Stephen, the attempted murder of Paul and, according to Josephus, the judicial murder of James the Just in the absence of the Roman governor.¹⁷²

Judaism is a counterfeit. To make any connection between a religion which directly contradicts Jesus Christ’s own solemn, admonitory condemnation of man-made traditions, and the religion of the God of Israel, is not only irrational and unscriptural, but an abomination.

If Judaism were simply —having rejected Christ — a corrupted variant of the ancient religion of the Israelites, then Judaism would not have, over the centuries, despised, reviled, denounced, persecuted, beaten and murdered the Karaites (*Kara'im*, *Bne Mikra*: “People of the Scriptures”).

“The Jewish sects of the present day are...the Rabbis or Talmudists who add to the written law all the traditions of the Talmud. They conceive that the true sense of their scripture is only found in their oral traditions...They hold the ancient Pharisees in high estimation; and tell us that that they were

¹⁷⁰ Daniel-Rops, *Jesus and His Times*, translated from the French by Ruby Millar (Garden City, NY: Image Books, 1958), pp. 67-68.

¹⁷¹ Ibid., Daniel-Rops, *Jesus and His Times*, p. 157.

¹⁷² In *The Decline and Fall of the Roman Empire*, historian Edward Gibbon records little known massacres perpetrated by Pharisees against Christians in the first centuries A.D., in Egypt, Cyprus and Cyrene. See chapters 16 and 78.

not a sect, but the whole mass of Jews...They insist that their character is not fairly represented in the New Testament...They seem to inherit their self-righteousness...The numerous fables, idle stories and otherwise strange materials with which the (books of the) Talmud are stuffed, gave serious offense to many judicious and well-meaning Jews, who were unwilling to believe that such traditions could come from God, but who, notwithstanding, did not allow their dissent to proceed to any breach or schism among them, till about A.D. 750, when one arose from this, which continues to this day. Anan, a Jew of Babylon, and Saul his son, then openly disclaimed and condemned all traditions, excepting such only as agreed with the written word of God. And as those who opposed them and adhered to the Talmud were chiefly the rabbis and their scholars, that party was called the Talmudists or Rabbinists; while the other, declaring for the Scripture alone, which in the Babylonian language is called *Kara*, were thence called Karaites...i.e. Scripturarians...The Karaites are sometimes called Sadducees by their opponents the Talmudic Jews, but very unjustly, for they agree with them in nothing so much as rejecting the oral law...Collectively considered, they (Karaites) are men of great learning, probity and virtue..."¹⁷³

Paul Johnson in his *History of the Jews* recounts how, in the 1100s, in the walled Jewish ghetto in Constantinople there was an interior wall that separated the thousands of followers of the religion of Judaism and its Talmud from some five hundred anti-Talmudic, Bible-only Karaites. According to Prof. Albert S. Lindemann of the University of California at Santa Barbara, the Karaites are "...an ancient dissident Jewish sect that did not recognize the Talmud. A few thousand of its followers survived in the Caucasus area..the Tsarist regime recognized this distinctness and did not apply anti-Jewish legislation to them."¹⁷⁴

The Karaites are a tiny Judaic sect which attempts to understand and follow the Old Testament without either the Talmud or Jesus: "...as early as the eighth century of our era the authority of the Talmud was denied in favor of Biblical supremacy by the sect of the Karaites."¹⁷⁵ Anan ben David, founder of the Karaites in the eighth century is said to have taught, "Search

¹⁷³ Robert Adam, (*op. cit.*), pp. 54-56.

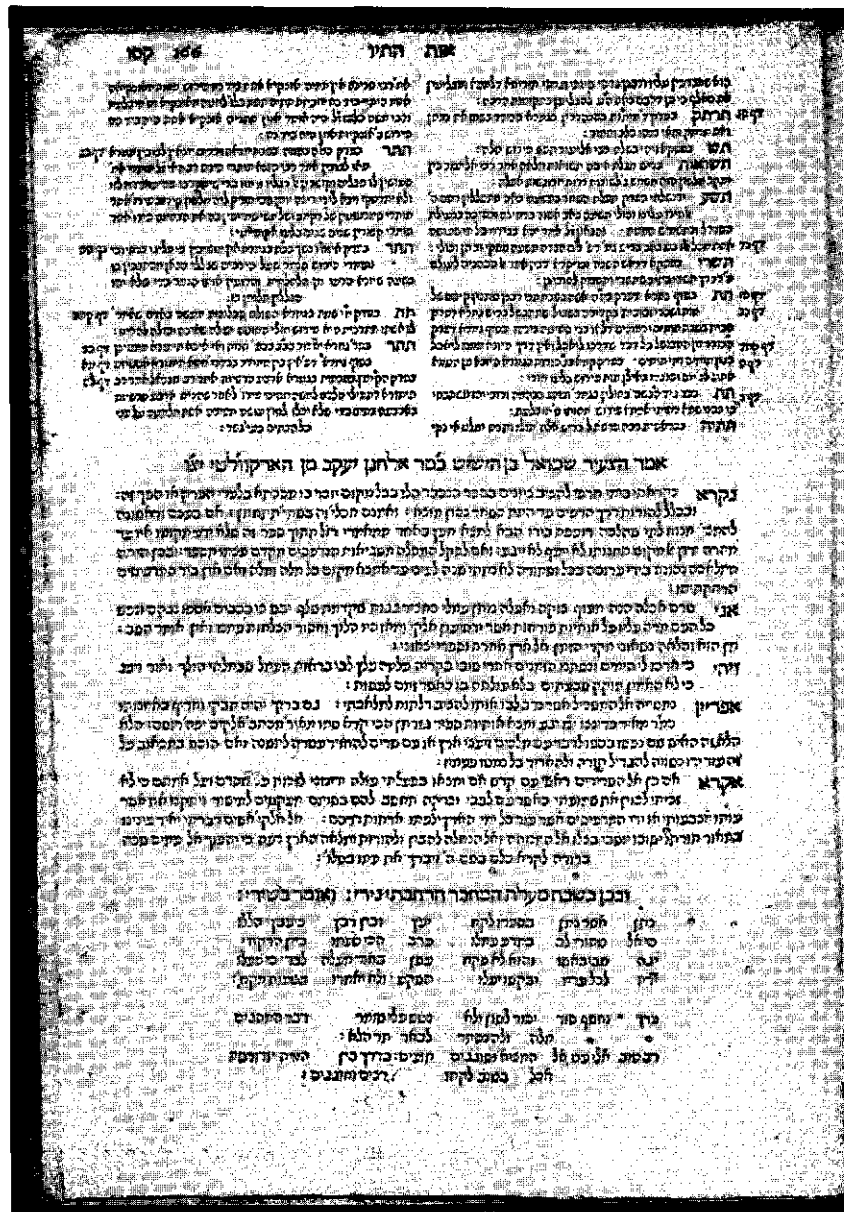
¹⁷⁴ *Esau's Tears: Modern Anti-Semitism and the Rise of the Jews* (NY: Cambridge Univ. Press, 1997), pp. 430-431.

¹⁷⁵ *The Catholic Encyclopedia* (New York: Robert Appleton Co., 1912), vol. 8, p. 402.

thoroughly in the *Tanakh* and do not rely on my opinion.” While the Karaites possessed a “tradition,” it had the same status as tradition in the Christian Church is supposed to have: nothing contained within it can contradict the Bible. The Constantinople-based Karaite leader Eliyahu Basyatchi wrote in the fifteenth century, “A rule in our tradition (*sevel hayerushah*) is that (which) is shown to be wrong on the basis of the written text (Bible), will not be accepted any more, for it is not considered as possessing divine sanctity.” (*Aderet Eliyahu, Seder Tefilah*).¹⁷⁶

Yet the Karaites are hated and severely persecuted by the adherents of Judaism. Why? Because Judaism is Talmudism, not Old Testament, and those who revere the Old Testament teachings outside the prism of Talmud are its hereditary enemies. A counterfeit cannot be said to be the heir to a genuine article. Judaism, whether qualified as ancient or not, is totally alien to the only Biblical religion on earth today, Christianity.

¹⁷⁶ Under intense pressure from newly powerful rabbinic and Zionist constituencies, some modern Karaites have adopted pro-Israeli and philo-Talmudic customs and appearances; something which would have grieved their ancestors and which is virtually without precedent in Karaism. We attribute this tragic development to the near-total capitulation of Churchianity and the West to Judaism.



Traditions piled upon traditions

A page from the eleventh-century Talmud and Midrash gloss known as the *Sefer Aruch* of Rabbi Nathan ben Yechiel Anav, reprinted in Basel in 1599 and crammed with man-made traditions from North Africa and Babylonia, which were frequently quoted by Nathan's contemporary, Rashi. Rabbi Nathan studied under his father, the founder of the Yeshiva of Rome. Nathan himself founded a synagogue there and among his conceits was the claim to have "traced his family back to the scholars who were brought to Rome by Titus in 73 A.D" (cf. George Alexander Kohut).

The religion of the God of Israel is Christianity. It has no root in the religion of Judaism, which is the religion of the Talmud. Judaism is not simply a perversion, to some degree or other, of God's original revelation to the Hebrew nation. It is the very religion of abrogation of the Old Testament; a diabolic counterfeit. Now, what fellowship hath darkness with light? None. When Douglas Jones states, "Christianity ought to look and sound like Judaism except when it explicitly claims to change something," he is, no doubt unconsciously and with good intentions, creating a link in the minds of Christians between those observances practiced by Talmudic rabbis today and the ancient religion of Israel. This is the fatal flaw in modern Christianity. They pay some obeisance, whether small or great, to the heinous hoax that there is a Biblical root to Judaism. Can it be said that Christians who convert to Voodoo have a Christian root? Should we sit at the feet of formerly Christian Voodoo practitioners in order to gain insight into the Early Church? Do the followers of Christ who betray Him to follow strange gods, be they Pan, Zoroaster or Voodoo, offer us some resonance of Christian heritage to which we must pay honor or study? The answer is a resounding no. These people turned their backs on their solemn *vocavo*, their calling from God Himself. Heeding them in any way, except as wretched failures to be pitied and prayed for, is a recipe for disaster. The Israelites who apostasized to follow the new religion of Judaism and its strange gods — Talmud, Kabbalah and self-worship — have no more claim on us than any other idol-worshipper.

Strange Qualifications for Biblical Expertise

Roman Catholic Books of Fort Collins, Colorado is the publishing arm of a Catholic organization that clings to the old Latin Tridentine Mass and the Pope of Rome (as opposed to the growing corps of Tridentine Catholics who regard the Pope as a public heretic and believe the "See of Peter" is vacant, i.e. *sede vacantist*). In the spring of 2000, a four-page catalog of selections from the Roman Catholic Books company appeared as an insert in the flagship papist newspaper, *The Wanderer*. One of the items advertised in the catalog was a reprint of *The Nazarene*, a book by Israel "Eugenio" Zolli, the former chief rabbi of Rome, who converted to Catholicism. The story of Rabbi Zolli has been blacked out by the establishment who seek to tar Pius XII with a Nazi stigma. As Chief Rabbi of Rome during WWII, Zolli was able to judge

Pius XII's actions under the Nazi occupation first hand. So impressed was this rabbi with the pope's rescue effort on behalf of Italy's Judaic population, that Rabbi Zolli converted to Catholicism in 1945 and changed his name from Israel to Eugenio in honor of the pope (Pius XII was born Eugenio, his surname was Pacelli). Zolli died in 1956.

In recommending the volume by Zolli, Roman Catholic Books stated: "The years Zolli devoted to learning ancient languages and studying the Torah, Talmud, Midrash and other sacred Jewish texts gave him an advantage over Christian scholars. They came to Hebraic literature as outsiders; but Zolli had lived and breathed the words of the prophets and rabbis all his life. For this reason, Zolli's book stands head and shoulders above the innumerable Biblical commentaries."

In this promotional statement for Zolli and his book we observe the calamitous notion that there is some Biblical expertise and heritage worthy of our approbation in Judaism, in deference to its scholars who have "an advantage over Christian scholars" in the field of Bible study. The predominance of the faulty idea that Judaism is the root of Christianity, is responsible for much of the paralysis and impotence in the Church today. Prof. Shahak and Prof. Norton Mezvinsky of Connecticut State University write: "The Bible anyway is not the book that primarily determines the practices and doctrines of Orthodox Jews. The most fundamentalist Orthodox Jews are largely ignorant of major parts of the Bible and know some parts only through commentaries that distort meaning...Judaism, as it came to be known, did not exist during the biblical period."¹⁷⁷ The group "Roman Catholic Books" does not seem to grasp the fact that no other religion prepares one for the study, and more importantly the true understanding of the Bible, than Christianity. It is one thing to suggest that a lifelong facility with Hebrew is a significant aid to Bible exegesis. One may obtain such facility through diligent language study from an early age, so the advantage is not one of religion but of precocity and pedagogy. It is quite another matter however, to claim that immersion in the Talmud and Midrash gives a Talmud-follower a theological advantage over Christian scholars who base their study of God's Word solely on the Old and New Testament and the Early Church. To make such a claim is to actually say that being familiar

¹⁷⁷ Shahak and Mezvinsky, *Jewish Fundamentalism in Israel*, p. 2.

with a huge compendium of the lies and fantasies of men is an advantage over a researcher who has hewed to God's Word, and to the scholarship of those Christian exegetes who expound the Bible in faithful submission to its divine authority. Superstition, goddess-worship, reincarnation and idolatry incontrovertibly comprise the under-publicized, formative core of Judaism's oral traditions, and have exerted a profound influence on the rabbis since their sojourn in Babylon eighteen hundred years ago. Everything these soothsayers touch, from the Old Testament to the Christian ecclesia, they pervert. Yet "Christian" leaders and organizations continue to bow down before them in awe.

Like the Talmud, the Midrash upholds the rabbinic fallacy that the Bible is deficient and incomplete; that it requires the intervention of Midrashic traditions concocted between 400 and 1200 A.D. to be understood. Barry W. Holtz, Professor at the Jewish Theological Seminary of America and director of the seminary's Melton Research Center states: "The Bible is loath to tell us the motivations, feelings, or thoughts of characters. Rarely giving us descriptive details either of people or places, it is composed in a stark, uncompromising style. Hence, in the laconic style of the Bible, we find one significant cause of the necessity of Midrash. Midrash comes to fill the gaps, to tell us the details the Bible teasingly leaves out: what did Isaac think as his father took him to be sacrificed? The Bible doesn't tell us, but Midrash fills it in with rich and varied descriptions. Why did Cain kill Abel? Once again the Bible is silent, but Midrash is filled with explanation. How tall was Adam when he walked in the Garden? Look to the midrashic materials, not the Bible for such details... Where the Bible is mysterious and silent, Midrash comes to unravel the mystery...the Bible often states matters of law without clarification or detail...Observant Jews today keep separate dishes for milk and meat, but where is that outlined in the Bible? Nowhere, in fact. It was the Midrash of rabbinic Judaism, legal Midrash, that defined the laws."¹⁷⁸

The Catholic publishing company that recommends Zolli's book because the author steeped himself for decades in the impostures and charlatry of rabbinic tradition, can only be ignorant of the actual character and content of the Talmud and the Midrash. Presbyterian theologian Douglas Jones associates ancient Israel with Judaism, further compounding the oxymoronic

¹⁷⁸ Barry W. Holtz, "Midrash," *Back to the Sources: Reading the Classic Jewish Texts*, (op. cit.), pp. 180-181.

myth of a Judeo-Christian tradition. For modern Protestantism to announce that Abraham is the father of Judaism *and* Christianity is to proclaim him the father of the Pharisees, and their tradition of the elders, contradicting the very heart of what Jesus proclaimed to the Pharisees in the book of John, chapter 8.

According to the *Oxford English Dictionary*, Christendom existed for 1494 years before this term Judaism was even coined in English, yet modernist Christians assign this name to the ancient Israelite religion of Yahweh. "Well, okay, so what?" might be the sloppy, slothful modern reply. "It's just a word." But as William N. Grimstad states in *Talk About Hate*, "We need to get to the bottom of the fact that ninety percent of what is haywire...has to do not with water pollution or air pollution but with word pollution." Indeed, the misuse of words in this digital media/infotainment age has repercussions far beyond the realm of the academic. Precision is of crucial importance and the failure to select the accurate word or term for a thing can mislead whole nations for generations. The substitution of Judaism for Israelite is perhaps one of the most spectacular examples of this detrimental process in action. Let us say, for the sake of argument, that Presbyterian leader Douglas Jones had written, "Today, we so often think of the Israelites and the Christians as two distinct religions, almost like Buddhism and Islam. But early Christianity never saw itself in that way. The earliest Christians saw themselves as faithful Israelites simply following Yahweh's teachings. In fact, the first main dispute in the Christian church was whether non-Israelites, the Gentiles, could even be a part of Christianity!"

Had Jones written the preceding there would be no argument, because the names Israelite and Yahweh are direct and historically accurate representations of the people, beliefs and deity of the Old Testament creed. In fact, these accurate descriptive terms were in general use by Christian writers, scholars and theologians for centuries before the dawn of the modern period and the commensurate enormous pressure on the Church to pay homage to counterfeit Israel--carnal Israel, to use Augustine's term--a religion of ever-increasing dead ritual and occult superstition from the first century A.D. onward.

According to one of the leading orthodox rabbis and Jewish scholars in America, Jacob Neusner: "This book introduces the structure and the functioning system of Rabbinic Judaism...the particular religious system set

forth by sages, or 'rabbis' who flourished in the first six centuries C.E. This same Judaism is also called 'talmudic' because its main statement is set forth by the Talmud of Babylonia..."¹⁷⁹ Rabbi Neusner refers to a "Rabbinic Judaism." He indicates that it arose in Babylon during the centuries after Christ was crucified. Rabbi Neusner further notes that "rabbinic literature took shape during the nascent and formative age of Christianity." He calls Christianity: "...a challenge that had to be met, for Christianity appealed to the same authoritative writings, the Hebrew scriptures of ancient Israel, that this Judaism formulated in its way."¹⁸⁰ Notice the delineation Neusner makes between the ancient Hebrew scriptures and the rabbinic literature. They are quite patently not the same! The former is the ancient root of Christianity. The latter, formulated after Christ's incarnation and crucifixion, is the modern root of Judaism.

A Closer Look at "Rabbinic Literature"

Let us take a closer look at this formative "rabbinic literature." It is formative because it, and not the Old Testament, is the foundation stone of Judaism. The tradition of the elders condemned by Christ in Mark 7 and Matthew 15 was an oral gnosis that preserved the thinking behind the idolatry and the apostasy of the Israelites who had worshipped the Golden calf and fed their children to Molech. It was an undercurrent of corruption ever-threatening to boil upward and become institutionalized into a formal and competing religion, by being committed to writing. The boiling point of corruption was reached after the Pharisaic Jewish leadership rejected the Messiah. Having rejected the Biblical Messiah, they were guilty of having perpetrated an enormous, indeed a cosmic crime against God's law, His prophecies and prophets. As a result of the corrupting effects of this epochal transgression, they began to commit their oral traditions to writing, beginning with the Mishnah. Rabbi Neusner admits that: "The Mishnah certainly is the first document of rabbinic Judaism. Formally, it stands at the center of the system, since the principal subsequent rabbinic documents, the Talmuds, lay themselves out as if they were exegeses of Mishnah..."¹⁸¹

¹⁷⁹ Jacob Neusner, *Rabbinic Judaism* op. cit.), p. vii.

¹⁸⁰ Ibid. p. viii.

¹⁸¹ Ibid. p. 22.

Not the Book of Genesis, not the Pentateuch, but the Mishnah is the “first document” of Judaism, standing at the “center of the system.” How can it be said that Judaism represents the teaching of Moses, when the Bible is not the center of the system? Is this what Moses taught? It may come as a shock to learn, as we demonstrated from the outset of this writing, that the rabbis are conscious of their monumental fraud and they privately admit among themselves that their system has no basis in Moses. In a cryptic passage from a book of the Kabbalah (*Tikkunei Zohar* 1:27b), buried within a double-entendre, is a reference to the Mishnah actually being “the burial place of Moses.” The rabbinic authors of the Mishnah admit to each other that their teachings and laws have “scant scriptural basis”:

It was already stated in an ancient Mishna that ‘The laws concerning the Sabbath, Festal-offerings and acts of trespass are as mountains hanging by a hair, for they have scant Scriptural basis but many laws’ (*M. Hagiga* i, 8).

“Scant Scriptural basis” for Judaism’s laws

Equally revealing is the title of Susan Handelman’s book about the Talmud: *The Slayers of Moses: The Emergence of Rabbinic Interpretation in Modern Literary Theory* (State University of New York, 1982). “Don’t bother me with the facts,” seems to be the reaction of the priests, bishops, popes and Protestant ministers and preachers who continue to insist that Judaism is a Biblical religion. These mercenary clergy gain worldly power and prestige from being seen as pro-rabbinic. They dare not sacrifice their worldly perks for something as unimportant as the truth! How has our understanding of Judaism been so fundamentally distorted? How has so great a fraud been perpetrated as the claim that Judaism is based on the Bible, when Judaism actually began with the Talmud of Babylon? First we must consider the mercenary motivation (along with the love of power) of the ministers and priests of Churchianity: “...religion has always been a foundation for men to build a profitable trade upon; that is, men of selfish views have made it subservient to the purposes of worldly power, wealth and grandeur to themselves; and these I call the *interested in religion*...And though the *professed* design of the interested in religion is to secure to others the favor of

God, and their happiness in another world: yet the *real* design, and what they steadily pursue, is their own power and wealth, and every other advantage which they can possibly gain, or secure to themselves in this.”¹⁸²

For an ambitious young clergyman with oratorical and business skills, at the price of falling prostrate before Satan, who from Nimrod’s time has sought and gained world power, he becomes an American-Israeli advocate and activist from the pulpit, beginning a career that will sail on the winds of the spirit of the age, with all doors open to him. If he is a master of glib patter and waving the Bible in the air while the Las Vegas-style lounge act masquerading as sacred music backs up his patter, he may make it all the way to the top, as Jerry Falwell, Pat Robertson, Paula White and Tim LaHaye have done. A minister of the Gospel who tells the truth about Judaism in the church, however, is likely to be run out of it, or fated to pastoring a shrinking congregation under constant attack by the media and heresy-hunting “human rights watchdog” groups. For most young clergymen, in spite of whatever their convictions may be, the choice is a no-brainer: they’ll shill for the rabbis and the Israeli generals every time, thereby obtaining an opportunity at raking in fame and fortune.

*“No science can better convince us of the divinity of Christ
than magic and Kabbalah.”*

Another part of the answer may be found in the fact that Judaism began to infiltrate the Roman Catholic Church in earnest and contributed as well to the rise of certain major denominations of Protestantism, thanks to a myth which gained cachet during the Renaissance. The nature of this deliberately-planted disinformation was that the religion of Judaism was the Biblical religion par excellence and that for a Christian intellectual or spiritual seeker to truly know the Old Testament it was necessary to in some degree consult a rabbi. The occult infiltration of the Church was well under way by the fifteenth century when the hermetic, Neo-Platonic school of so-called “Christian Kabbalists” led by Pico della Mirandola, circulated the Kabbalistic theses in Rome, whose central theme was that “No science can better convince us of the divinity of Christ than magic and Kabbalah.”

¹⁸² Thomas Chubb, *The True Gospel of Jesus Christ Asserted* (London, 1738), pp. 132-133.

Rabbi Ben Zion Bokser claims that “Pope Sixtus IV was so delighted with his (Pico’s) work that he urged him to translate Cabbalistic texts into Latin for the use of divinity students” (*The Maharal*, 1994, p. 11). Pico was followed in 1517 by Johannes Reuchlin, whose *De Arte Cabalistica* put gematria (the rabbinic numerological system), to use in Bible study; by the Franciscan monk Francesco Giorgi’s 1525 tribute to the Zohar, *De Harmonia mundi* and Cornelius Agrippa’s *De Occulta Philosophia* of 1531; all these culminated in the 1564 occult masterwork, *Monas hieroglyphica* by the reigning figure of Protestant occultism, the mathematician Dr. John “007” Dee, the founder of Freemasonry and the idea of British Empire. In modern times, the hysteria whipped up around the concepts of “antisemitism” and “The Holocaust,” cause frightened and guilt-laden gentiles and Christians to halt almost all critical inquiry into the claim that the creed of the religion of Judaism is synonymous with the Old Testament. To view that claim with skepticism has become a thought-crime, an exercise in heinous “antisemitism” that will “if not checked,” inevitably lead to another “Holocaust.” By this impressively effective intimidation device, the hoax that Judaism was the Biblical religion, is validated and given near-universal cachet. But scared rabbits do not make for good scholars or good Christians, as William Scott Green of the University of Rochester, a contributor to Rabbi Neusner’s *Rabbinic Judaism* book, makes plain:

“It is commonplace to classify Rabbinic Judaism as a...religion in which practice and belief derive from the study and interpretation of Scripture...The...model depicts Rabbinic Judaism as an...exegetical development out of Scripture itself...The model makes reading and interpreting the Bible the quintessential rabbinic activities...Rabbinic Judaism emerges as Bible-centered—the Bible read, the Bible studied, the Bible interpreted, the Bible ‘put into practice’...Indeed the picture of...rabbis as Bible readers expounding their religion out of Scripture has a powerful intuitive plausibility in a culture in which religion is conceived largely in Protestant terms...’

But, the “model...blocks our perception of the particularities of rabbinic culture...the rabbis’ interest in Scripture was hardly comprehensive, and vast segments of it, including much of prophecy and the Deuteronomic history, escaped their interpretation...Scripture neither determined the agenda nor provided the ubiquitous focus of rabbinic literary activity and

imagination...substantial portions of rabbinic teaching--for example, on matters as basic and important as Sabbath observance--have scant Scriptural support. (The) complex of rabbinically ordained practices...including most of the rules for the treatment of Scripture itself--do not derive from Scripture at all. Rabbinism's initial concern was the elaboration and refinement of its own system. Attaching the system to Scripture was secondary. It therefore is misleading to depict Rabbinic Judaism primarily as the consequence of an exegetical process or the organic unfolding of Scripture. Rather, rabbinism began as the work of a small, ambitious, and homogenous group of pseudo-priests... By the third century, (A.D.) the rabbis expressed their self-conception in the ideology of 'oral Torah,' which held that a comprehensive body of teachings and practices (halakot) not included in Scripture had been given by God and through Moses only to the rabbinic establishment."¹⁸³

Green gives the origin of Judaism as 70 A.D (although he substitutes for Judaism the word rabbinism): "...it helps to remember that rabbinism's initial catalyst was neither the canonization of the Hebrew Bible nor readerly research of Scripture but the demise of the Second Temple..."¹⁸⁴

Judaism is the product of a "small, ambitious, and homogenous group of pseudo-priests..." The Talmud, beginning with the Mishnah, is the chief Scripture of the religion of Judaism. The great, Pharisaic "sages of blessed memory" decree this themselves in the Talmud. From the Talmud, Shabbat 15c and Baba Metzia 33A, comes the three propositions of the revered, Gentile-hating Rabbi Shimon ben Yohai, one of the most honored of all "sages." Yohai wrote:

A. "He who occupies himself with Scripture gains merit that is no merit.

B. "He who occupies himself with Mishnah gains merit for which people receive a reward.

C. "He who occupies himself with Talmud--there is no source of merit greater than this."

What part of the preceding unimpeachable statement from the supreme holy book of Judaism do gentiles and Christians not understand? Old

¹⁸³ *Rabbinic Judaism* by Jacob Neusner with a contribution by William Scott Green, pp. 31-34, (op. cit.).

¹⁸⁴ Ibid.

Testament study is denigrated in Judaism unless it is viewed through the distorting prism of Talmud. This is what Jesus Christ stated in Mark chapter 7 about the oral tradition of the elders that became the Talmud when it was written down, it makes the Bible of "none effect." Judaism is the religion of the tradition of the elders and the nullification of the Old Testament, exactly as Jesus Christ stated, yet his bold words of truth are so politically incorrect in our current 'Talmudic age that, "for fear of the Jews," every somersault must be turned by those who claim to be His followers today, in order to blot out Christ's own words of warning, and conform instead to the iron dogma that the adherents of Judaism are the "People of the Book." Indeed they are, but that book is not the Old Testament Scriptures, it is the Babylonian Talmud. Baruch Maoz is an Israeli citizen, a veteran of the Israeli military and a convert to Christianity. He gives the following testimony concerning claims of the existence of a "Biblically consistent Judaism": "There simply is no such thing. Judaism is not Jewish; it is in many instances a direct contradiction of Biblical teaching. The truth is that the rabbis hijacked Jewish national identity 2,000 years ago, when the Temple was destroyed...Rather than being reliable guides to an understanding of the Torah...they are blind leaders of the blind."

"Study of Bible is an accomplishment, yet not an accomplishment; but the study of Oral Law, there is no greater accomplishment then this."

BT Baba Metzia 33a

"At the end of the previous century, the Mirrer Yeshiva's Mashgiach Ruchani brought a student to the Rosh Yeshiva for disciplining. After hearing the charges, the Rosh Yeshiva slapped the hapless pupil in front of the student body. He (the student) had habitually assembled other students for the purpose of studying Bible between afternoon and evening prayers. Although extreme, this anecdote illustrates the paradoxical relationship that exists between the Bible and those who claim to be its true practitioners. Ask the average yeshiva student to...learn it...He'll hem and haw, and make a vague promise to make time someday. He definitely wouldn't learn it in yeshiva, where Talmud studies prevails. The Netziv once said that his

students 'knew the Bible through the Talmud, and knew the Talmud through the Ketzer' ¹⁸⁵

"...Pirkei Avot (5:24) explicitly states, 'a five year old should study Bible, a ten year old should study Mishnah, and a fifteen year old should study Gemara.' Variations on this statement appear throughout the Talmud and Midrashim. Maimonides in Hilchot Talmud Torah (1:11) rules: A person should divide his time in learning: a third for Bible, and third for the Oral Law (Mishnah), and a third for Gemara (Talmud). Y.D. 246:4 rules similarly. However, this doesn't validate Bible study in Judaism as an independent discipline. Tractate Sofrim (16:9) states: One who toils in Talmud will progress. But one should not pass over Scripture and Mishnah to concentrate on the Talmud; instead, he should study Scripture and Mishnah in order to understand Talmud. Maimonides halacha codifies this trend (1:12): "The above applies in the early stages of a person's study. However, when a person increases his knowledge and does not have the need to read the Written Law, or occupy himself with the Oral Law constantly, he should study the Written Law and the oral tradition at designated times. Thus, he will not forget any aspect of the laws of the Torah. *However, he should focus his attention on the Gemara alone for his entire life, according to his desire and ability to concentrate.*" ¹⁸⁶

Notice the dissimulation mechanism. Why does Maimonides shift from allotting equal time between the sacred texts, to emphasizing Talmud (Gemara) almost exclusively? This allows for an ingenious loophole: the Bible is studied by reading —not the Bible— but the Talmud! "The Lechem Mishnah states that this ruling explains the common practice of devoting the majority of one's energies to Gemara, despite the injunction to study all three areas equally. Similarly, R. Yosef Karo, in his glosses to the Mishneh Torah, suggests that time was the guiding factor — realistically, Talmud studies require more time. Rabbeinu Tam (Tos. Kiddushin 30a) offers a different solution. The Gemara (BT San. 24a) describes the Babylonian Talmud as encompassing all areas of Torah. Therefore, Rabbeinu Tam suggests that a person fulfill his requirement to study Torah through Gemara studies

¹⁸⁵ Ketzer (HaChoshen) is one of the major commentaries on Shulchan Oruch Choshen Mishpat.

¹⁸⁶ Ya'akov Beasley, *Bible Study in the Yeshiva Curriculum: A Halachic, Historical, and Ideological Overview* www.atid.org/journal/journal98/default1.asp (emphasis supplied).

alone...the Sifte Cohen responded (245:5): 'But I maintain that the practices of Israel (to teach children only Gemara) are like Torah; for have not the Tosafot written, as has the Semag. . . that we can find support for our custom in the statement that the Babylonian Talmud. . . is a mixture of Scripture, Mishnah, and Talmud, so he need not allocate a third of his time to Scripture if he studies the Talmud.

"The vast majority of halachic works emphasize the importance of Talmud study over Bible study. What created this imbalance? Talmudic sources openly accentuate the oral tradition's central importance in Judaism. 'The Covenant between G-d and B'nei Yisrael was not formed except over the Oral Law (BT Gittin 61a). To some, the Talmud represents the unique relationship that the Jew shares with his Maker. R. Yitzchak from Corville wrote: 'Don't think that the essential section of the Torah is the Written Law. Only over the Oral Law did G-d establish his covenant with us'...R. Shlomo ben Mordechai from Merezich, a 16th century student of R. Shlomo Luria, expressed most chauvinistically these sentiments: "The true future salvation from Gog and Magog will only come about through the merit of Talmud study, for Talmud study leads to saintliness and purity...while Bible study does not even produce righteousness...Even a little Talmud study creates more fear of Heaven than much Bible study...I swear by my life, they (Bible scholars) do not even know how to put *tefillin* ¹⁸⁷ on correctly..."

"Hold back your children from higayon"

"This emphasis on Talmud studies, both as a practical source of halacha and a symbolic source of Jewish uniqueness, nearly extinguished Bible studies from the yeshiva...other sources were interpreted to explicitly warn against Bible study. Rabbi Eliezer ben Hyrkanus warned his students, 'hold back your children from *'higayon*' (B'rachot 28b). Rashi explains *'higayon*' to mean 'excessive Bible study that attracts one too much.' This identification of *'higayon*' with Bible study dates back to the Gaonim. Sefer Yuchsin wrote (quoting R. Zemach ben Platoi Gaon), 'Hold back your children from *'higayon*' —from studying the Bible, for it leads to heresies.' The fear that Bible studies could lead to heresy already existed in Tannaitic times...

¹⁸⁷ Phylacteries.

“Rashi explained the danger differently; due to its attractiveness, Bible study distracts a person from serious Gemara study. The Mishnah states (Shabbat 115a) that ‘We do not read from the Writings, since it leads to the nullification of the Beit Midrash.’ Rashi, quoting his teacher R. Yitzchak haLevi, explains: ‘...since Bible study is more attractive to people, and Shabbat was utilized to give sermons (halachic guidance and explanations) to the people...it is better for them to hear (the sermons) than to read from the Writings.’

“What were the historical factors that caused the People of the Book to abandon it? In the Babylonian yeshivot, Bible study had a respected place, even though Talmud study was the central focus. Despite this, we occasionally find Amoraim who were unfamiliar with Biblical verses. The Machzor Vitri justifies this deficiency: ‘Since poverty and want spread (to the scholars), forcing them to support themselves, they could not afford to devote a third of their time to Bible study. They had to rely on the statement that the study of Talmud encompasses all disciplines. However, regular Bible instruction continued into the ninth century, until the schism with the Karaites. For the first time, outside conflicts led to Bible study being diminished. The fear of potential heresies affected major curricular changes in the yeshivot. With the Karaites trumpeting their ‘unadulterated’ Bible, unencumbered by Rabbinic commentaries and traditions, the Gaonic yeshivot reduced their emphasis on Bible study. Bible teachers were warned not to teach the text’s simple meaning...Later sources even warn against Bible teachers as a ‘source of apostasy.’...Indirect evidence for this sorry state came from a polemic written by Pope Gregory IX. As an addendum to an order to confiscate and burn Talmudic manuscripts, he mentioned that the Jews in his realm avoid Bible study, for fear that ‘it would attract them to that strange law (Christianity).’

“Apparently, when preservation of the Talmud and halachic system were at stake, the community’s heads preferred practical Talmudic knowledge at the expense of Bible scholarship. This rationale was offered by the 17th century Italian, Rabbi Yehudah Ashael Matov: ‘There is room to find justification for the Ashkenazic community and their leaders, why a people so wise and penetrating are pathetically ignorant of Bible, grammar. . . their limitations are their perfections, for they were able to engage in in-depth study (Gemara) in the time that they could have utilized for Bible.

“...the Talmud-centric curriculum of Middle Age Ashkenaz did not reflect an ideal situation, but was the necessary reaction to the turbulent circumstances that surrounded them. The yeshivot's new focus on the community's intellectual elites did not go unchallenged. The German Pietists unleashed a series of criticisms on their society, including on the educational institutions in general, and the lack of Bible study in particular. Their critique dealt with three issues. Ignoring Bible was foolhardy, for Bible had a necessary utilitarian role in understanding the Oral Law. A vast storehouse of ethical and moral lessons lay unmined for the people, and finally, the concentration of educational resources on a select few ran the risk of alienating the larger population. The German Pietists were the first to write of the...phenomenon of a rabbi who was ‘an expert in the Talmud and an ignoramus in the Bible.’ ...The expulsion in 1492 of Sefardic Jewry from Spain, and the eastward movement of Ashkenazic Jewry to Poland, Austria-Hungary, Bohemia, saw a new lessening of Bible study, this time in the face of ‘pilpul.’ Originated by R. Yehoshua Falk, students eagerly adopted this new methodology of making arbitrary distinctions and dialectic categories in Talmudic studies...this ‘pilpul’ involved a system of linguistic inferences, and convoluted, flimsy reasoning. Although it centered in Poland, this phenomenon occurred in both Sefardic and Ashkenazic communities. Again, the shift to Talmud led to a weakening of Bible study in the yeshivot...Bible study remained neglected among Ashkenazic Jewry. Rabbi Yosef Haan, of 17th century Frankfurt writes of rabbis ‘who have never seen Scripture before in their lives.’ For yeshiva students, only Talmud and *halacha* were the financial passport to making a living as a rabbi or judge. The possibility of being rejected for a good, financially comfortable match alone turned many students away from Bible studies. Rabbi Yosef Stathaugen (died 1715) wrote that students would not study Bible for fear that people would say, ‘a student who studied in such a prestigious institution spends his time studying Bible?’...Among the reasons for neglecting...were their perpetual battles with heretics...(1)ike the Karaites and the medieval Christians...In response, the Rabbis banned Bible study. This cycle, where fear of heresy led to the Bible's neglect, repeated itself in the eighteenth century conflict with the Hasidim...Rabbi Yechezkel Landau (Chief Rabbi) of Prague...His introduction to his novellae on Talmud, the *Tz’lach*, begins with a full fledged attack on unrestricted Bible study: ‘It appears to me, since the heretics also study Bible

for their own purposes, if your son studies Bible without supervision, he may have a teacher who is one of 'them,' and he will follow after their empty beliefs. This is true even more so in our time...therefore, Rabbi Eliezer warned us (Brachot 28b) to stay away from the Bible, and seat our children at the knees of scholars, who will teach them Mishnah and Gemara...If Bible studies appeared in 19th century Lithuanian yeshivot, it was only in the guise of the weekly pares with Rashi. Perhaps the only yeshiva that encouraged some form of Bible study was Volozhin, first under Rabbi Chayim of Volozhin, and then under the Netziv. Rabbi Chayim Ozer Grodzinski summarized the prevailing 'yeshivish' attitude about Bible study when he said, 'Only insignificant people study Bible — not yeshiva bachurs...' ¹⁸⁸

The yeshiva model of Bible study consists in filtering texts entirely through the distorting prism of the traditions of the rabbis. This trend commenced as a response to defending against the challenges to Judaism from Christians and Karaites. If the Bible was to be studied at all by adherents of Judaism, it would be presented hopelessly buried beneath complex rabbinic commentaries and glosses. The principle of *sola Scriptura* is out of the question in Judaism: "Rabbi Yisrael Rosen proposes that we study Bible in yeshiva in the same manner we study Talmud. If studying Gemara entails Rashi, Rambam, and Tosafot, then studying Bible means doing so armed with midrashim and Chazal. R. Y. Cooperman argued that only after studying the midrashim in depth could one return to study the '*p'shat*' (plain meaning) of the (Bible) verse. R. Rosen nominates Rabbi Yehoshua Bachrach as the pioneer in this methodology. His works effortlessly weave the midrashim tradition into the plain meaning of the text." ¹⁸⁹

No matter what the contingencies, the Word of God always takes a back seat to the word of men in Judaism. By definition a Judaic scholar of the highest level of religious erudition, *gedol*, is always a master of the Talmud. His scholarship is determined by the extent of his grasp of the Talmud and cognate rabbinic texts: "The 'yeshiva' approach had one solitary purpose. Yeshivot were geared towards developing '*gedolei Yisrael*' (supreme rabbis of

¹⁸⁸ Ibid., Ya'akov Beasley.

¹⁸⁹ Ibid. We differ with the Protestant definition of *sola Scriptura*. We define it as "nothing can contradict the Bible." Where apostolic and other traditions aren't in contradiction, they're permitted (2 Thess. 2:15).

Israel). For this reason, other studies were forbidden. Without total concentration on Talmudic studies, students could not become '*gedolim*.'"¹⁹⁰

Curriculum

The subject matter of instruction at the Ashkenazi yeshivot was almost exclusively the Oral Law as expounded in the Talmud and its commentaries and supercommentaries of the French-German school. Few traces can be found of formal Bible lectures.

Encyclopedia Judaica

Jerusalem: Keter Publishing (2007). Vol. 21, p. 318.

¹⁹⁰ Ibid.

Dead Ritual Fetish: The Torah Scrolls

Now the reader may ask, “But what of the Torah scrolls carried through the synagogues with such extreme reverence?” Well, what of them? Every idolater reverences his totem-pole, but the worship of a dead thing does not give it life. The mutilated “sefer Torah” scrolls carried in the pagan synagogue rites, contain no vowels. The scrolls are composed entirely in consonants. These scrolls are almost unreadable and virtually meaningless. They are revered by Judaic pagans as holy relics, as false gods in a substitution game. Yahweh destroyed the Temple and took away the Holy of Holies—which was rent at Christ’s crucifixion. They had nowhere Biblically authentic to turn, except toward Jesus Christ, but they refused Him, and in their perversity they invented the religion of Judaism and established the idolatry of the scrolls as a substitute for the Temple and the Holy of Holies.

The scrolls were not intended to be read with comprehension and do not derive their sacred status from their textual intelligibility, but as physical artifacts to be worshipped in their corporeal state (a fitting denouement for the heirs of golden calf worship). The rabbis supply the intelligibility by memorizing previous rabbinical interpretations and embellishments (*qere*) and adding them to the material object that constitutes the text of the scroll (*ketiv*). The whole process of mutilating the Scriptures and then leaving the decision on their meaning to a pseudo-priest caste of rabbis is perhaps the ultimate symbolic put-down of the Bible. Here it is necessary to reflect on the fact that Judaism does not in any manner entail the worship of Yahweh, the God of the Bible. Judaism’s god is the Judaic people themselves as embodied in their rabbis. Judaism is worship of Judaic genes in the person of the rabbi. The Judaic “race” itself is rendered god by this means. The dumbshow surrounding how to read the sefer Torah scrolls, illustrates this. In studying the Talmudic discussions concerning this issue, various schools of thought are advanced concerning the superior intelligibility of vowels versus consonants or vice versa.¹⁹¹ The arcane mechanics of stresses, pauses, accents, glosses, omissions and versifications are batted back and forth, until an outsider looking at this farrago can only scratch his head in wonder at how any understanding of the text of the scrolls will ever be reached. And that’s

¹⁹¹ BT Sanhedrin 3b-4b; BT Megillah 25b.

exactly the point. What is being taught is not how to find the key to the mutilated Torah texts as presented in the scroll-totems. Understanding the redacted Biblical text is not the goal of the Talmudic lesson being imparted, but rather the lesson centers on the ambiguity of the written Scriptures when viewed without the intervention of rabbinic interpretation.

The message Satan has been whispering in the ears of those imbued with the unclean Talmudic/Kabbalistic spirit since this crowd first swarmed the glittering yellow-red statue of a calf and offered it obeisance, is that the written text of the Old Testament is not sufficient. It is incomplete and lacking. Indeed, Judaism teaches that it is utterly incomprehensible and ultimately mute unless it is taught out of the mouths of the Talmudic rabbis. The barely concealed message of the previously cited Talmudic discussions is that it is the rabbis and not the Bible, who are the source of all godly gnosis, wisdom and holiness. Judaism is the theology of Biblical abrogation, exactly as Christ stated. It has evolved a whole system of Scriptural nullification and rigidly codified it. The symbol of that nullification is the synagogue's idolatrous Torah scroll, which contains not the Old Testament Scriptures, but a mockery of them. They have been suppressed, expurgated and re-written to such an extent as to be made all but unrecognizable to anyone except the rabbis. The Talmud elucidates the core horror at the center of this heart of darkness by teaching that the falsification of Scripture is central to understanding the Scriptures; and that this system of falsification was secretly sanctioned by Moses: "The vocalization of the scribes, the omissions of the scribes and the Scripture words that are read but not written and the Scripture passages that are written but not read, are practices (*hlkh*) revealed to Moses from Sinai." ¹⁹²

Nullification through Superstition: The Text as Totem and Fetish

In other words, rabbinic tradition, claiming the sanction of Moses himself, decides how the Bible texts are read, what parts are suppressed or misrepresented and what words from the oral tradition (*hlkh*) of the elders will be authoritatively promulgated. The presentation and meaning of the Bible text is thereby inextricably chained to rabbinic tradition. Judaism

¹⁹² BT Nedarim 37a & 38b.

teaches that the key to the meaning of the Bible is not in the Bible itself. It resides exclusively in the secret lore (*hlkh*) of the rabbis who derogate and fetishize the words of God by turning them into a totem intelligible only within a man-made rabbinic system known by the rubric "black fire on white fire." Rabbi Avraham Yitzchak HaCohen Kook (born in Latvia, 1865; died in Palestine, 1935), the early Zionist ideologue and the first Ashkenazi chief rabbi of Palestine, expounds on this thoroughly demented idolatry of typography: "There are those who conceive of the Torah as being solely the letters themselves, written in black ink. Yet, the Talmud in Menachot 29a states that every letter in a Torah scroll must be completely surrounded by parchment (*mukaf g'vil*). In other words, the white parchment around the letters is also an integral part of the Torah...The white space is in fact a higher form of Torah. It is analogous to the white fire of Sinai, a hidden Torah that cannot be read in the usual manner. Portions of the Torah are written in a special fashion, like a wall constructed from layers of alternating black and white bricks. These sections are the highest and deepest parts of the Torah. Therefore, they have more space between letters and phrases; and consequently they contain a greater measure of the esoteric white fire. The realm of white fire, of the lofty parts of the Torah, require an extra measure of white space over black ink.'

"Devotees of the *merkavah* (third century A.D. occultism) traditions among the rabbis had their own ways of studying the Torah text. Like both halakhists and aggadists, they were close readers of the divinely revealed Word. But rather than seeing Torah as a corpus of hints at legal structures and as a source of precedents for a legal system, as did the halakhist, or alternately as the blueprint out of which to fashion an elaborate castle of literary and homiletic fantasy, as did the aggadist, these circles within Judaism saw Torah as a mysterious underground labyrinth of divine names and mysterious letters that served also as magical formulae...*Ma'ayan Hokhmah* served as an introduction to a longer text known by the name *Shimushey Torah*...This text was presumably an esoteric commentary on the Torah, one that listed the magical names, healing formulae and similarly useable combinations of letters that proceeded from each *parashah* (passage of scripture). A classical and still-used example of such names would be the

seventy-two-letter name of God, composed of the letters of three verses in Exodus 14 read backward, forward and backward.”¹⁹³

The Protestant Reformers reserved some of their most scorching anti-Roman Catholic attacks for papist liturgies which they regarded as *rote*, performed without understanding. Worship at the Catholic Mass, for example, which was conducted, prior to 1969, in a language (Latin), largely incomprehensible to the common people; or the repetitive prayers in the popular “rosary” devotion that were accorded merit not on the basis of contemplating the meaning of each word, but on the number of prayers (“decades”) that the believer managed to recite and keep track of on a beaded cord. The fact that until the sixteenth century Roman Catholic Bibles were published mainly in the old Latin Vulgate, which was incomprehensible to most of the faithful, was another source of inexhaustible mockery and fury from certain Protestants. The Protestant literature purporting to expose and condemn these practices is mountainous. These practices were considered sufficiently grave as to justify the sundering of the unity of Christendom when John Calvin and Martin Luther led the Reformation that spread throughout Europe for the next four hundred years. Indeed, the papacy was deemed the very “AntiChrist” on the basis of its promotion of these ceremonies. But the rabbinic practice of worshipping the letters of the text of the Pentateuch without understanding the words that comprise it, has not come in for anywhere near the same level of Protestant scrutiny or censure.

Rather like a heathen cargo-cult in Borneo that sees a book itself and not its meaning as the designated object of their veneration, the rabbis declare the Bible to be “*miqra*, for one reads (*qore*)” and draws down the revelation of the light of the infinite by means of the letters even if one does not understand anything...With respect to the written Torah...one draws down (the light) even if one does not understand...in the study of the secrets of the *Tanakh* (Old Testament) one only comprehends the reality (*ha-metzi'ut*) of the divine from the chain (of emanation) and not from the essence (or substance, *ha-mahut*) of G-d. Therefore it is not the same as Mishnah or Talmud through which one comprehends the essence of His wisdom (*mahut*

¹⁹³ Arthur Green, *Keter: The Crown of God in Early Jewish Mysticism* (Princeton University, 1997) pp. 74-75.

hokhmato).¹⁹⁴ According to Elliot R. Wolfson, Abraham Lieberman Professor of Hebrew and Judaic Studies at New York University: "Against the background of the continuous chain of emanation, the Written Torah in its elemental form, that is, the very letters of the Torah scroll, is to be viewed as the final garment of the light of the *Ein-Sof*. By simply reading the letters of Torah, therefore, without the slightest comprehension, one can draw down the light of the Infinite."¹⁹⁵

Prof. Betty Rojtman of the Hebrew University, Jerusalem writes: "The narrative of the Torah given by God to Moses opens with the second letter of the alphabet, the *beth* of plurality...the charter of the world's foundation, is thus presented first of all as disseminated Word...delivered *a priori* in the mode of the multiple, in accord with a constitutive internal doubling between Written Law and Oral Law...Exegesis repeats this paradox in elucidating the text of the Bible...that...‘plays’ between writing and orality, between the interpreted word and the transmitted word... the Talmud assumes that a student familiar with studying (*talmid vatik*), who has mastered the tradition, will naturally be led to reread— ‘in the future’ —this text and its ‘blanks,’ and to (re)discover in it an undeciphered, radical new meaning...The transformation of meanings in exegesis will thus resemble an arithmetical series: infinite, but secretly calculated, finally folded back on the structure that produces it...Torah is presented as a call by the text itself, which bears witness, even in its typographical ‘blank white spaces, to a ‘void’...At the origin, this white space was fire, mingled with the black fire of letters: ‘The Law that God gave to Moses was written in black fire on white fire.’"¹⁹⁶

In spite of the dense thicket of academic jargon which Rojtman employs, she has succinctly summarized, in a few paragraphs, the double-minded and convoluted basis of Judaism's invalidation of the Bible, which appeals to humanity's itch for novelty and love of imaginative tales under the respectable aegis of rabbinic authority and prestige. As fairy stories, these rabbinic fables would have their place in the literature of mythology,

¹⁹⁴ Rabbi Shneur Zalman of Lyady (founder of Chabad-Lubavitch Hasidism), *Liqqûte Torah* (Brooklyn, 1984), Va-Yiqra' 5b-5c. Referenced by Elliot R. Wolfson, p. 202.

¹⁹⁵ Wolfson, "Zoharic Hermeneutics," in *The Midrashic Imagination* (State University of New York Press, 1993), pp. 189-190.

¹⁹⁶ Betty Rojtman, *Feu noir sur Feu Blanc: Essai sur l'herméneutique juive* (1986); published in English in 1998 as *Black Fire on White Fire: An Essay on Jewish Hermeneutics from Midrash to Kabbalah* (University of California), pp. 1-3.

ethnography and anthropology, but as the supposed ultimate, highest and most accurate parsing of Biblical meaning, they are a trap, leading people smitten with the aura of the rabbis ever farther from the authentic teaching which God wants to impart to us through His Word. Rather than pursuing Yahweh's *verbum divinus*, in Judaism the Bible is transformed into a Harry Potter magic formula, comprehensible only through intervention by the sorcerer/rabbi. The rabbis with their beards and black hats look very stern and possessed of Old Testament gravitas. It's a beguiling image. These rabbis speak in the name of God and claim to possess a 5,000 year-old heritage of divine learning and comprehension, yet in truth they are little more than profoundly confused and deluded men, who have imposed their own finite intellects upon God's Word, in order to create a linguistic playground for lawyers, in which they, and not God, are the arbiters of truth and falsehood according to the arbitrary rules they impose on God and His Word. Their system is an unholy mess, but few dare to call it that. Most of us play the game that the world requires us to play: maintaining through silence or active consent, the proposition that the rabbis are "distinguished Bible scholars of probity, possessed of the most ancient pedigree" to whom "all who seek to better understand the Bible, must defer." But Christ did not defer to them. Rather He said to them, "Woe unto you lawyers!" All faithful Christians must do likewise, but few there are in this world willing to take up that Cross.

The Pharisees started out confused in Christ's time and since the first century A.D. they have piled up layers of confusion, until in our age they labor under vast mountains of ever-increasing confusion which, because it is hereditary, a "sacred tradition which has survived the fires of persecution," they jealousy guard it as if it were a treasure of the highest value. The folly of the sons of Adam knows no limit.

"In addition to these indeterminacies there is also the indeterminacy of the hermeneutic process itself...the oral Law brings to the individual statement its multiple traditions of reading...The role of interpretation is to combine units from differing systems...the indeterminacy of the point at which the exegesis is connected with the statement, which permits the Talmud to attach the same conclusions to different contexts...exegesis is partially focused on certain privileged contexts in which oral transmission

has traced the memory of an occulted significance. For example, the *gezerah shavah*..."¹⁹⁷

Israeli Justice Minister Elliot R. Wolfson: "By means of the technique of *gezerah shavah*, the linking of seemingly disparate contextual fields based on identity of expression, the Zohar determines that the occurrence of the word flesh (*basar*) in Job 19:26 must be explained as denoting the *membrum virile*; hence, it is from the phallus that one sees God. The meaning of this is clarified by the mystical notion, itself rooted in earlier midrashic modes of thinking, that the sign of the covenant of circumcision is a letter inscribed on the body. In that sense it can be said that one sees God from the very flesh on which the sign of the covenant has been inscribed. Another example...may be gathered from the following passage: 'The first tablets were inscribed from that place (*Binah*). This is the secret of the verse, "incised on the tablets" (Exod. 32:16). Do not read 'incised' (*harut*) but rather freedom (*herut*)....Utilizing the midrashic reading of the biblical expression *harut* as *herut*, the Zohar renders the plain sense of the verse as referring to the *sefirah* which is designated by the term *herut*, the ontic source of all freedom, that is, *Binah*, which is the source as well for the tablets of law, the subject of the verse in question. On occasion the Zohar uses both of these expressions together, *mamash* and *dayka*, to note that the literal meaning is comprehensible only in terms of the kabbalistic significance. To cite one pertinent example:

¹⁹⁷ Ibid., Rojtman, pp.4-5.

More Gezera Shava **“On that Very Day”**

“R. Judah: Israel did not come close to Mount Sinai until they entered the portion of the Righteous One (*Saddiq*, i.e. the ninth emanation or Yesod, Foundation) and merited it. From where do we know? It is written, ‘On that very day they entered the wilderness of Sinai’ (Exod. 19:1). ‘On that very day’ indeed (*mamash dayka*)! And it is written, ‘In that day they shall say: This is our God; we trusted in Him (and He delivered us)’ (Isa. 25:9).

“The kabbalistic explanation that Israel approached Mount Sinai only after having entered the divine grade of *Yesod*, or *Saddiq*, is derived from the literal expression, *ba-yom ha-zeh*, ‘on that very day,’ for the word *zeh*, the masculine, demonstrative pronoun, is one of the standard symbols for this particular *sefirah*. Further support for this reading is adduced from Isa. 25:9 where the demonstrative *zeh* is again used, as read by the theosophic exegete, as a name of this attribute of God. The kabbalistic truth is, in the last analysis, revealed to a careful reader of the text in its most elemental sense through the rabbinic hermeneutical technique of *gezera shava*.”¹⁹⁸

Earlier, we introduced the reader to this technique of giving significance to innocuous words and phrases (“on that very day”). It is by no means limited to the books of the Kabbalah. As we previously observed, it is threaded throughout the Midrashic and Talmudic texts. *The rabbis invent significance where there is none and then ascribe to it a meaning that is supposed to serve as a special indicator of a hidden level of understanding — based on what? Based on nothing more than their own mythical authority.*

No evidence in the text cited lends itself to the conclusions they impose on it. It’s the mad expediency of a schoolyard idiot who, having failed to understand his homework, arbitrarily concocts an imaginary meaning for it completely at variance with what is printed on the page of his textbook. Using the rabbinic technique of *gezera shava* we could say that we know that our neighbor saw a comet early this morning because when we met him later in the day, he took off his hat, raised it to the sky and said, “On this very day.”

¹⁹⁸ Elliot R. Wolfson, pp. 176-177.

“And there was evening”

“According to the report in (Midrash) Genesis Rabbah 3.7, R(abbi) Judah bar Simon was struck by the formulation *va-yehi ‘ereb* (“and there was evening”) after the first day of creation, and not *yehi ‘ereb* (“let there be evening”)—as one might have expected, insofar as there had not been any evening or morning prior to this. He thus reasoned, from the formulation of Scripture, that ‘there was an order of time prior to this.’ R(abbi) Abbahu drew a more striking conclusion, and said that “The Holy One, Blessed be He, used to create worlds and destroy them, until He created this (one); (and said) ‘This one is pleasing to me; those are not pleasing to Me.’ The source of this myth is not certain; and one can be sure that it was not derived from Scripture, but only linked to it by the verb *va-yehi*...”¹⁹⁹

“On that Very Day.”

“And there was evening.”

Here is Satan’s huge joke on the followers of Judaism. They have invented a god in their own image, complete with nonsense codes to justify their departure from the teaching Yahweh imparts through His Word. Elliot R. Wolfson: “Having determined the meaning of this term it is then possible to link together disparate textual units...derived from both biblical and talmudic sources — by means of the technique of *gezera shava*. What would appear from the outside as an obvious imposition of an external and autonomous system upon the biblical text is in fact presented as the precise and literal meaning of the relevant verses. Therefore the concluding statement is to the effect that every word, indeed every letter, of Scripture, alludes to a supernal secret.”²⁰⁰

Gezera shava represents the elasticity of the rabbinic interpretation of the Bible, an elasticity amounting to nullification. Ithamar Gruenwald, Chariman of the Department of Religious Studies at Tel Aviv University, summarizes the “cognitive looking-glass” that constitutes Judaism’s wonderland approach to “constructing” the Bible texts: “Once a new meaning is accepted it is incorporated into the thematic texture of the scriptural text and, one may even say, becomes part of people’s conceptualization of the event described (or referred to) by Scripture itself. Once that happens, ever

¹⁹⁹ Michael Fishbane, *Biblical Myth & Rabbinic MythMaking* (Oxford University Press, 2005), p. 269

²⁰⁰ Wolfson, pp. 177-178.

new possibilities are opened for the text and its new setting of meaning. It becomes at once the source of further speculations and the basis of new traditions. In this respect, a midrashic...point becomes the cognitive looking-glass through which a biblical story is viewed and a religious world constructed...Midrash is a mode of cognition and *the major component in the creation of a religious tradition.*"²⁰¹

²⁰¹ Gruenwald, "Midrash & The Midrashic Condition" in *The Midrashic Imagination*, p. 19.

The Talmud: A Lawyer's Book

"...the system so jealously maintained by the Rabbis was not Mosaism at all, but an immense superstructure of *precedents*..."²⁰² Precedent in Judaism is termed *hora'ah* (lit. "instruction"): "...*hora'ah* is the legal source for those laws that the Supreme Court (Sanhedrin of 71 judges²⁰³) established as the result of its own legal scholarship or interpretation (*midrash*) as a precedent or instruction (i.e. either as a result of a case or on the basis of teaching promulgated by the court not in the context of a particular case)...The validity of the instruction (*hora'ah*) may be inferred from the following story: 'All the time that Rabban Gamliel (who was then the Nasi²⁰⁴) was alive, the *halakha* was practiced according to his rulings but after the death of Rabban Gamliel, Rabbi Joshua attempted to revoke his rulings. Rabbi Yohanan b. Nuri got up

²⁰² Frederic W. Farrar, *History of Interpretation*, p. 112.

²⁰³ As opposed to the local rabbinic courts consisting of 23 judges.

²⁰⁴ The *Nasi* is the Prince of the Sanhedrin. The *Nasi* as of this writing is Rabbi Adin Steinsaltz, the first in nearly 1700 years. "The return to Zion from the 19th century onwards inspired attempts to restore a body that would have authority over world Jewry. One initiative by Rabbi Zvi Kovsker in 1940 was enthusiastically adopted by leading religious Zionist rabbis, among them Rabbi Yehudah Leib Maimon, Israel's first minister of religious affairs. But opposition from non-Zionist circles, and hesitation, even by the Chief Rabbi, Isaac Herzog, eventually scotched the plan. But in 2005, a group of rabbis from various streams of Orthodoxy met in the last place that the Sanhedrin stood — the city of Tiberius — and declared itself as a New Sanhedrin. After contacting 700 rabbis from all over the world, the group appointed Rabbi Moshe Halberstam of the strictly Orthodox Beth Din (the Edah Hacharedit) as the first person in 1,700 years to receive *semichah* (...induction — as distinct from contemporary rabbinic ordination). This was done with the approval of two of Israel's most influential religious figures, Rabbi Ovadia Yosef and Rabbi Yosef Shalom Eliashiv, enabling him to appoint Rabbi Dov Levanoni. He in turn inducted others. The process of appointing the required 71 judges took about a year. Perhaps the most significant act of the New Sanhedrin was the appointment of Rabbi Adin Steinsaltz, the famous Talmud translator, as *Nasi* (President) in 2006. Unlike most of his colleagues, Rabbi Steinsaltz is considerably more flexible and open in his overall outlook. By contrast, his *Av* (head of) Beit Din, Rabbi Yisrael Ariel, once ran for Rabbi Meir Kahane's Kach party — and openly advocates a scheme to rebuild the Temple. Tensions are still apparent between these authorities, and it is noteworthy that both Rabbis Steinsaltz and Ariel refuse to talk to the media about these disagreements. This schism may well reflect one of the underlying bases for reconstituting such a body, namely the expectation of the coming Redemption, in which a Sanhedrin would be a prerequisite. Weiss denies that, as a motivating force, messianic redemption is any more central for his group than it has been for Zionists, especially religious ones, over the centuries. 'Obviously the Sanhedrin would be a key item in any such scenario,' he says. 'But the more immediate goals are related to everyday halachic issues which we believe are not being addressed by the powers-that-be in the Knesset or elsewhere. The basis for our group is the Torah's command: 'You shall appoint judges and officers in all your gates...' — Mordechai Bec, "Why Rabbis are reviving a biblical court of elders," *The Jewish Chronicle* (London, England), Feb. 1, 2008.

on his feet and said, 'I see, after the head, all the body goes (i.e. the *Nasi*'s authority gives it the status of a precedent...); so long as Rabban Gamliel was alive, the law followed his opinion. Now that he has died, do you want to nullify his opinion?' He (Rabbi Nuri) said to Rabbi Joshua: 'We shall not listen to you!' The *halakah* was determined according to (the rulings of) Rabban Gamliel and nobody then contested his rulings.' (T. Taanit 2:5)." ²⁰⁵

Deceitful apologists for Judaism could at this juncture intervene to declare that precedent was eventually abolished in Judaism. Hoffman is only telling half the story! He's left out the part wherein precedent is permanently abandoned by Judaism, as the Rav Sherira Ga'on decreed: "In this manner *hora'ah*...was added, generation after generation, until Rabina, when it was discontinued, as Samuel Yarhina'ah saw in the Book of Primordial Adam: 'Ashi and Rabina — the end of *hora-ah*.' And after this, certainly...there was no *hora-ah*..."²⁰⁶

Had this writer not anticipated this ploy, the preceding "refutation" would have most likely appeared on some website purporting to show just how distorted and false is our research, and the mere statement of this "refutation" on some website would have been enough for the churchlings and the acolytes of Holocaustianity to dutifully believe that this writer has indeed "quoted out of context" and that Judaism is not a religion based on man-made judicial precedent, but God's Word. But any assertion such as that would be most contemptible rubbish, website or no. Judaism is a religion of deceit. There are very few theological systems that have built epistemological traps and decoy texts into their own sacred books so as to bewilder and lead astray the prying eyes of outsiders, as Judaism has done. To the non-expert, the news that *hoar'ah* was at a point in the growth of Judaism dropped, will be sufficient to convince them that the establishment of additional precedents stopped. But the one who has some knowledge of the *arcana imperii* of

²⁰⁵ Peretz Segal, "Jewish Law During the Tannaitic Period," in N.S. Hecht et al., *An Introduction to the History and Sources of Jewish Law* (Oxford Univ. Press, 1996) pp. 112-113. The Oxford scholars have modernized the spelling of one of the figures in this account. Traditionally Rabbi Joshua is referred to as "Rabbi Yehoshua." The story of the establishment of Gamliel's precedent is found in BT Eruvin 41a.

²⁰⁶ *Iggeret Rav Sherira Ga'on*, pp. 69-71, quoted in Robert Brody, *The Geonim of Babylonia and the Shaping of Medieval Jewish Culture* (Yale Univ. Press, 1998), p. 5. The aforementioned "Book of Adam" is found at BT Bava Mesi'a 85b-86a.

Judaism will know that setting precedents did not stop, it was simply *continued under another name*, i.e. *rabbanan savora'ey*.

Speaking of context, let's quote the whole of Rav Sherira Ga'on's statement on this subject: "...there were explanations and opinions approximating to *hora'ah*, and those masters were called *rabbanan savora'ey* (opining rabbis); and whatever had been left hanging, (these) rabbis made explicit (citing two examples from the Talmud)...and also succeeding rabbis such as Rav Ena and Rav Simuna—incorporated several (of their) opinions in the gemara... And we have a tradition from earlier (authorities) that the gemara at the beginning of (the chapter) *Ha-Isah Niqnet*, until 'With money—how do we know this?' (BT Qiddushin 2a-3b) was redacted and incorporated by the later *rabbanan savora'ey*—and other (passages) as well."²⁰⁷

Precedent is and isn't, according to the rabbinic "genius" (Ga'on) Sherira. It hasn't been since the end of the *hoar'ah* and yet it is, in the form of *rabbanan savora'ey*. For Sherira, "The *savora'im* are characterized purely in terms of their contribution to the Talmud, and this characterization is primarily negative: their teachings lacked the authoritative status of *hora'ah* enjoyed by the dicta of the Amora'im."²⁰⁸

Once again it appears that our thesis has been checkmated. Not to worry, however. It turns out that Rabbi Sherira is afflicted with doppelgänger Judaism as much as any other rabbi, wherein, what is not, in one minute, *is*, in the next: "Nevertheless, their (*rabbanan savora'im's*) contributions are described (by Rav Sherira Ga'on) as approximating to that status (i.e of *hora'ah*)."²⁰⁹

Oh, an "approximation." So, while the teachings of the *savora'im* lacked the authoritative status of *hora'ah*, they "approximated" that status! This is hair-splitting from out of the darkest pit of rabbinic doubletalk.²¹⁰ Just how "approximating" are they? "They (*rabbanan savora'im*) are credited with two accomplishments in particular: (1) resolving 'all' the outstanding questions which remained from the earlier period and (2) formulating a number

²⁰⁷ Ibid.

²⁰⁸ Ibid.

²⁰⁹ Ibid.

²¹⁰ Judaism used precedent far beyond its founding era to form the basis of its *halakha*.

(unspecified) talmudic passages *ab initio* (from the beginning).”²¹¹ No small feat. Operating under another name, it appears that rabbinic precedent continued to form the basis of Judaism long after the official accounts announce that it had ended. Protective coloring and deliberately seeded misdirection constitute the process by which Judaism both presents itself to the world and renders its authentic identity inscrutable.

As we have already noted, Orthodox Judaism teaches that the text of the Bible when taken literally, is misleading, or even erroneous. While there are seventy “faces” to the Talmud and the Kabbalah, there are *pardes*, four major levels of understanding the Old Testament, according to the rabbis. Here are the categories within PaRDeS (garden of Paradise):

Pshat (PA) — the literal meaning of a verse or passage.

Remez (R) — the *Aggadic*, or allegorical level.

Derush (De) — Midrashic and Talmudic admonitory and legal level.

Sod (S) — magical; the level of Kabbalistic esoteric gnosis.

The Kabbalistic Book of Splendor (*Zohar*) focuses “primarily on the luminous truths of *sod*...Kabbalists saw this as the fourth level of *PaRDeS*—hidden within the shell of outer meanings...*sod* is personified as the *Shekhina* — the indwelling feminine aspect of God — who is veiled in the exterior garments of exoteric textual sense. This divine Bride beckons even through the plain text of *pshat*. For those who can respond, the textual tokens of her bidding lend exegesis a deep erotic drive and yearning...to unveil Scripture and robe the Bible in the garments of mystical splendor.”²¹²

²¹¹ Brody, op. cit.

²¹² Fishbane, “Jewish Biblical Exegesis: Presuppositions and Principles,” in *Scripture in the Jewish and Christian Traditions* (Univ. of Denver, 1982), p. 107.

From Kabbalah to Aggadah: A Sexual Progression

The terminal judgement on the depraved ends to which rabbinic nullification descends is found in Judaism's understanding of the process of *Aggadah*. Though the rabbinic exegesis which forms the basis of the abrogation of scripture is often likened to lawyer's loopholes, the sexual dimension is also strongly present. What does sex have to do with the interpretation of religious texts? In the rabbinic universe, everything. For example, the word "*Aggadah*" stands for the allegorical meaning of the Bible. *Aggadah* is derived from the Aramaic root word *nagad*, meaning to stretch, draw or pull. In Judaism, this process is likened unto the penis, for as it is pulled, it goes from small to erect and becomes fully visible. But only in the hands of a Judaic. The rabbis use the penis analogy to teach that what is a diminutive understanding of sacred texts in the hands of gentile exegetes is only rendered fully visible by the exposition of the rabbis.²¹³

The penis analogy is a powerful under-current in Orthodox Judaism. A saintly Judiac mystic is known as a "*Zaddik*." In the Kabbalah, the *sefirah* of *Yesod* is likened unto both a *Zaddik* and a divine penis. Rabbi Moses Cordovero taught that the Judaic saint was a kind of human penis; that the *Zaddik's* body, while on earth, was literally and physically a type of penis, "the lower extremity of the supernal *membrum virile*."²¹⁴

One sees in Orthodox Judaism during the male-only Friday evening gatherings around the rabbinic table, the rubbing up against and close contact with such men, suggestive of "the strong emphasis upon the body of the *Zaddik* as transmitter,"²¹⁵ understandable in this sexualized context. Like all Babylonian religions, Judaism practices *magica sexualis*, (sex magic). These practices are found in the India of the Hindus and the Egypt of the Pharaohs: "Statues and bas-reliefs depict the self-begotten Supreme Being (Amun-Ra) clutching a prodigious *phallus erectus* and receiving the homage of Pharaohs, whom he embraces and infuses with the vital fluid (*ka*)."²¹⁶

²¹³ Moses Cordovero, *Zohar 'im Perush Or Yaqar* (Jerusalem, 1989), vol. 17, p. 144. Elliot R. Wolfson, "Circumcision, Vision of God, and Textual Interpretation: From Midrashic Trope to Mystical Symbol," in *History of Religions*, Vol. 27, No. 2 (November, 1987), pp. 189-215.

²¹⁴ Moshe Idel, *Hasidism Between Ecstasy and Magic*, p. 201.

²¹⁵ *Ibid.*, p. 205.

²¹⁶ Allan Edwardes, *Erotica Judaica*, (New York, 1967), p. 11

Much is made in Orthodox Judaism of the fluid or “influx” which the *Zaddik* distributes: “...the earthly *Zaddik* was conceived...as being the locus that both receives the influx and distributes it....According to other statements in the circle of Rabbi Elimelekh, ‘The *Zaddik* is like a channel, which draws liquids downward.’”²¹⁷ What then is this all-important holy liquid “influx” that the Judaic holy man is divinely charged with distributing?



Kabbalah text: Isaiah Tishby's *Hikre Kabalah U-Sheluhoteha Mehkarim U-Mekorot* (vol. I). Jerusalem: Hotsaat Sefarim `a Sh. Y. L. Magnes, 1982

²¹⁷ Moshe Idel, op. cit., pp. 201-202; 372

Sex Magic

For the answer we turn to the standard three volume English reference work, *The Wisdom of the Zohar* by the Hungarian Khazar, Sandor Schwartz (alias "Isaiah Tishby"), of Hebrew University, Jerusalem, who cites: "The actual physiological process of the flow of semen from its higher source in the brain, according to traditional medieval (rabbinic) theory..."²¹⁸ This is akin to the belief of the Hindus, that the semen of the holy man rises up his spine through the power of Kundalini and is then wrapped around his brain. This is traditional medieval theory, but it is traditional medieval *Hindu* theory. This is apropos in Judaism, in light of the fact that the Judaic saint or *Zaddik* "intends to be a 'classical' magician...These practices achieve their greatest efficacy...only when performed by the ideal righteous...enhanced to the degree that it transforms the *Zaddik* into a cosmic magician...central to the nature of the Hasidic righteous man is, therefore...his capacity to bring down and distribute divine power, or influx...and also in many instances, to perform miracles."²¹⁹

The sex magic central to this power is enhanced by the use of "oral techniques—incantations of divine names...which could be misinterpreted by larger circles...The emphasis on the mouth is symptomatic of the bodily nature of the attraction of the divine influx in Hasidism....."²²⁰ But how could a religious holy man, representative of one of the "three great monotheistic religions" engage in sexual perversion under pious auspices? "Zoharic Kabbalah...is centered on a blatantly erotic interpretation of the Godhead, dividing the functions of the sefirot into male and female sides. The Zohar includes multiple interpretations built around a concept of God's 'genitals.' Using a phrase in Isaiah, 'behold the King in his beauty,' (33:17) as its springboard, the Zohar interprets the word for *yofi*, 'beauty' as a euphemism for a divine member. *Tikkuni Zohar* explicitly claims the 'divine image' that God bestowed upon man (but not upon woman) was the penis (I: 62b, 94b). The Zohar also interprets a passage from Job, 'In my flesh I see God,' as a reference to the human penis being in 'the image of God'...this supernal

²¹⁸ Tishby, vol. 1, p. 300.

²¹⁹ Idel, op. cit., pp. 204-205.

²²⁰ Idel, *ibid.*, p. 205.

phallus is manifest in one or the other of two other sefirot, *Tifferet*...and *Yesod*..."²²¹

Redemption through Evil

Judaism secretly teaches, as have the occult secret societies throughout the ages (in our time, Hindu Tantrism and the *Ordo Templi Orientis* or OTO), that the mystic can find redemption through a heroic willingness to do evil for the sake of a subsequent redemptive ascent to the highest spiritual good; immersion in the lowest of the low thus becomes a path to redemption: "...the concept of the descent of the *Zaddiq*, which is better known by the Hebrew phrase, *Yeridah zorekh Aliyah*, namely the descent for the sake of the ascent, the transgression for the sake of repentance...Much attention has been paid to this model because of its essential affinities with Zoharic and Lurianic Kabbalah...this model was a very important one in Hasidic thought..."²²²

In other words, the rabbinic doctrine that evil can be redeemed by embracing it, was in circulation in early Hasidism until it threatened to expose the whole truth about the rabbinic religion, after which damage control was instituted through the familiar deception system of *permissible dissimulation through dispensational revelation*. In Hasidic Judaism's first dispensation, the founding era of the Baal Shem Tov (early to mid-eighteenth century) and the disciples who came immediately in his wake, the grossest superstitions and the darkest dimensions of Babylonian Judaism were popularized among the Judaic masses, including the teaching that the "Jew" was to redeem the 288 "holy sparks" that exist in wicked thoughts (*mahashavot zarot*) and actions, by meditating upon them and *implementing them*, with the ostensible goal of "elevating" them.

There was a sustained outcry, however, against this teaching from the rabbis of the non-Hasidic, "Mithnagdim" school, who complained bitterly that the Hasidim were "...popularizing mystical concepts that hitherto had zealously been kept concealed by the rabbis." The complaint by the Mithnagdim has been represented to the outside world as a principled protest against excessive mysticism which "distorts" the austere Mosaic purity of rabbinic Judaism.

²²¹ Rabbi Geoffrey W. Dennis, *The Encyclopedia of Jewish Myth, Magic and Mysticism* (2007), p. 199.

²²² Idel, *Hasidism Between Ecstasy and Magic*, p. 103.

Various forms of black magic (what Moshe Idel is pleased to call “the ancient Jewish mystical ascent as performed by the ‘descenders to the *Merkavah*”), superstition, goddess-worship, reincarnation and idolatry incontrovertibly comprise the under-publicized, formative core of Judaism’s oral traditions, and have exerted a profound influence on the rabbis since their sojourn in Babylon eighteen hundred years ago.²²³ One of the oldest repositories of Babylonian magic in Judaism are the texts, *Sifrei ha-Iyyun*, the *Sefer ha-Bahir* and the *Hilkoth Yesirah* (also known as the *Sefer Yetzirah*), circa 200 A.D.; the earliest extant copy of the latter is the Genizah ms., tenth century. “...the practice associated with this school of thought is magical/theurgic, even including the attempt to make a golem.”²²⁴ The “strand of earlier tradition is that of Merkavah mysticism. Merkavah designates a form of visionary mystical praxis that reaches back into the Hellenistic era but was still alive as late as tenth-century Babylonia...the old Merkavah and magical literature was preserved among the earliest Ashkenazic Jews...”²²⁵

²²³ Ithamar Gruenwald, *Israel Oriental Studies* 1 (1971): pp. 132-177 and *Temerin*, vol. 7 (Jerusalem, 1972) pp. 101-139. Gershom Scholem, *Jewish Gnosticism, Merkavah Mysticism and Talmudic Tradition* (Jewish Theological Seminary of America, 1965).

²²⁴ Daniel Matt, *Zohar* [Stanford, 2004], v. 1. xxxvii;

²²⁵ *Ibid.*, D. Matt, pp. xxxvi-xxxvii.

Pagan Reincarnation Dogma Alive in Orthodox Judaism

The seven ascents of shamanism penetrated Judaism through Merkavah mysticism (cf. Aryeh Kaplan, *Meditation and Kabbalah*, 1982). The shamanic ascents are predicated on the existence of the soul which transmigrates within shamanic and subsidiary systems, including all systems of Liberation Theology such as Hinduism and Buddhism. Reincarnation (also known as “transmigration” of the soul or psyche, and in later accounts — “metempsychosis”), is the doctrine of New Age religions and is a doctrine in Orthodox Judaism:

וְכֵן אָמְרוּ חֲכָמֵי הָאֱמֶת שֶׁכָּל נֶפֶשׁ מִיִּשְׂרָאֵל צְרִיכָה לְבֹא בְּגִלְגּוּלִים רַבִּים עַד שֶׁתִּקְוֶה כָּל הַתְּרֵי"ג מִצְוֹת בְּמַעֲשֵׂה דַבָּר וּמַחֲשָׁבָה, וְדַבָּר וּמַחֲשָׁבָה הוּא לַמּוֹד הַלְכוּתִיחָן²²⁶, עַל דֶּרֶךְ שֶׁאָמְרוּ חֲכָמִים יָדִים עַל פִּסּוּק²²⁷ "זֹאת תּוֹרַת הַחַיָּת וְגו'", שֶׁכָּל הָעוֹסֵם בְּתוֹרַת חַיָּת פָּאֵלוּ כו"ק²²⁸. וְעוֹד

“The sages of the true wisdom teach that every Jewish soul must reincarnate many times until it has fulfilled all the 613 mitzvos in action, speech and thought.”

—Shulchan Aruch HaRav: Hilchos Talmud Torah 1:4²²⁶

This is an essential teaching of Tibetan Buddhism and Hinduism. The Hindu sacred doctrine holds that the soul reincarnates through births and deaths time and again until it reaches a state of perfection (*Bhagavad-Gita*, 2:22). Reincarnation can also be traced to the Orphic religion of ancient Thrace (present-day Turkey, Bulgaria and Greece), from whose ritual hymns or “theogonies” the Renaissance Catholic Neoplatonists derived much inspiration, including esoteric instructions on magic, soothsaying, initiation and the paths by which the human soul can attain the supreme stage of reincarnation. This doctrine of reincarnation influenced the Bacchic cults, the Eleusinian mysteries and in particular, Pythagoras, the sixth-century B.C. mathematician and philosopher for whom it was a defining dogma. “Pythagoras is said to have introduced the transmigration of souls into Greece and his religious influence is reflected in the cult organization of the Pythagorean society, with periods of initiation, secret doctrines and

²²⁶ An alternate title for the Shulchan Aruch HaRav is “The Alter Rebbe’s Shulchan Aruch” (1794). The “Alter Rebbe” i.e. Chabad Lubavitch founder Rabbi Shneur Zalman of Lyady — the student of the Maggid of Metzrich, Rabbi DovBer.

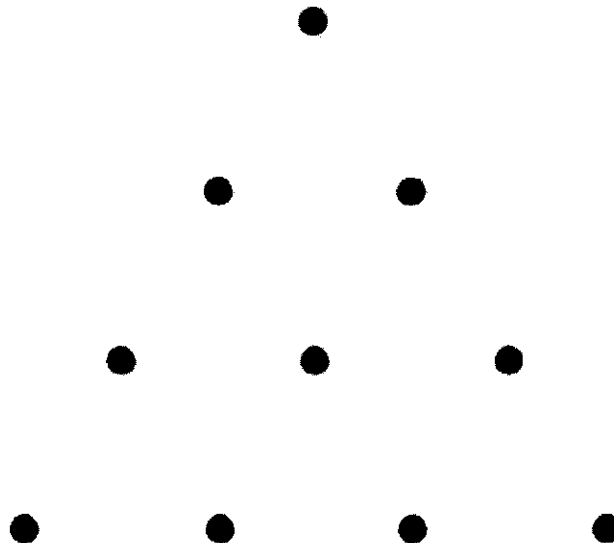
passwords, special dietary restrictions and burial rites. Pythagoras seems to have become a legendary figure in his own lifetime...His supernatural status was confirmed by a...capacity to recall his previous incarnations...Aristotle reports that for the Pythagoreans all things are numbers or imitate numbers...Plato was deeply influenced by the Pythagorean tradition...Plato...offers repeated arguments for the immortality of the psyche, which he combines with the (originally Pythagorean) idea that it transmigrates, after the death of the person, into another body, human or animal...In the 1st century B.C., P. Nigidius Figulus (putative founder of Neoplatonism according to Cicero, and learned astrologer and magician) revived the Pythagorean tradition in Rome...It continued into the related Neoplatonic movement; prominent Neoplatonists such as Porphyry and his pupil Iamblichus wrote on Pythagoreanism (*De vita Pythagorica*)."²²⁷

Inter alia, Julius Caesar reported in his *Bellum Gallicum* ("Conquest of Gaul") that the belief in reincarnation existed among the Celtic Druids. While Herodotus claimed an Egyptian root for it, this has since been disputed by British classicists and archaeologists. Reincarnation would seem to be affirmed by Herman Melville in the last two paragraphs of chapter 98 of *Moby Dick*, where it is rendered analogous to the whale hunt and, in a recollection, a reincarnated Pythagoras turns up as a young apprentice seaman.

The ancient Orphic creed "is no isolated religious phenomenon but is in various ways related to the mystic movements and beliefs of the archaic age which it took up and synthesized."²²⁸ The belief in reincarnation was part of the synthesis of superstition that comprises the perpetual and universal pagan psychodrama, of which Biblical Christian-Israel, alone among all the religions of the world, is separate and distinct. Biblical Christianity is not infected by the recrudescence of this persistent pagan superstition and teaches against it (Hebrews 9:27).

²²⁷ Simon Hornblower (ed.) *The Oxford Classical Dictionary* (2003) pp. 1078-1079; 1284, 1428, 1546. Iamblichus harmonized Neoplatonic metaphysics with ancient pagan theologies; the resulting synthesis was employed against the early Christians during the pagan reaction led by the Emperor Julian the Apostate (Julianus Flavius Claudius, 331-363 A.D.), author of *Against the Galileans*.

²²⁸ Hammond and Scullard (eds.) *The Oxford Classical Dictionary* (1987), p. 759.

Egypt and the "Ten Measures of Witchcraft"**The Pythagorean tetractys**

The "sages" of the Talmud and Kabbalah were conscious of what it was they were inheriting and reanimating: "Ten measures of witchcraft descended to the world: nine were taken by Egypt and one by the rest of the world." (BT Kiddushin 49b). With regard to these "measures," the Talmud is presumably making an analogy with the ten-figured Greek *tetractys*, sacred to the Pythagoreans (a symbol which survives in our modern world in the form in which bowling pins are arranged and pool balls are racked, each of these comprising the arrangement of a *tetractys*).

"Many of the rabbis believed in the transmigration of souls or revolution of souls, an immemorial doctrine of the East, and developed it into the most ludicrous and marvelous details...Borrowing some Persian modes of thinking and adding them to their own inordinate national pride, the rabbis soon began to fancy that the observance or non-observance of the Pharisaic ritual, and kindred particulars, must exert a great effect in determining the destination of souls and their condition in the underworld. Observe the following quotations from the Talmud. 'Abraham sits at the gate of hell to see that no Israelite enters.' 'Circumcision is so agreeable to God, that he swore

to Abraham that no one who was circumcised would go to hell.' 'What does Abraham (do for)...those circumcised who have sinned too much? He takes the foreskins from Gentile boys who died without circumcision, and places them on those Jews who were circumcised but have become godless and then kicks them (the Gentile boys) into hell.' ²²⁹

"Anyone familiar with the Persian theology will at once notice a striking resemblance between many of its dogmas and those, first, of Phariseeism...The conception of an underworld...was known centuries before Zoroaster; but probably he was the first to add to the old belief the idea that the underworld was a place of purification, wherein souls were purged of all traces of sin. Of this belief in a subterranean purgatory ²³⁰ there are numerous unmistakable evidence and examples in the Rabbinic writings. These notions and others the Pharisees early adopted and wrought into the texture of what they called the 'Oral Law,' that body of verbally-transmitted legends, precepts and dogmas, afterwards written out and collected in the Mishna, to which Christ repeatedly alluded with such severity...The correspondences between the Persian and the Pharisaic faith, in regard to doctrines, are of too arbitrary and peculiar a character to allow us for a moment to suppose them to have been an independent product spontaneously developed in the two nations; though even in that case the doctrines in question have no sanction or authority, not being Mosaic or Prophetic, but rabbinic. One must have received from the other. Which was the bestower and which the recipient is quite plain. There is not a whit of evidence to show, but, on the contrary, ample presumption to disprove, that a certain cycle of notions were known among the Jews previous to a period of most

²²⁹ Alger and Abott, *The Destiny of the Soul*, (Boston, 1880), pp.168-169.

²³⁰ Rabbis who devised this notion did not use the medieval Latin word purgatory (lit. *purgatorium*), which only dates from St. Bernard in the 12th century. This belief of the Roman Catholics extends back to the Fathers: cf. Tertullian, Origen, Cyprian, Ephram, Ambrose, Augustine and Chrysostom, who posited a temporary state of purgation after death, without specifying the means of purgation or its location (the assumption that its location is subterranean has never been formally promulgated by Catholicism). Roman Catholic doctrine on purgatory was developed later, by Pope Innocent IV in 1284. The Anglican Church does not wholly discount purgatory. Cf. *The Christian Doctrine of the Prayers for the Dead* (London, 1872) by the Vicar of Lambeth, the Rev. George Frederick Lee. In his *Lt. Nat.* (1834), v. 2, p. 352, Tucker writes, "The doctrine of a purgatory seems innocent in itself, or rather, salubrious...it is only the absurd notion of...buying souls out of purgatory that renders it a heresy repugnant." The rabbinic concept of an intermediate evolutionary state linked to reincarnation differs from the ecclesiastical concept of a purgation after death, prior to entering heaven for eternity. These differences should not be glossed over.

intimate and constant intercourse between them and the Persians. But before that period those notions were an integral part of the Persian theology. Even Prideaux admits that the first Zoroaster lived and Magianism flourished at least a thousand years before Christ. And the dogmas we refer to are fundamental features of the religion. These dogmas of the Persians, not derived from the Old Testament nor known among the Jews before the captivity, soon after that time began to show themselves in their literature and before the opening of the New Testament were prominent elements of Pharisaic belief. The inference is unavoidable that the confluence of Persian thought and feeling with Hebrew thought and feeling, joined with the materials and flowing in the channels of the subsequent experience of the Jews, formed a mingled deposit about the age of Christ, which deposit was Pharisaism...the doctrines common to Zoroastrianism and Pharisaism, in the former seem to be prime sources, in the latter to be late products. In the former they compose an organic, complete, inseparable system; in the latter, they are disconnected, mixed piecemeal and, to a certain extent, historically traceable to an origin beyond the naive, national mind....In the pure gospel's pristine day...from the lips of God's Anointed Son repeatedly fell the earnest warning, 'Beware of the leaven of the Pharisees.' There is far more need to have this warning intelligently heeded now, coming with redoubled emphasis from the Master's own mouth, 'Beware of the leaven of the Pharisees,' For as the gospel is now generally set forth and received, that leaven has leavened well-nigh the whole lump."²³¹

A comprehensive synthesis of this superstition can be traced to the Neoplatonism of the Renaissance, marked by extremely well-educated and cultured spokesmen fronting a sophisticated ideology with marked appeal to Catholic and Protestant intellectuals and Judaic rabbis, including the "Great Maggid" whose style, Moshe Idel informs us "was closer to the Neoplatonic mode of expression...This mode would also influence Hasidic masters..."²³² Idel, the Hebrew University of Jerusalem Professor of Jewish Thought, is indulging in serious *revelation of the method* by citing the influence of the notorious Renaissance gentile-Kabbalist Giordano Bruno on rabbinic magical techniques for placing followers in bondage through hypnotic mind control. If

²³¹ Ezra Abott (Prof. of New Testament, Harvard University School of Divinity) and William Rounseville Alger, *The Destiny of the Soul*, (Boston, 1880), pp. 173-175.

²³² Moshe Idel, *Ecstasy*, p. 105.

that strikes the reader as a too emphatic or overly lurid description, we can only say, read on, Idel's text will bear our emphasis:

"...as we learn from some early descriptions of the relationship between the *Zaddik* and his adherents, we must allow room for an additional type of magic...namely the quasi-hypnotic interaction between the magician and his audience, especially as understood by Giordano Bruno..."²³³

Idel's invocation of Bruno in this context is electrifying. Bruno was the synthesizer *par excellence* of Hermetic-Egyptian and Pythagorean superstition and sorcery. Like Pythagoras, he put enormous emphasis on the alleged reality of reincarnation (what he called "*quel profetico dogma*" i.e. "that perfect dogma"), and was heir to the occult teaching that the Sadducees rejected the resurrection of the body because they believed rather in the transmigration of the soul. Neoplatonists like Bruno took the same attitude toward the early Church as the rabbis did toward the Old Testament: that its canonical texts and narratives were a coded simulacra of an occult reality known only to those initiated into the secret gnosis. Our early twenty-first century *Da Vinci Code* mythos²³⁴ has roots deep in the Kabbalistic and Neoplatonic tradition which propagated the notion among the intelligentsia — who itched for knowledge of "esoteric arts" — that Christianity had secretly evolved out of the Egyptian religious mystery tradition, which is what the Talmud says about Jesus (that he was an Egyptian-inspired sorcerer), and is also what the Kabbalah (*Tikkunei Zohar* 1:27b) suggests with regard to Moses.

Bruno parrots the tale "that Moses learned the *occulta philosophia* during his years in Egypt and revealed these things to the Jews."²³⁵ While this lie was twisted in one direction by philo-Judaics, it was twisted in the other by the western secret societies when they sought to control their opposition. Thus was born Dietrich Eckart's pamphlet, *Bolshevism from*

²³³ Idel, op. cit. p. 207.

²³⁴ Dan Brown's book is a thinly veiled recruiting pitch —disguised as a novel—for the revival of goddess worship and sex magic, the *Hieros Gamos* ("sacred marriage") i.e. public, ritual sex with a woman who impersonates the goddess, a "sacred feminine" rite found throughout the pagan world, from Haitian Voodoo to Attic Greece. Worship of the goddess, whether in her guise as Isis, Hecate, Kali, the Shekhinah or Lilith, is, according to *The Da Vinci Code*, in the ascendant. "The pendulum is swinging," Brown's Harvard intellectual protagonist Robert Langdon, prophesies. "We are beginning to sense the need to restore the sacred feminine."

²³⁵ Karen Silvia de Léon-Jones, *Giordano Bruno and the Kabbalah* (University of Nebraska, 2004), p. 11.

Moses to Lenin,²³⁶ associating the Biblical patriarch with the horrors of Bolshevik Communism, i.e. with the weaponization of the Talmud in national, secular politics. The irony of this development would not have been lost on Hell-Fire Club jesters. The disinformation that had been fed to Eckart was eventually disseminated throughout the circles of classical European “Jew-hating” societies in the twentieth century, beginning with a young friend of Eckart’s, a certain obscure street agitator named Adolf Hitler, who would go on to champion Giordano Bruno and forever regard the Old Testament as the exclusive property of Talmudic rabbis. We have already noted that the Neoplatonist infiltrators of the Catholic Church in Italy: Marsilio Ficino of Florence, Bruno, Mirandola and Agrippa, were close students of the proto-Kabbalist, black magic text, *Sefer ha-Bahir*.²³⁷

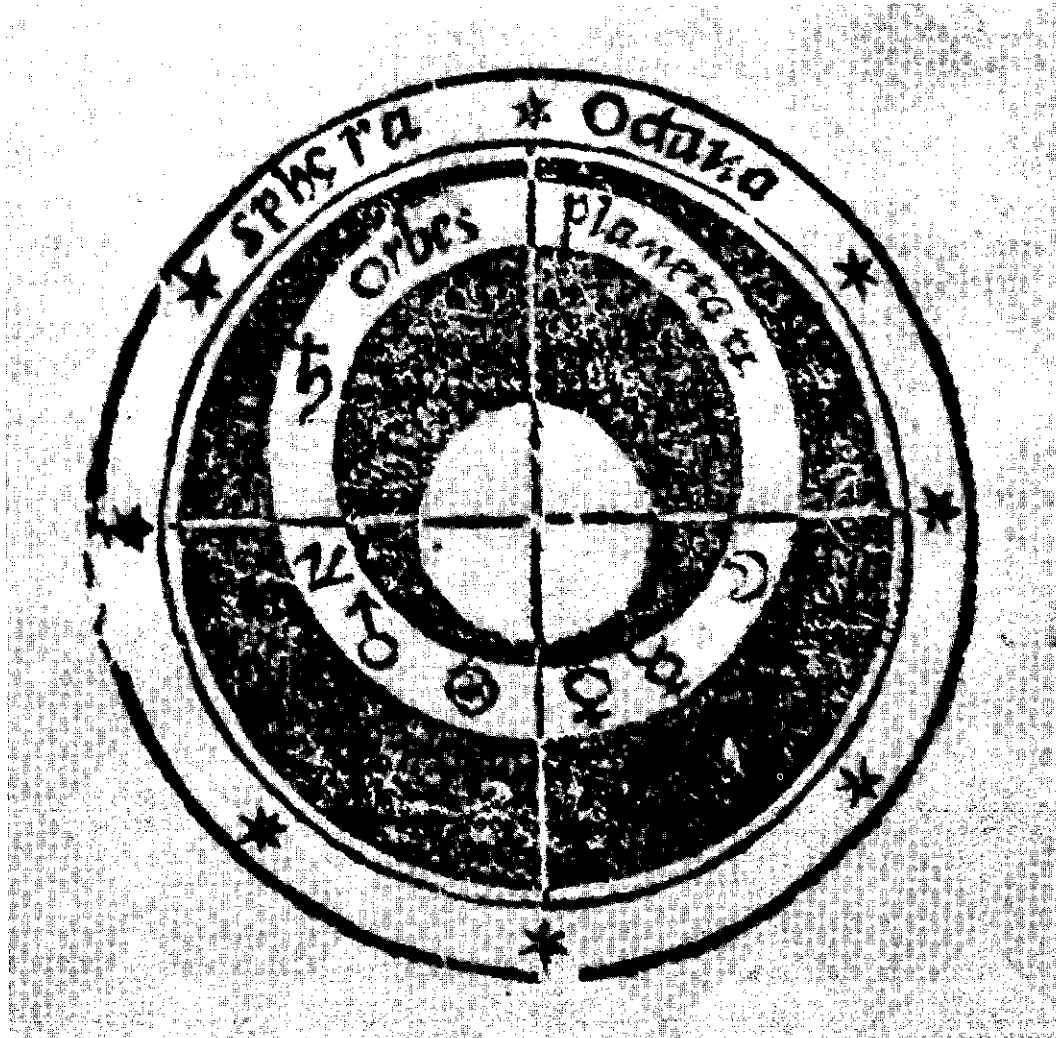
²³⁶ *Der Bolschewismus von Moses bis Lenin* (Munich, 1924).

²³⁷ Silvia Léon-Jones, op. cit., p. 15.

The Protestant and Catholic Synthesis of Humanism and Magic

The Neoplatonic cause was significantly advanced by the Medici Pope Leo X, the nemesis of Martin Luther. Ficino's patron was the Medici family. Ficino's enigmatic and signal influence over the papacy in the grand conspiracy, has yet to be fully chronicled. But some inkling of the depth of that conspiracy can be gleaned from the *mysterium coniunctionis* Ficino helped to forge, viz. the bridge for the synthesis of occult Protestantism and occult Catholicism. For example, the 1567 reprint of his *Divini Platonis Opera Omnia Marsilio Ficino Interprete* ("Marsilio Ficino's Translation and Commentary on the Complete Works of the Divine Plato") was edited by Simon Grynaeus, an illustrious German Protestant theologian, and a friend of Luther, Philipp Melanchthon, and Desederius Erasmus of Rotterdam. The "reformer" of the University of Tübingen in 1534, he participated with Luther in the colloquy at Worms in 1540 and then twenty-seven years later edited and helped to publish the work of one of the Renaissance papacy's leading Catholic occultists. Protestants have been bamboozled into imagining that paganism infected Rome alone, while Protestantism was its antidote. But Ficino's synthesis influenced both branches of Christendom. In Edmund Spenser's *Fairie Queen* with its identification of Anglican Queen Elizabeth I with the Egyptian goddess Isis, and in the concept that pagan works like the Talmud and the Kabbalah are sources for better comprehension of the Bible, certain leading Protestants also absorbed the Neo-Platonic poison of Ficino and his ilk. Anthony T. Grafton in the *New York Review of Books* writes, "Ficino set out to show that the ancient Neoplatonic philosophy embodied a 'gentile theological tradition,' one that complemented the Mosaic revelation to the Jews and prepared its devotees for the final truths of Christianity." In the view of Ficino, the "Mosaic revelation" encompassed the Talmud and Kabbalah. Consequently, the "gentile tradition" that "complemented" Moses was paganism, the root of both rabbinic halacha and Renaissance, Neo-Platonic humanism. Ficino, writing in his *Theologica Platonica* ("Platonic Theology") states: "What is the soul's status...? With regard to these matters six theologians...were in mutual accord. The first is said to have been Zoroaster...and the second Mercurius Trismegistus, the prince of the Egyptian priests. Succeeding him was Orpheus, and then Aglaophemus was initiated into the sacred mysteries of Orpheus. In theology, Pythagoras came

after Aglaophemus; and after Pythagoras came Plato, who embraced the universal wisdom of them all.”²³⁸



Marsilio Ficino's Neoplatonic sigil

Divini Platonis Opera Omnia Marsilio Ficino Interprete
(Lyons: Antoine Vincent [for Joannes Marcorelius], 1567).

²³⁸ *Platonic Theology, Volume 6*, Harvard Univ. Press, 2006, p. 7.

Moshe Idel ties these threads together into a grand occult Judeo-Churchian synthesis which would fatefully serve as the basis for the dawn of masonic gnosis in the modern age (notwithstanding the irony that the gnosis first gained firm purchase inside the Vatican and that Freemasonry advertises itself as an alternative to religious fanaticism of any kind):

“The magical theory of language in Jewish mysticism is reminiscent of views expressed by such Renaissance thinkers as Marsilio Ficino...In other words, in addition to the Neoplatonic theory of magic, which substantially informed the Renaissance view of the magus, the Kabbalistic one—gravitating around the mystical theory of language—also contributed to the emergence during the same era of the magical universe.

“Hasidism brought...extreme Kabbalistic assumptions concerning language as the spiritual underpinning of reality. This emphasis was consonant with the emergence of a magical universe and with the paramount role of liturgical texts and the study of the Torah as producing talismatic entities....the magical-talismatic interpretations of Jewish ritual and liturgy, which were formulated long before Hasidism, opened the way to the gradual acceptance of magical world views...”²³⁹

“Talismatic entities” is a discrete euphemism for demons. These entities are summoned by language, in the form of physical objects inscribed with magical formulae, such as amulets.

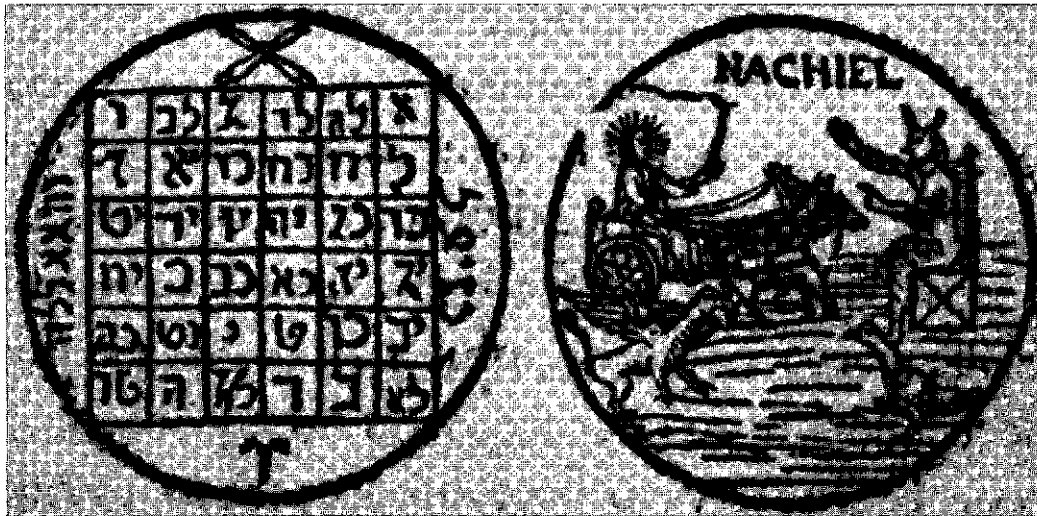
²³⁹ Idel, *op. cit.*, pp. 219-220.

Prooemium Marcelli Ficini Florentini in librum de vita ad magnum Laurentium Medicum patrie servatorem.

Bacchum poete summum antistitem sacerdotibus natum canunt. Forte significantes, vel futurum sacerdotem statim initiatum oportere renasci. Vel perfecti tandem sacerdotis mentem deo penitus ebriam uideri renatam. Aut fortan humiliori sensu, uinum Bacchigermen generari semel in uite quasi Semele, maturis sub Phoebo racemis, regenerari rursus post ipsum uindemiarum fulmine in suo uase uinum, uelut in ionis femore incensum. Sed de sacris in praesentia mysteriis non est loquendum ubi mox physica potius ope languentibus opitulaturi sumus. Nec agendum stilo grauitatis seruo, sed libero potius & iocoso, postquam a libero patre: nescio quomodo: statim exorsi sumus. Et recte inquam, nescio quomodo. Nam forte prudentior aliquis a phoebo medicorum primo potius, quam a baccho medicinam auspicatus esset. Quid uero. Si quod non uanum oneri sit in ore nunc forte quadam proterente bacchum. Hic enim almo quodam uino securitateque iocissima, salubris forte medetur, quod herbis illis suis carnibusque plicibus. Quocumque uero sensu uel illa uel haec acceperis, dux ille sacerdotum Bacchus geminas quasi matres habuisse fertur. Melchisedech autem summus ille sacerdos, unam uix matrem, unum uix patrem habuit. Ego si cerdos minimus patres habui duos, Ficinum medicum, Cosmum Medicum, ex illo natus sum ex isto renatus. Ille quidem me galenorum medico, tum platonico commendauit. Hic autem diuino consecrauit me platonem. Et hic similiter atque ille Marsilium medicum destinauit, galenus quidem corporum, plato uero medicus animorum. iam dicitur igitur sub platone salutarem animorum exercitum medicinam. Quando post librorum omnium eius interpretationem, mox decem atque octo de animorum immortalitate libros, & aeterna felicitate compolitiata pro uicibus patris meo medici satisfaciens. Medico uero patri satis deinceps faciendum putans librum de licetatorum ualitudine curanda composui. Desiderabam praeterea post haec homines litterati, non tantum bene quandoque ualere, sed etiam bene ualentes diu uiuere. His ergo deinde librum de uita longa dedi. Dissidebant autem medicinis atque remediis in re tanta terrenis. Ad iunxi librum de uita cum ualida cum longa coelitus comparanda: ut ex ipso mundi corpore uiuo uita quadam uegetior corpus nostrum

A page from the third printing (in 1501 in Bologna by the printer Benedetto Faelli) of the 1489 Florentine first edition (by the printer Antonio di Bartolommeo Miscomini), of Ficino's *De Vita libri tres* ("The Three Books of Life").

Book 1 is medical quackery. Book 3, *De uita coelitus comparanda*, occupying the last half of the work, elaborates the "celestial causes" into an astrology extending to talismans...whereby he promises to get both the Magus and his patient in touch with their personal stars and the Anima Mundi." (Cf. Carol Kaske and John Clark, *Introduction to the Critical Edition of De uita in English*, p. 4). In Book 3, chapter III, Ficino writes that, "the Platonists by adapting our spirit to the spirit of the world by means of the magic and talismans...try to direct our soul and our body towards the blessings of heaven. That causes the strengthening of our spirit by means of the world spirit...this lets it attract to itself celestial things." (Cf. Ioan Couliano, *Eros and Magic in the Renaissance*, pp. 127-128).



Kabbalistic amulets from the *Arithmolgia* of Jesuit Father Athanasius Kircher

(Rome: Varesi, 1665)

**Hasidic Paganism Lauded by
Elie Wiesel, Martin Buber and U.S. Presidents**

Thanks in part to propaganda by Martin Buber and Elie Wiesel and laurels bestowed by US Presidents and Congress (including Public Law), the superstition-steeped Hasidim long ago won the competition with the Mithnagdim, as anyone knows who has read Buber's classic *Tales of the Hasidim* ("Nowhere in the last centuries has the soul-force of Judaism so manifested itself as in Hasidism"), or Nobel laureate Wiesel's panegyric, *Célébration Hassidique*, reprinted in English translation since 1972 as *Souls on Fire: Portraits and Legends of Hasidic Masters*. One reviewer gleaned the following gem from Wiesel's writing on this subject: "For Jews who felt abandoned and forsaken by God, these Hasidic masters incarnated an irresistible call to help and salvation."

Israel Shahak describes the accolades conferred by Buber on the Chabad Lubavitch (also spelled "Habad") Hasidim, and Hasidism in general:

"(The fact that) Habad can be publicly supported by so many top political figures owes much to the thoroughly disingenuous and misleading treatment by almost all scholars who have written about the Hasidic movement and its Habad branch....They suppress the glaring evidence of the old Hasidic texts as well as the latter-day political implications that follow from them, which stare in the face of even a casual reader of the Israeli Hebrew press, in whose pages the Lubavitcher rabbi and other Hasidic leaders constantly publish the most rabid, bloodthirsty statements and exhortations against all Arabs. A chief deceiver in this case, and a good example of the power of the deception, was Martin Buber. His numerous works eulogizing the whole Hasidic movement (including Habad) never so much as hint at the real doctrines of Hasidism concerning non-Jews. The crime of deception is all the greater in view of the fact that Buber's eulogies of Hasidism were first published in German during the period of the rise of German nationalism and the accession of Nazism to power.²⁴⁰ But while

²⁴⁰ Buber's work on Hasidism was first published in English by Schocken Books of New York in two volumes, beginning in 1947. Schocken has kept it in print ever since. It is often required reading in religious studies classes at American universities, for purposes of achieving a "deeper understanding and appreciation of Hasidic Judaism." Wiesel's paean enjoys a similar academic aura of offering supposedly profound insights into the supposed wisdom, piety and holiness of Hasidism.

ostensibly opposing Nazism, Buber glorified a movement holding and actually teaching doctrines about non-Jews not unlike the Nazi doctrines about Jews....Buber's works were translated into Hebrew, were made a powerful element of the Hebrew education in Israel, have greatly increased the power of the blood-thirsty Hasidic leaders, and have thus been an important factor in the rise of Israeli chauvinism and hate of all non-Jews. If we think about the many (Arab) human beings who died of their wounds because Israeli army nurses, incited by Hasidic propaganda, refused to tend them, then a heavy onus for their blood lies on the head of Martin Buber. I must mention here that in his adulation of Hasidism, Buber far surpassed other Jewish scholars, particularly those writing in Hebrew (or, formerly, in Yiddish) or even in European languages but purely for a Jewish audience....Buber's sentimental and deceitful romantization has won the day, especially in the USA and Israel..."²⁴¹

In order to cover up the horrific nature of that "salvation," Shneur Zalman of Lyady, founder of the Chabad Lubavitch branch of Hasidism, solemnly pronounced in his *Tanya*, an antidote to the accusation of elevating evil as a means of ascent to the good: "He (the Hasid) should not be so foolhardy as to elevate the quality of a strange thought, for those matters are reserved only to the Zaddikim." Isaiah Tishby reported (but only in a book written in modern 'Hebrew'), that, as one wag noted in the understatement of the year, "the matter is more complicated than appears on the surface." It turns out that the counsel given in *Tanya* was intended for the generality of the *Yiddin*, while a deeper, esoteric side was kept hidden until Zalman's demise, and lo and behold, in the posthumous record of his pedagogy, we find that he had indeed taught the doctrine of the embrace of evil.²⁴²

Lest this be explained away as merely spiritual allegories and flights of mystical fancy and rapture, we should recall that these rites are intended for the achievement of concrete material ends, and objectives on the physical plane, in the here and now, and for "Israel" alone: "R. Naftali Zevi of Ropshitz affirms that it is impossible to draw down the holy influx if the *Zaddik* does not previously cleave to the whole community of Israel out of concern for their

²⁴¹ Shahak, *Jewish History, Jewish Religion* (op. cit.) pp. 27-28.

²⁴² Isaiah Tishby and Dan, Y., "Torat Ha-Hasidut," *Hebrew Encyclopedia* (Jerusalem, 1966), v. 17, pp. 789-798.

material needs...Envisioning the needs of Israel as the primary aim of the descent of the influx..."²⁴³

Sex Magic Part II

Kabbalah translator Daniel Matt of the Center for Judaic Studies at the Graduate Theological Union in Berkeley, California, explains the Zohar's teaching regarding Judaism's pagan sex magic in Zohar 1:49b-50a; 2:89a-b; 3:81a-b, and 168a. Matt quotes Rabbi Moses ben Jacob Cordovero, teacher of Isaac (a.k.a. Yitzhak) Luria: "Their desire, both his and hers, was to unite *Shekhinah* (the female deity). He focused on *Tiferet*, and his wife on *Malkhut*" ('spheres' of emanation from the Kabbalistic Adam Kadmon). "His union was to join *Shekhinah*; she focused correspondingly on being *Shekhinah* and uniting with Her Husband, *Tiferet*." Matt observes that this "corresponds to the Tantric ritual of *maithuna*, in which the human couple focuses on identification with their divine models..."

What does Matt signify by associating "Tantric" and *maithuna* with the rabbinic concepts of *Shekhinah* and *Tiferet*? The word Tantric refers to an attribute of Tantra. Tantric yogis on the Indian subcontinent have practiced the arcane techniques of sex magic for centuries. Among the Bauls of Bengal and the Hinduized Isma'ilis of western India, the gruesome sex magic of the left-hand path — Tantra — continues to this day. These defiling rituals, survivals of the degrading *psychopathic sexualis* of the ancient Babylonians, Canaanites and Egyptians, have been considerably bowdlerized in contemporary New Age literature and advertised in resplendent terms as "sacred sex that transcends mere coupling so as to ascend to heights of tenderness and bliss."

While exploiting the prevailing ignorance of the authentic and unspeakable Tantric rituals, Judaic scholar Daniel Matt concedes an important fact concerning the connection between Tantric and Kabbalistic magic, specifically in his reference to the Tantric act of *maithuna*. By doing so, Matt is confirming the pathological, pagan roots of Kabbalistic praxis. In Tantra, *maithuna* is one of the so-called 'Five M-Words' (the others are *matsya*, *mamsa*, *madya* and *mudra*). *Maithuna* literally denotes "fornication" and when Matt confesses that Judaism's Kabbalah rite "corresponds to the

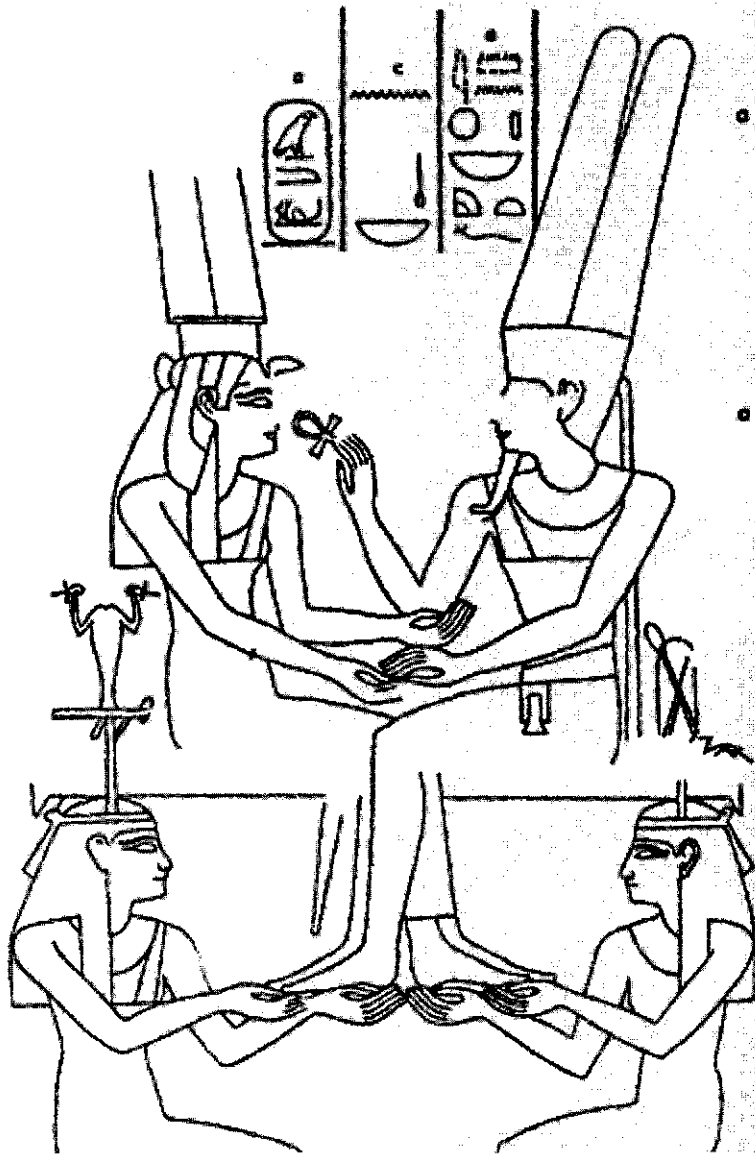
²⁴³ Idel, *Hasidism Between Ecstasy and Magic*, p. 204.

Tantric ritual of *maithuna*,” he is indicating that it is premised on the ancient Tantric practice of the ritual consumption of polluting substances, such as sexual and menstrual fluids and discharge during coitus, which is at the heart of the *maithuna* rite. The sexual sin of nations such as the Canaanites, which drew the wrath of Yahweh upon them, was the ceremonial perversion of human sexuality subject to the requirements of ritual magic. The formulas for these rites were transmitted through the ages by oral tradition, until committed to writing in the Kabbalah of Judaism and the Tantra of medieval south Asia.

The guru aspect of Oriental antiquity is present in Orthodox Judaism, analogous to the “*darshan* with the guru” concept in Hinduism. According to this belief, whether one believes in God or not, whether one is an evil-doer or not, merely to assist in the performing of the magical rite is enough to confer blessings, benefits and graces by a kind of supernatural possession: Kabbalistic “language and ritual were conceived, at least in many of the texts inspected by this writer, as capturing spiritual forces by their very nature. Thus, they are at least partially efficacious, even when performed by an ignorant person.”²⁴⁴ Orthodox Judaism, in spite of the outwardly pious attire of its adherents, in particular the Hasidim beloved by Wiesel, Buber and the past several presidents of the United States and its Congress, is certainly an X-rated pagan religion: “Descriptions of the act of intercourse itself, and also of the emotions and movements connected with it, are both common and frank in the Zohar.”²⁴⁵

²⁴⁴ Ibid., p. 202.

²⁴⁵ Tishby, *Wisdom of the Zohar*, v. 1, p. 300.



The Roots of Judaism

**The magical union of the male and female gods of ancient Egypt
Goddess Nefertari and the Hidden One/Amun**

**From the Temple of Deir elBahri, eighteenth dynasty
Illustration by Howard Carter**

This writer is sometimes asked to give a starting date or time-frame for the genesis and rise of the spurious "Oral Law" tradition, or for Talmudic and Kabbalistic doctrine in its earliest form. Since we are here entertaining ideas from the mists of antiquity we will leave date-setting to Bishop Ussher.²⁴⁶ However, using the Old Testament as our guide we note the constant references to the waywardness of Israel and the unclean practices in which it was wont to engage, as proclaimed by the prophet Isaiah, who stated that the Israelites had unclean lips (Isaiah 6:5). *According to the rabbis, Isaiah was justifiably killed for stating this truth!* (BT Yebamoth 49b. Here the rabbis are witnesses against themselves: cf. Matt. 23:31). It is assumed by atheists and some Leftists that the Old Testament is a series of books in unrelenting praise of the Jews. These assumptions are held by people who mostly have encountered the scriptures second hand rather than from direct study, which reveals Yahweh's repeated imprecations and threats of wrath hurled upon these wayward people who were forever chasing after strange gods.

"I have spoken to you time and again and you have not heeded me! I have sent you my servants the prophets again and again saying: 'Turn away from your wickedness, reform your way of life and do not follow other gods to serve them...But you neither heeded nor listened to Me.'" (Jeremiah 36:14-15).

It was in the course of the pursuit of strange gods that characteristics of the foreign religions were imported into portions of Judah/Israel, seemingly forming the foundation for what would become "Talmud" and "Kabbalah," the abominable underground gnosis that haunted Israel, presumably infecting the once righteous but terminally degenerate King Solomon:

and virtuous, but facts are stubborn things, and we are faced in the passages quoted with the honest revelation of Scripture itself, that Solomon was led away from his rightful undivided allegiance to the God of his forefathers, and "went after Ashtoreth the goddess of the Sidonians and other abominations." A mention is made also of the groves which had been constructed by the idolators for the purposes of this unhallowed worship, and which Josiah the new and righteous king cut down and destroyed.

²⁴⁶ In his influential *The Annals of the World* (London, 1658), Anglican Archbishop James Ussher set the date of the first day of creation at Oct. 23, 4004 B.C. Something approximating that age for the earth was the common belief of Christendom prior to Darwin. In 1600 William Shakespeare wrote: "The poor world is almost six thousand years old..." (*As You Like It*, iv, 1: 94).

In the preceding text, Hargrave Jennings, in his privately published work, *Phallism* (p. 96), sketches the outlines of the *magica sexualis* pagan god and goddess worship that was to dog Israel from Solomon onward, with features strikingly consonant with what we know of Kabbalistic dogma. Yahweh always sent a righteous Israelite, a prophet or a servant of God like the boy-King Josiah, to right these wrongs and cleanse Israel of its abominations, but in the end, as scripture relates in both testaments, the degeneracy grew to such a degree that its votaries went so far as to cause the murder of Israel's Messiah on Calvary. Degeneracy so profound likely had roots in the Nephilim-like occult sex worship which the Kabbalah had synthesized into a science and the Babylonian Talmud into a law code.

It is difficult not to believe that the Hebrew grove worship was anything else than the Phallic worship we have been describing. Grove is the English translation of the Hebrew word *Asherah*. As to what this *Asherah* was, there has been much disputing, but upon some things scholars have been pretty unanimous. Dr. Smith's dictionary says, "*Asherah*, the name of a Phœnician goddess, or rather of the idol itself." Our translators following the rendering of the LXX. (*aldos*) and of the Vulg. (*lucus*) translated the word by 'grove.' Almost all modern interpreters however since Selden, agree that an idol or image of some kind must be intended, as seems sufficiently proved from such passages as II. Kings, 21, v. 7 ; and 23, v. 6, in the latter of which we find that Josiah, 'brought out the *Asherah*' (or as our version reads, 'the grove') 'from the house of the Lord.' " There can moreover be no doubt that *Asherah* is very closely connected with *Ashtoreth* and her worship, indeed the two are so placed in connection with each other, and each of them with *Baal* (e.g. Judg. 2, v. 7, Comp. 2, v. 3, Judg. 6, v. 25, I. Kings 18, v. 19), that

many critics have regarded them as identical. There are other passages however in which these terms seem to be distinguished from each other. Movers first pointed out and established the difference between the two names, though he probably goes too far in considering them as names of distinct deities. The view maintained by Berthau, appears to be the more correct one, that Ashtoreth is the proper name of the goddess, whilst Asherah is the name of the image or symbol of the goddess. This symbol seems in all cases to have been of wood (see e.g. Judg. 6, v. 25-30, and II. Kings, 23, v. 14), and the most probable etymology of the term indicates that it was formed of the straight stem of a tree, whether living or set up for the purpose, and thus points us to the phallic rites with which no doubt the worship of Astarte was connected."

If we turn to other learned sources of information we find very similar conclusions arrived at as those just mentioned, and there are passages in Kitto's Cyclopædia from which we make selections, entirely in countenance with what has been stated.

"As for the power of nature which was worshipped under the name of Ashtoreth, Creuser and Münter assert that it was the principle of conception and parturition—that subordinate power which fecundated by a superior influence, but which is the agent of all births throughout the universe. As such, Münter maintains, in his *Religion der Babylonier*, in opposition to the remarks of Gesenius, that the original form under which Ashtoreth was worshipped was the *moon*; and that the transition from that to the *planet Venus*, was unquestionably an innovation of a later date. It is evident that the moon alone can be properly called the queen of heaven; as also that the dependent relation of the moon to the sun makes it a more appropriate symbol of that sex, whose functions as female and mother throughout the whole extent of animated nature, were embodied in Ashtoreth. As for

This then was what Solomon did, he went after Astaroth, the impure Venus of the Sidonians; after Milcom, the abomination of the Ammonites; after Chemosh, the abomination of the Moabites; and after the murderous Moloch, the abomination of the children of Ammon. "He seems," says Adam Clarke, "to have gone as far in iniquity as it was possible." And all these were worshipped upon what the Old Testament in II. Kings, 23, v. 5, calls "the high places before Jerusalem, which were on the right hand of the mount of Corruption."

all their horribleness. "Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites, of the nations concerning which the Lord said unto the children of Israel, ye shall not go into them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart." * And so he took up with the filthy and

* Kings, XI., 1—3.

abominable deities of the heathen, Chemosh, Milcom, Sun and Fire, the worship of the regenerative energies of nature — the worship of the impure god of love, and the Mount of Olives and the front of Jerusalem were polluted with his Phallic emblems, pillars and altars.

In like manner as Ashtoreth was the moon was the abominable Baal the sun. "In a certain sense any argument which goes to shew that Ashtoreth was the moon is also, on account of the close conjunction between her and Baal, as valid a reason for Baal being the sun; for the two gods are such exact correlates, that the discovery of the true meaning of the one would lead by the force of analogy, to that of the other." *

Now we are informed in the Book of Numbers (ch. 25, &c.), and in many other places, also by ancient Jewish writers, that the Hebrews rendered divine honours to the god Baal Peor. St. Jerome who was aware of this both from scripture and from tradition, mentions this and calls him the Priapus of the Greeks and Romans. He says he was principally worshipped by women "*colentibus maxime fœminis Baal Phegor, ob obscæni magnitudinem, quem nos Priapum possumus appellare.*"

Maimonides affirms that the adoration paid to this idol consisted in discovering the *mons veneris* before it.

It is a very ancient tradition indeed among the Jews of all ages that this idol was a particularly obscene deity, whose figure, and the manner of worshipping it, was filthy and abominable.

The prophet Hosea in chap. 9, v. 10, says, "I found Israel like grapes in the wilderness; I saw your fathers as the first ripe in the fig tree at her first time; but they went to Baal Peor, and separated themselves unto that shame." From this the Jews have always held that the god was served by an obscene act which required his worshippers to be uncovered before him, as

* Kitto.

The Talmudists are also of opinion that the figure was grossly obscene, *imago virilis membri cui quotidi inequibat*.

It is not to be forgotten also that from this god one of the mountains of the Moabites, viz., Pehor, derives its name, it is concluded therefore, that he was there worshipped, and so was a rural god. Such was Priapus, as may be seen in Catullus and Tibullus quoted in the proper place.

"It is evident further," says Lewis, "that fornication was in a manner consecrated to this filthy deity; the Israelites joining themselves to Baalpeor, and at the same time committing whoredom with the daughters of Moab, which may be said likewise of Priapus, who was made *membrosior æquo* only to signify his lasciviousness; and therefore in those infamous epigrams called *Priapæia* or *Lusus in Priapum*, he is called *deus salax*."

Kitto follows in much the same strain with "It is the common opinion that this god was worshipped by obscene rites, and from the time of Jerome downwards it has been usual to compare him to Priapus. Most Jewish authorities (except the Targum of Jonathan on Num. xxv.) represent his worship to have consisted of rites which are filthy in the extreme, but not lascivious. If it could be shewn that this God was worshipped by libidinous rites it would be one more confirmation of the relation between Baal and the sun, as then Baal Peor would be a masculine phasis of the same worship as that of which Mylitta is, both in name and rites, the female representative."

The more the subject is studied the blacker becomes the tale of the Jewish idolatry and the more evident the fact of its being of a phallic character. It is as wonderful as it is painful, to read

in the Book of the Kings, the amount of testimony to this effect, and we are struck at once with the candour and outspoken honesty of the Sacred Historians. If we turn to I. Kings XIV., 24, XV. 12, 13, XXII. 46; and II. Kings, XXIII., 7, we find conspicuous samples of the thing we are describing. It is said that Maachah "made an idol in a grove," and Dr. Clarke commenting upon the passage says, "It is pretty evident" (after quoting Rabbi Solomon Jarchi's testimony that she made it *ad instar membri virilis*, and other authorities from the Chaldee, Arabic, Hebrew, and Greek) "that the image was a mere Priapus, or something of the same nature, and that Maachah had an assembly in the grove where this image was set up, and doubtless worshipped it with the most impure rites."

It is a somewhat singular thing that the Septuagint, in many places, interprets the word Baal with a feminine article, and so makes it representative of a goddess as well as a god. Lewis says it is difficult to discover in the Hebrew text, any reason for this notion of the Judaized Greeks, for (if I mistake not) Baal in the Hebrew is always masculine; but doubtless they had learnt by the Phœnician tradition, that there was a goddess as well as a god of that name. Arnobius observes, that Baal was of an uncertain sex, and his votaries, when they called upon him, invoked him thus: "Hear us, whether thou art a god or a goddess;" and the reason why the heathens made their gods hermaphrodites of both sexes, was to express the generative and prolific virtue of the deity.

The facts we have just been narrating, added to others mentioned in the course of this book, shew us that Phallic worship of the most debasing character prevailed amongst the Jews in the olden time, affecting even their monarch and highest nobles, and leading to practices filthy, abominable, and destructive.

Hargrave Jennings, *Phallism* (London, 1889), pp. 95-103.

Goddess Worship in Judaism

The religion of Orthodox Judaism, particularly in its Hasidic (“Haredi”) branch (the branch with which U.S. presidents, politicians, pundits and pedants are most enamored), represents the formal, doctrinal institutionalization of this once underground pagan-idolatrous current. The nucleus of Orthodox Judaism at its deepest, most esoteric level is the sexual propitiation of the myrionymous²⁴⁷ goddess, Isis-Hecate-Demeter-Ishtar-Shekhinah-Lilith. The consummation of the spiritual and sexual union of the female goddess *Shekhinah* with her male consort (Sefirah Tiferet), the “Holy One,” into one androgynous being (the *mysterium coniunctionis* of alchemy), is one of the charter objectives of Kabbalistic Orthodox Judaism, and this mirrors uncannily the theology of the sorcerers of ancient Egypt and Babylon, whose ritual working was dedicated to the magical union of the goddess and the god.

Though for public relations purposes the official focus in Judaism is on the supposedly “benevolent” white witch Shekhinah (or “spiritual presence”), as opposed to the malevolent witch Lilith, in all pagan psychodrama these goddess images are all representative of the same female energy manifested according to the psychological profile of the percipient, as either Shekhinah the good, or Lilith the wicked. But beneath the masquerade these two images are merely personifications of the same goddess who is invoked in a series of magical rabbinic amulets. We find this practice repeatedly in ancient paganism, for example, in ancient Greece, where Demeter was worshipped both as the Mother Goddess *and* as Hecate, her evil witch counterpart.

The great secret imparted during the initiation into goddess worship is the dropping of the “mask of duality,” to reveal Demeter/Hecate to be *the same phenomenon*. The two faced or even triple-faced (tripartite) “crossroads”²⁴⁸ deity is symbolic of the inherent trickery of the pagan psychodrama itself, and this legerdemain extends to the kabbalistic queen of the sorcerous process, Lilith, in her guise as Shekhinah. Unbeknown to the gentile world, rabbinic lore — for example in the medieval *Aleph-Bet ben Sira*

²⁴⁷ “Many-named.” “She who is many.”

²⁴⁸ Both Hecate and Lilith are associated with crossroads, i.e. with “crossing over” to another consciousness and “cross-dressing” into another persona or role. “She adorns herself with many ornaments...and takes up her position at the crossroads....” (Raphael Patai, *The Hebrew Goddess* [Detroit, 1990], p. 233).

— teaches that Lillith holds the exalted position of first created woman on earth. Consequently, according to the rabbinic gnosis, Lilith preceded Eve and engaged in sex magic with Adam, by use of the sacred name of YHVH. According to the Zohar, Lilith also reincarnated as King Solomon's Queen of Sheba. Ultra-Orthodox rabbis manufacture amulets dedicated to Lilith and bearing her name, allegedly as a means for driving her away. This cover story about driving her away renders the magic amulet-making process palatable to the gentiles, though no Bible-believing Christian would consider an amulet to be benevolent no matter what its alleged orientation. However, the hidden aspect here is that the rabbinic amulets are intended to *adorn Lilith and perpetuate her spirit*; she who is, according to Orthodox Judaism, the first woman and the subsequent consort of the royal son of King David who built the Temple at Jerusalem. The amulets are her ornaments; a many-ornamented female being an ancient sign of a harlot.

The Lilith-amulet making process in Orthodox Judaism is a rite of *magica sexualis* on a grand scale. In Orthodox Judaism Lilith presides over certain of the sexual functions. For example, every Judaic male's nocturnal emission is credited to her, a "visible sign" of Lilith having had nocturnal "sex" with the hapless Judaic man. She is ever-present and uppermost in the minds of those Judaics who dwell on human sexual function, in particular Judaic adolescent males, and Judaic males isolated or alienated from their wives. The Judaic male who has had, in the mind of the rabbis, sexual "intercourse" with Lilith, in other words who has experienced what is in gentile and Christian culture the natural and normal phenomenon of the nocturnal emission of semen, must on each occasion of the emission, undergo a rite of purification prior to resuming his study of the Talmud.²⁴⁹ In the Orthodox Judaic mind, Lilith is real and since *keri* (nocturnal emission) cannot be avoided by those who do not masturbate—and the rabbinic proscriptions against *shichvas zerah l'vatalah* (of which masturbation is one

²⁴⁹ BT Baba Kama 82a; Rambam: Hilchos Tefillah 4:4.

form) are both genuine and draconian²⁵⁰ — encounters with Lilith are inevitable and irresistible. Hence, in the rabbinic religious world, the spirit of goddess Lilith is regularly encountered by unmarried men or alienated married men, through natural biological processes, while the “protective” amulets employed “against her” actually perpetuate her memory, power, cultus and influence over the Judaic psyche: “The...magic efforts to protect men from the nocturnal enticements of Lilith, the succuba, is an incantation whose purpose is precisely the opposite...”²⁵¹

The Shekhinah is not God and she is not of God. She is not the Biblical woman who shall crush the head of the serpent. She is an idol, the manifestation of the thousand faces of the strange gods (*elohim aherim*²⁵²): Lilith, Astarte, the Canaanite goddess Qadesh, Demeter and Isis. Shekhinah/Lilith is the sorceress who wields the sacred name of Yahweh, the Tetragrammaton YHVH, for magical purposes, after His sacred name was first banned by the Mishnah for use by the common people in the public worship of God, which, parenthetically, is a pivotal component of the “enlightened” magic of Renaissance Neoplatonists, and virtually all subsequent western secret societies derived from them.

In Judaism, the esoteric teaching is that the Judaic male in general and the rabbinic sage in particular, together with the goddess Shekhinah, are like unto God. “Before these are you to be in awe: Hashem, the sage²⁵³ and the Shekhinah” (Zohar: Hayyei Sarah 1:132b). The bogus claim that Lilith and Shekhinah are two distinct entities representing separate forces of black magic and white magic is strictly for the *peti yaamin lekhol davar*.²⁵⁴

²⁵⁰ These proscriptions in Judaism are not Biblically predicated. The ground for the historic Christian ban on masturbation is in the account of Onan in Genesis 38 (cf. Charles D. Provan, *The Bible and Birth Control*). But in Orthodox Judaism, the Onan story is viewed as a secret teaching on the *gilgulim* produced by reincarnation. Judaism’s fanatical emphasis on the retention of semen outside of the marriage act is derivative of pagan tradition, as for example the Hindu religion’s observance of the strict semen-retention of the guru, whose abundant semen is believed to ascend through his spine, enhancing his *kundalini*, eventually reposing around his brain, where it is believed to “curdle,” giving him *siddhis* (miraculous powers). In Orthodox Judaism, even *involuntary* emission of semen (“nocturnal emission”) is a grave transgression. Researchers are led astray when they assume that every occult rite necessarily entails concupiscence.

²⁵¹ Raphael Patai, op. cit., p. 235.

²⁵² The gods and goddesses of the heathens.

²⁵³ BT Pesahim 22b.

²⁵⁴ “The fool who will believe anything.”

Kiddush Levanah: Worship of the Moon

Worship of the *Shekhinah* in the form of the moon goddess is a formal rite in Orthodox Judaism. Orthodox Judaism is steeped in moon worship and lunar associations. Judaism “...resemble the moon.”²⁵⁵ The Kabbalah teaches that “both the moon and King David are associated with the Sefirah of Malchus.”²⁵⁶ In BT Sanhedrin 4 it is stated that “sanctifying the moon is akin to greeting the Shekhinah.”²⁵⁷ In other words, the rabbinic rite of moon sanctification is analogous to summoning the Divine Presence of the goddess herself. As with the invocation of any demonic entity, it is also crucially important to bid it to depart at the conclusion of the ritual and so great is the rabbinic superstition surrounding the entities present during *Kiddush Levanah*, that for fear of blowback, they are dismissed with good wishes and praise (*birchas ha-shevach*) with the words, “*Melech Malchei hamelachim*.”²⁵⁸

The magical summoning *bracha*, on the other hand, falls under the category of *birchas hoda'ah*.²⁵⁹ There are complex *halachic* and Kabbalistic disquisitions on the importance of the Judaic bathing in the moon glow, or rays from the moon, as the high point of this magical rite.²⁶⁰ This rabbinic obsession is evidenced as follows: *Kiddush Levanah* cannot be performed during the day, since the rays of the moon are not visible at that time. Nor can it be performed during the evening of a completely cloudy night, or during or immediately after the new moon phase: “According to the Kabbalah, the moon should not be sanctified until seven days have passed since its rebirth.”²⁶¹ The performance of the lunar Shekhinah ritual known as *Kiddush Levanah* is dependent on the visibility of moonlight because,

²⁵⁵ Sukkah 29a; Shir HaShirim Rabbah 6:4 (emphasis supplied).

²⁵⁶ www.sichosinenglish.org/books/sichos-in-english/50/27.htm

²⁵⁷ Also cf. *Aruch HaShulchan* 426:2.

²⁵⁸ Orthodox Judaism is keenly aware of the presence of “evil angels” automatically summoned by rabbinic rites. See the account of the two “ministering angels” in *Masechet Shabbat* (119b).

²⁵⁹ There are three major categories of *brachos*: *birchas hanehenin*, *birchas hamitzvos* and the aforementioned *birchas hoda'ah*. There are dozens of sub-categories: *birchas ha-nehenin* (an invocation recited over a thing that gives pleasure); *birchas haro'in* (an invocation recited in connection with natural phenomena) and so on.

²⁶⁰ Cf. Maimonides, *Hilchos Brachos* 10:1, 16, 26; also: *Teshuvos Ohr L'tzion chelek* 3.4:3; *Shaar Hatziyun* 25; *Shaarei Teshuvah* 1. And cf. the *machlokes* (argumentation) at *Responsa Yehoshua* 14.

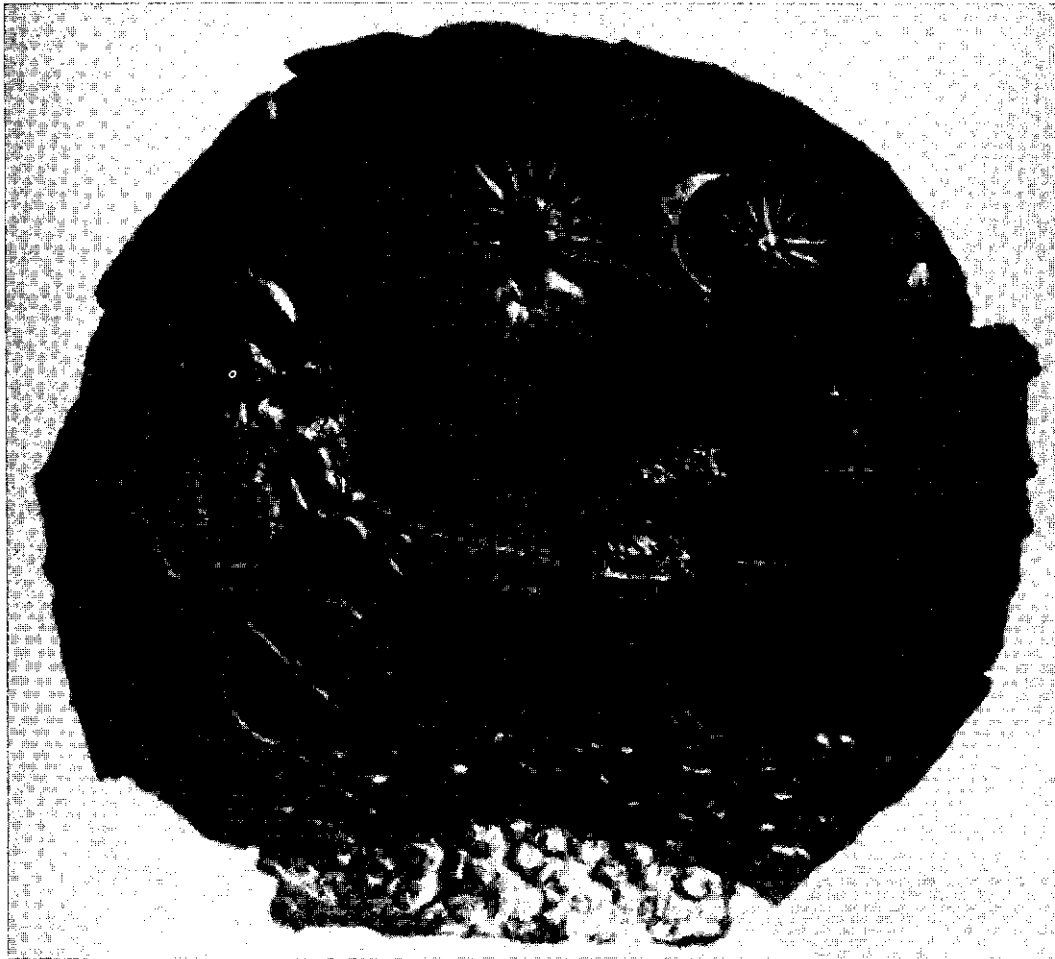
²⁶¹ www.sichosinenglish.org/books/sichos-in-english/50/27.htm

according to the Kabbalah, it is by this means that the goddess is made manifest. Therefore the ritual cannot be enacted if the moon's radiance is obscured by clouds or if tall buildings or trees obscure its light.²⁶²

The *Kiddush Levana* ritual is so blatantly pagan, all kinds of far-fetched pretexts and intellectually dishonest "hedges" are put forth to explain away its superstitious intent.²⁶³ In a text by Rabbi Avraham Rosenthal, "Greeting the Shechinah: Kiddush Levanah," we note the portion in which the naive son of the Maharshag repeats the section of the rite created as part of the hermeneutic of concealment — *Chiddush HaLevanah* — intended for the prying eyes of the goyim. "We do not sanctify the moon" declares the naive son. But let us read on: His father, the rabbinic master, corrects the youth: "although this is a very astute observation, it is difficult to say that the name, 'Kiddush Levanah' is a mistake, as it appears in the earliest of sources." He then imparts traditional instructions for propitiation of the moon goddess, though he too couches the rite in language intended to distract from what is actually transpiring ("the Jewish people are compared to the moon").

²⁶² Mishnah Berurah 426 s.k. 2; Zera Emes 3:43.

²⁶³ The latter are found in the Kabbalah and various texts of the *pasukim* (Har Tzvi vol. 1; Aruch HaShulchan 426:2; Mishnah Berurah 426:14).



The eternal lunar feminine: the goddess (called variously Shekhinah, Coyolxauhqui, Cybele, Selene etc.), approaches the altar under a crescent moon.

"The outcome of all this was that, as false religion spread, what had at first been various names for one false god evolved into distinct entities...That a multiplying of names was also a device for intensifying the worship of one cult was observable from...Horace, 'Gentle Ilythia—or do you prefer to be called Lucina or Genitalis—protect women in childbirth!'...Also Catallus, 'Latonia...who is named Lucina...or rather Trivia when Luna shines in her borrowed light—be blessed by whatever name you chose!'" ²⁶⁴

²⁶⁴ John Owen, op. cit., p. 262.



Greeting and sanctifying the Shekhinah in Judaism: *Kiddush Levanah*

"Kiddush Levanah is a unique mitzvah. Chazal tell us (Gemara Sanhedrin 42): 'If a person recites the *bracha* on the month in its time, it is as if he greets the Shechinah...' We will later explain what it means to 'greet the Shechinah.' But first, let us discuss this *mitzvah* and some of the relevant *halachos*. Question # 1: Where is the Kiddush in *Kiddush Levanah*? Question #2: What is the Molad? Question #3: When is the best time to recite/Kiddush Levanah? Question #4: Can one recite Kiddush Levanah when it is cloudy? Question #5: Kiddush Levanah is referred to as 'Greeting the Shechinah.' What does that mean?

"Where's the Kiddush? This mitzvah is referred to by two different names. *Bircas HaLevanah*, the blessing of the moon, and; *Kiddush*

HaLevanah, the sanctification of the moon. Although *poskim* (rabbinic authorities) use the two names interchangeably, and both have sources in the Rishonim, the Sefardic communities commonly use the former name, while the Ashkenzaim call it by the latter. The Maharshag (Vol. 3, Siman 5) records a conversation that he had with his son regarding the correct name for this mitzvah. His son claimed that the name '*Kiddush HaLevanah*' (sanctification of the moon) seems to be incorrect and resulted from a mistake that crept into the seforim, as we do not sanctify the moon during the bracha. Rather we praise Hashem who created the heavens and all that they contain. His son posited that the correct name for the mitzvah should be '*Chiddush HaLevanah*,' the renewal of the moon, as this is the event that has taken place, and it is the theme of the *bracha*, as well as its conclusion, '*Mekadeish chadashim*,' 'He who renews the months.'

"The Maharshag comments that although this is a very astute observation, it is difficult to say that the name, '*Kiddush HaLevanah*' is a mistake, as it appears in the earliest of sources. Rather, he contends that the name came about as a carry-over from the procedure done by the Sanhedrin. Before the establishment of our fixed calendar, Rosh Chodesh was proclaimed every month based on the testimony of witnesses who saw the new moon. This event was called '*Kiddush HaChodesh*,' the sanctification of the month. As this took place when the new moon was visible, the name Kiddush HaLevanah came into being. In actuality however, Kiddush HaChodesh and Kiddush HaLevanah have nothing to do with each other. Although our text of the bracha follows the version formulated in Gemara Sanhedrin (42a), another reason for the name Kiddush HaLevanah may be based on a different version of the bracha which, concluded '*Mekadeish chadashim*,' 'He who sanctifies the moon.' It is possible that the name '*Kiddush HaLevanah*' is based on this version of the bracha. (See Midrash Rabbah Shemos 15:24, Shibalei Haleket 167).

"The Molad — the Moon is born. To properly understand when one may recite Kiddush Levanah, we must briefly discuss the 'Molad.' Everyone is familiar with *Shabbos Mevarchim*, when in many congregations during '*Rosh Chodesh Bentching*' or '*Bircas HaChodesh*' the gabay or chazzan announces the Molad. What is the Molad? We know that the moon circles the earth once every month. When the moon is behind the earth in relation to the sun, we see a full moon, and when the moon passes between the earth and the sun,

we cannot see it at all since this is the stage of the new moon. The precise moment when the moon passes between the earth and the sun is the Molad, or the 'birth' of the new moon. The time of the Molad announced on Shabbos Mevarchim refers to this event. (This is actually an over-simplification, but it is sufficient for our discussion.) The Molad serves as the basis for calculating the earliest and latest times for Kiddush Levanah. One should be aware that most people think that the time of the Molad announced in *shul* is the actual time of the Molad. In reality, it cannot be taken at face value for two reasons. The first reason is because it is not based on our method of telling time. For example, on this coming Shabbos Mevarchim Adar 5766, the gabay will announce: The Molad will be on Monday night, two hours, twenty-eight minutes and seventeen chalakim (a chailek is 1/18 of a minute, or a bit more than three seconds). Many people think that this refers to 2:28 AM on Tuesday morning. This is incorrect, as the Molad could be about twenty minutes earlier, depending on several factors...

"The second reason is because even if the time announced was actually in sync with our clocks, it is based on Yerushalayim Time, i.e., the time in Yerushalayim (Jerusalem) at the time of the Molad. Therefore, when calculating the earliest and latest times for Kiddush Levanah it is essential to have a *luach* (calendar) that makes the conversion to local time. To the best of my knowledge, most *luchos* simply include the Yerushalayim time without any conversions. How does one find out the latest time for Kiddush Levanah? There are several options: 1) find a *luach* that makes the adjustment 2) find a Rav (rabbi) who knows how to make the calculations, or 3) one can make an approximate calculation by first, subtracting a half hour from the latest time for Kiddush Levanah in Yerushalayim, and then make the adjustment for your local time zone. For example, the Ezras Torah Luach for the month of Adar 5766, has the last time of Kiddush Levanah as Tuesday night (Motzai Purim) 8:50 p.m. This is actually the given time for Yerushalayim. One should subtract a half-hour from this time, which brings us to 8:20 p.m. and then make the adjustment from the time in Yerushalayim to your local time. Thus, for the east coast (of the USA), one would subtract seven hours, bringing the last time for Kiddush Levanah to 2:20 p.m., Tuesday afternoon. Since we cannot recite *Kiddush Levanah* during the day, the last opportunity for the *mitzvah* during Adar on the east coast will be until dawn Tuesday morning....Although several Rishonim (Rambam, Rashi,

Yad Ramah) maintain that one may recite Kiddush Levanah as early as the first of the month, Rabbeinu Yonah and most Acharonim hold that one should wait until the third of the month when the moon is large enough for one to be able to benefit from its light. (Mishnah Berurah 426:20; please note that when discussing the earliest and latest times for Kiddush Levanah, when we refer to the days of the month, we are referring to the number of full days after the Molad. For example, three days is seventy-two hours after the Molad, and seven days is seven twenty-four hour periods after the Molad.) On the other hand, the Shulchan Aruch (426:4) writes that one should not recite *Kiddush Levanah* before seven days have passed. The Aruch HaShulchan (ibid. 13) questions why the Shulchan Aruch accepted the opinion of an individual over that of the majority. He explains that the Shulchan Aruch (i.e. Rabbi Yosef Karo) based his opinion on the Kabbalah, and that many follow this practice. He points out, however, that although one may do this in places that are not generally cloudy, 'in our country, and especially during the months of MarCheshvan and Kislev, it is difficult to keep this practice,' because of the frequency of overcast conditions.

"...When is the best time to recite Kiddush Levanah? In order to answer this question, we must discuss three halachic issues: 1) The advantageous time of Motzai Shabbos, 2) doing the mitzvah 'b'rov am,' with a group of people, and 3) 'zrizin makdimin,' that one should always try to do a mitzvah at the earliest opportunity. Let us explain these three issues and see how they apply to our topic. 1) Motzai Shabbos. As we mentioned, *Kiddush Levanah* is described as 'greeting the *Shechinah*.' Therefore, the mitzvah should be done with *simcha* ²⁶⁵ and one should wear nice clothes, similar to one who is greeting a very important guest.

"For these two reasons, Motzai Shabbos is an opportune time for reciting *Kiddush Levanah*, as one is in a happy frame of mind after having kept Shabbos properly and is still wearing Shabbos clothes. 2) 'B'rov am.' This concept, which is learned from the pasuk (Mishlei 14:28), 'B'rov am hadras Melech' ...indicates that it is preferable to do a *mitzvah* with a group of people. Although most mitzvos, Kiddush Levanah included, can be done without a group and certainly without a *minyan*, when several people do a mitzvah together it lends more importance to the mitzvah. 3) *Zrizin*

²⁶⁵ In a holiday spirit of celebration.

makdimin. This idea, like the previous, is also not unique to *Kiddush L'evanah*. We find in the Chumash that when Avraham Avinu went to the akeidah, the *pasuk* says, 'And Avraham arose early in the morning.'²⁶⁶ This teaches that one should always try to do a mitzvah as soon as possible. When the earliest opportunity to recite *Kiddush Levanah* is on Motzai Shabbos,²⁶⁷ one can perform the *mitzvah* with all three of the aforementioned advantages. However, when the earliest time for the *mitzvah* occurs during the week, there is a disagreement among the *poskim* as to which of these three issues takes precedence. Should one recite it immediately during the week and lose out on the advantage of Motzai Shabbos and perhaps even *b'rov am*, or should one lose out on *zrizin makdimin*²⁶⁸ and wait until Motzai Shabbos?

"The (gedolim) Bach (Rabbi Joel Sirkes) and the Vilna Gaon are of the opinion that the advantage of *zrizin makdimin* takes precedence over Motzai Shabbos, and one should recite *Kiddush Levanah* at the earliest opportunity. The prevalent custom follows the opinion of the Shulchan Aruch (426:2), which is that one should recite *Kiddush Levanah* on Motzai Shabbos even though he loses out on *zrizin makdimin*. The Rema²⁶⁹ gives a condition to this, that one should 'only wait until Motzai Shabbos when it is the tenth of (the) month or earlier. However, if Motzai Shabbos is on the eleventh of the month or later, one should not wait, because if so, he will have four nights or less remaining to recite the *bracha*; and there is concern that he may miss

²⁶⁶ Another inane inference from the actions of Biblical patriarchs intended to give support for the arcane legalistic details with which the rabbis saddle the heavily-burdened Jews under their control. In the case above, one supposed proof text consists in Abraham rising early in the morning. We have seen pages of senseless, man-made rabbinic traditions justified by reference to a Biblical passage that simply states, "And Abraham went." From those three words, mountains of fantasies are spun about what God intends the men among His people to wear on their heads, based on the fact that "Abraham went," or in the case of BT Sanhedrin 42a (above), in the recounting of the fact that Abraham "arose early in the morning." This excursus is part of the technique of *gezera shava*, which we reviewed earlier. Rabbis may have a dignified appearance and project gravitas with their long beards, black clothing, knowledge of languages and reputation for vast learning (in the world's eyes), but their Biblical exegesis is farcical and often plainly idiotic. The curse on them is their rabbinic religion itself, which their supposed "loving friends" in the churches and universities assure them is a legitimate path to wisdom and holiness.

²⁶⁷ The night following the sabbath day.

²⁶⁸ *Zrizin makdimin lemitzvot* ("those who are diligent fulfill mitzvot at the first opportunity").

²⁶⁹ Rabbi Moses Isserles (1525-1572); author of the *Mappa* ("tablecloth"), halachic explication of the *Shulchan Aruch* ("set table").

the opportunity to do so. With regards to this disagreement, the *Biur Halacha* (ibid. s.v. *ela*) concludes that what the Rema wrote regarding Motzai Shabbos applies also to *b'rov am*. Therefore, if one knows he will have the opportunity until the tenth of the month to recite *Kiddush Levanah b'rovam*, he should wait to do so. He also quotes the Chayei Adam who defines *b'rov am* as three people. However, regarding the disagreement between the Shulchan Aruch and the other Acharonim as to whether *Kiddush Levanah* is recited after three or seven days, the Mishnah Berurah holds that if the third of the month is during the week, it is proper to wait until Motzai Shabbos. He goes on to say that one who wishes to rely on the opinion of the Vilna Gaon and recite *Kiddush Levanah* at the earliest opportunity may certainly do so, especially during the winter months. Aside from the advantage of *zrizin makdimin*, the Kaf HaChaim quotes another reason to recite *Kiddush Levanah* at the earliest opportunity; that from the day one recites *Kiddush Levanah*, he is assured that he will not die an unusual death during that month.

"One who intends to recite *Kiddush Levanah* on Motzai Shabbos and finds himself with a group reciting it during the week, should recite it with them. However, if he knows that he will also have a group on Motzai Shabbos, he is allowed' to wait. (Sha'ar HaTziyun 426:20)...The Gemara says that because the *bracha* is recited over the renewal of the moon, one may recite *Kiddush Levanah* only until the moon is full.²⁷⁰

"There is a disagreement between the Shulchan Aruch and the Rema regarding what this means. According to the Rema, the midpoint between one Molad and the next is the last opportunity for *Kiddush Levanah*. Chazal tell us that the amount of time between one Molad and the next is twenty-nine days, twelve hours, forty-four minutes, and three-tenths of a second. Therefore, according to the Rema, one can recite *Kiddush Levanah* until fourteen days, eighteen hours and twenty-two minutes after the Molad. The Shulchan Aruch gives an extra few hours, allowing a full fifteen days from the Molad. The *Biur Halacha* (s.v. *v'lo*) leans toward the opinion that if the midpoint between the moldos has passed, but it is still the fifteenth day from the Molad, one can recite *Kiddush Levanah*.'

²⁷⁰ The "renewal" of the goddess Shekhinah as personified by the moon, is dependent upon these rituals as implemented under rabbinic supervision in the meticulously detailed manner prescribed.

“...Since *Kiddush Levanah* is the equivalent of greeting the *Shechinah*, one should ideally recite it outdoors, just as one would go outside to greet an important person. However, this is not essential. If one is sick or otherwise prevented from going out, he may recite *Kiddush Levanah* indoors, and should look at the moon through a window or an open door. (MB 426:21).

“Before starting *Kiddush Levanah*, one should make sure that the area is free of anything that causes foul odors, such as garbage cans....Although the expression of the Shulchan Aruch, that one ‘rests his eyes’ on the moon and recites the *bracha*, indicates that one should look at the moon throughout *Kiddush Levanah*, the Mishnah Berurah quotes other opinions who disagree. According to some, one should not look at it during the entire *Kiddush Levanah*, but only during the actual *bracha*. However, the Shelah HaKadosh is even more stringent and says that one should not even look during the *bracha*. Rather, one should only look before starting. (Sh.A. 426:2, M.B. 13).²⁷¹ If one did not look at the moon before *Kiddush Levanah*, nor realized that the moon was renewed, rather he merely followed the crowd outside and recited the *bracha*, he has fulfilled his obligation. This is because it is as if someone told him that the moon was renewed, and he recited the *bracha* based on that information. (Sheivet HaLevi vol. IV, 125.4). There is a disagreement among the poskim as to which direction one should face during *Kiddush Levanah*. According to some opinions, one should face the direction he usually faces when *davening* (praying). (Ushei Yisroel 40:29). Others claim that since the original custom was to face the moon and it is only because of Kabbalah that a custom evolved not to look at the moon (Aruch HaShulchan 5), there is no basis for turning towards the direction that one *davens* to (Siach Tefillah, 5763 edition, pg. 328). Another requirement of *Kiddush Levanah* mentioned by the Shulchan Aruch is ‘to straighten one’s feet.’ The *poskim* explain this to mean that ideally, one should stand with his feet

²⁷¹ The Shulchan Aruch and the Mishnah Berurah have greater authority than the Shelah HaKadosh.

together as in *Shemoneh Esrei* (the weekday *Amidah* prayer).²⁷² The reason for this is because one who recites *Kiddush Levanah* greets the *Shechinah*. Therefore, he should stand in fear like he does during *Shemoneh Esrei*.

"...Very often when reciting *Kiddush Levanah*, the moon is covered with various thicknesses of cloud cover. In these situations, when may one recite *Kiddush Levanah* and when can he not? 'The Mishnah Berurah concludes that if the cloud is thin and the moon is seen and one can benefit from its light, *Kiddush Levanah* is recited. However, if the cloud is thick, he should not recite the *bracha*. There is an opinion that if the moon is covered by a thin cloud, although he can benefit from the moon's light, it is preferable to wait for an opportunity when the moon is not covered at all (Da'as Torah 426:1 s.v. u'badin). If a cloud covers the moon while one is in the middle of the *bracha*, he may conclude the *bracha*. However, if before starting, one estimates that a cloud will cover the moon before the conclusion, he should not start.'" ²⁷³

The predilection for self-deception now comes to the fore as the Judaic moon-worshipper justifies to himself the ways in which his *Shekhinah* goddess/moon propitiation is not pagan idolatry. Dancing in front of the moon during *Kiddush Levanah* is permissible, but bowing one's knee to the moon is strictly forbidden! (Mishnah Berurah 426:14). This is interesting, since dancing is an integral part of the Judaic marriage rite and here the Judaics are told to dance as they greet the *Shekhinah*, as objectified by the moon ("dancing is an expression of the *simcha* [holyday joy] that one should have in

²⁷² The *Amidah* prayer in its section twelve (formerly section nineteen) contains the *Birkat HaMinim*, the curse on Christians ("Ha' or 'la' 'minim"): *Kerega harishah v'khol tikvah tehi al ve laminim* ("Let there be no hope for the wicked and for Christians"). The curse has since been disguised by telling inquiring gentiles that the text is targeted not at *laminim* but at *lamalshinim* ("slanderers") and is aimed at malicious gossips, not Christians. The goyim usually believe this nonsensical cover story. It would be "antisemitic" not to believe it. The truth, however, may be discovered in any uncensored edition of BT Berakhot 28b-29a. The failure to recite this section of the *Amidah* "prayer" was considered a sure indication that the Judaic who failed to say it was a crypto-Christian. Hence, recitation of the *Birkat HaMinim* was a litmus test to determine if a Judaic was secretly harboring Christian beliefs. In the past, Judaics who failed this test were subject to the rabbinic penal laws of the *cherem*, including beating, whipping and in extreme cases, execution. The *Birkat HaMinim* prayer also consists in the supplication that Christians be "swiftly cut down (*m'heriah...yika reitu*)...doomed (*toveid*)...destroyed (*ut mahgeir*)" and "uprooted (*te'akeir*)."²⁷³ Judeo-Churchians refer to this curse as a "blessing" — "the *blessing* of the *Amidah*."

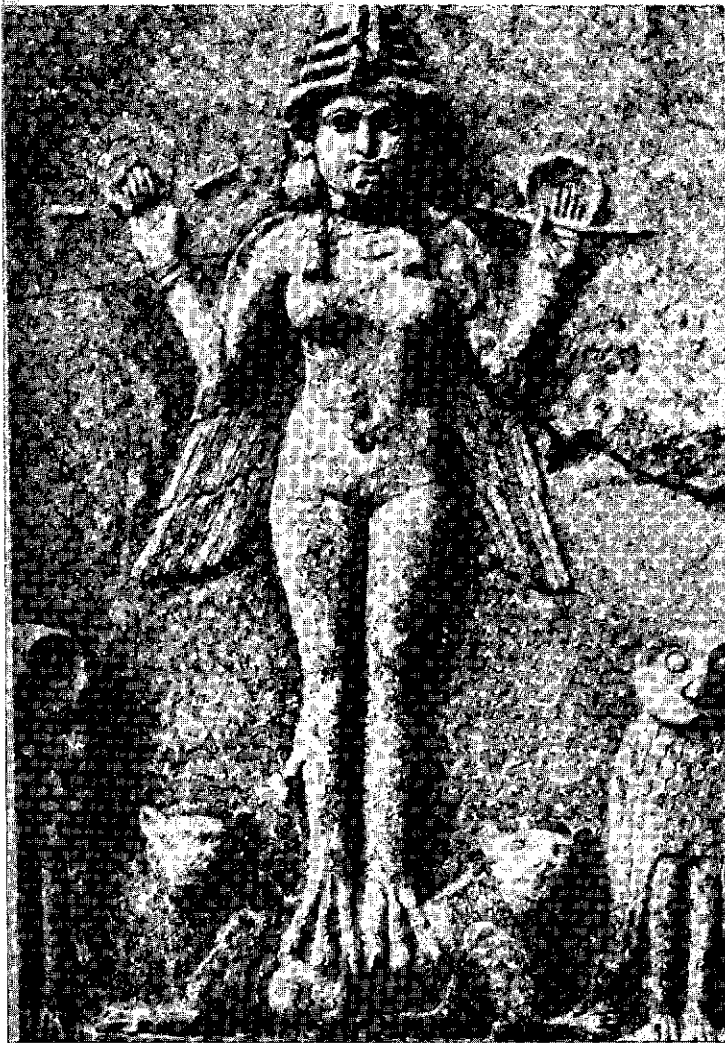
²⁷³ Rabbi Avraham Rosenthal, "Greeting the *Shechinah*," 26 Shevat 5766 (24 February 2006).

greeting the Shechinah”²⁷⁴). In the midst of this burlesque of lunar *magica sexualis*, so long as the Judaic does not bend his knee toward the moon, no one can “mistakenly think we are giving it honor.”

Lunar superstitions permeate Judaism to the highest levels, even to its supreme court. The Talmud records at BT Sanhedrin 37a that “the Sanhedrin is shaped like the moon, its members sitting in a semicircle.” Drawing on the teaching of Rabbi Samuel Eliezer Halevi Edeles (1555-1631), the “sage” known as the “Maharsha,” the modern Sanhedrin’s presiding judge, Rabbi Adin Steinsaltz, comments: “The Gemara understands from this verse that the members of the Sanhedrin sit in a semicircle, and not a full circle, for the Sanhedrin is not likened unto the sun, which is always a full circle, but rather to the moon whose edge resembles a semicircle for most of the month (*Maharsha*).”²⁷⁵

²⁷⁴ Rabbi Mordechai Yaffe, *Levush Hachur*.

²⁷⁵ *The Talmud: The Steinsaltz Edition*, v. 17, p. 65.



Lilith and her familiars (Sumer, circa 2000 B.C.)

“Sexual mysteries at the very heart of Zoharic teaching”

“Around the middle of the thirteenth century a new center of Kabbalistic activity became active in Castile, to the west of Catalonia...out of which the *Zohar* was to emerge...This circle had its roots more planted in the *Bahir* tradition...the...language of...Kabbalah...was richly developed in the writings of such figures as the brothers Rabbi Isaac and Rabbi Jacob Ha-Kohen and their disciples, (such as) Rabbi Moses of Burgos. Their writings show a special fascination with the ‘left-side’ of the divine emanation and the world of the demonic...Their writings had great influence in the further development of kabbalistic thought. They are the most immediate

predecessors of the circle of kabbalists represented in the *Zohar*...Rabbi Moses de Léon, the central figure in both the writing and the circulation of the *Zohar*, saw himself as a disciple of these 'Gnostic' kabbalists....in the Castilian writings...the emphasis was placed on the lower part of the *sefirotic* world, especially on the relationships between 'right' and 'left' and 'male' and 'female'...as these writings developed, it was fascination with the sexual mysteries, reflected in the...uniting of the sixth/ninth *sefirot* with the female tenth that became the chief and in some places almost unique object of concern and way of explaining the religious life as a whole. This *mysterium coniunctionis* or *zivvuga qaddisha* lies at the very heart of Zoharic teaching."²⁷⁶

This acosmistic belief, coupled with an intense, vivid feeling of God's nearness, also resulted in a new approach to the old problem of the nature of evil. Like all Hasidic innovations it was generated by taking selected traditional ideas to their logical—but nevertheless surprising—conclusions. The author of the *Zohar* had contented himself with observing that "there is no [entity on the] 'other side' that does not contain a fine, small ray from the holy side,"

Habad: The Hasidism of R. Shneur Zalman of Lyady, p. 22.

In the theology of Hasidic Judaism, in this case specifically the Judaism of Rabbi Shneur Zalman, founder of Chabad-Lubavitch, the evil that contains a "fine...ray" of the holy is embraced through *devekut* (spirit possession)²⁷⁷ and *kavanot* (meditation). How different is this epistemology of Judaism from that of Christ, who proclaimed that He said "nothing in secret" (John 18:20). This was true of the early Church as well: "No evidence suggests that the apostolic fathers believed they had recourse to any type of secret oral traditions."²⁷⁸ It is secrecy, priestcraft, occult tradition and the personality cult of the rabbis which alone determines, in Judaism, how the Bible will be

²⁷⁶ Daniel Matt, *The Zohar* (Stanford University, 2004), vol. 1, pp. xlii-xliii.

²⁷⁷ Matt Goldish, *Spirit Possession in Judaism* (Wayne State Univ. Press, 2003). In Judaism, spirit possession can take the form of reincarnation. It was said that the soul of Rabbi Joseph della Reina was reincarnated in the body of a gentile maidservant as punishment for his failure to bring about the Messiah. Cf. Goldish, p. 187.

²⁷⁸ Keith A. Mathison, *The Shape of Sola Scriptura*, (Moscow, Idaho, 2001), p. 21.

manipulated and “robed,” contrary to its actual meaning. When this Judaic current seeks to infiltrate and subvert Christianity, it often does so by advertising the existence of occult knowledge: “the Gnostics...appealed to alleged secret apostolic traditions...According to the Gnostics, the revelation of redeeming knowledge was...contained in secret apostolic traditions that were available only to those inducted into the Gnostic mysteries.” ²⁷⁹

In occult Judaism, the Talmud represents the bureaucratic right hand path and the Kabbalah the mystical left-hand path, corresponding to male/female god-and-goddess archetypes in Hinduism: “...the later Saiva mythology...finds its artistic representation in Siva’s androgynous form...typifying the union of the male and female energies; the male half in this form of the deity occupying the right-hand, and the female the left-hand side. In accordance with this...the Saktas divide themselves into two distinct groups...the Dakshina-margis or followers of the right-hand path...and the...Vama-margis, followers of the left path...it is only in the numerous Tantras that these are fully and systematically developed. In these works, almost invariably composed in the form of a colloquy, Siva, as a rule, in answer to questions asked by his consort Parvati, unfolds the mysteries of this occult creed...mystic letters and syllables...diagrams and...amulets.” ²⁸⁰

Judaism’s Bible Code Nullifies the Word of God

Judaism considers what the Bible actually says as merely an outer “shell” and as we know, shells are meant to be discarded. Maimonides wrote concerning the Bible, “In every word which has a double sense, a literal one and a figurative one, the plain-meaning must be as valuable as silver and the hidden meaning still more precious...Taken literally such (Biblical) expressions contain wisdom useful for many purposes, among others, for the amelioration of the conditions of society. This hidden meaning, however, is profound wisdom, conducive to the recognition of real Truth.” ²⁸¹ For Rabbi Nahmanides (thirteenth century), the plain text of the Bible was merely “an accommodation to the ordinary human mind.” Judaics of course are regarded

²⁷⁹ Ibid., Mathison.

²⁸⁰ H. J. Eggeling, “Hinduism,” *The Encyclopedia Britannica*, Eleventh Edition (New York, 1910), vol. 13, pp. 511-512.

²⁸¹ Michael Fishbane, “Jewish Biblical Exegesis: Presuppositions and Principles,” in *Scripture in the Jewish and Christian Traditions* (University of Denver, 1982), p. 106.

as smarter than gentiles and possessed of extraordinary minds. For such people the words of the Bible are not to be taken literally (that's only for *freierim*²⁸²). For a Judaic who has been "initiated into *raza dimehemanutha*, the mystery of the faith, as the Kabbalists called it, the letters (of the words of the Bible) could be reassembled into highly esoteric combinations..."²⁸³ For Judaism, this is where the highest and truest meaning of Scripture is to be found, in intricate word games which these soothsayers play with letters which are in turn assigned numbers, in one of the most potent systems of self-delusion ever devised. The fantastic lengths to which the rabbis will go to impose their gutter mentality and wild fantasies on God's Word, gives testimony to the fact that Scripture is nowhere to be found in Judaism. It is instead, buried under a mountain of phantasmagoric rabbinic recension and magical cant that becomes ever more voluminous, virulent, burdensome and self-deluding with each successive generation.

The lawyer's tricks, sexual metaphors and mystical robes which the rabbis use to cloak and nullify the Word of God are not a joke. They are not mentioned here merely for amusement at the expense of the rabbis, or for the reader's diversion. The first victim of the Satanic deception within Judaism's methodology for Biblical interpretation and embellishment, is the Judaic person him or herself. In historic Christian circles much emphasis has been placed on the negative effect Judaism has had on gentiles and Christians. *Insufficient emphasis, however, has been placed on Judaism as a form of diabolical enslavement of the Judaic person ensnared within it.* Much of Judaism's hermeneutic is calculated to destructively increase the pride and ego of Judaics. Rabbi Shneur Zalman of Lyady wrote: "It is said in the name of several *tzaddikim* that a Jew never fully sins. The Jewish demon created by his transgressions is always missing one limb or the other. It can never be wholly evil, because the act that generates it is never wholehearted. A Jewish sin always contains an iota of good intent..."²⁸⁴

²⁸² An Israeli word for "suckers" or "losers." The philosophy that laws are made to be circumvented views those who fail to circumvent them as *freierim*. In the Israeli state someone who patiently stands in line, who pay his bills on time and in full, is regarded as a *freier*. "Don't be a *freier*" is the eleventh commandment among many Israelis. This attitude is both a derivative of and a reaction to Talmudic and rabbinic culture.

²⁸³ Ibid., Fishbane, p. 107.

²⁸⁴ *Opening the Tanya*, Steinsaltz edition (2003), p. 208.

Likewise, Orthodox Judaism teaches that the *bris milah* (circumcision), which even the patriarch Abraham was required to undergo as a sign of being in a covenant relationship with the God of Israel, is, to the rabbis, only a *mitzvah* (good deed), but one which is certainly not required in order to make a covenant with God or render any Judaic male who bears the exalted racial status of being born to a Judaic mother, a "Jew." In Judaism, the Judaic person's covenant is not with God and His Word as written in the Old Testament, but with himself and what is imagined to be his Chosen race. It is his racial status that is his supreme mark of godliness and proof of his being in relationship with God. This datum is confirmed by one of modern Orthodox Judaism's most highly esteemed twentieth century authorities, for whom the *New York Times* sings an unending hymn of praise: ²⁸⁵

HALAKHIC POSITIONS OF RABBI JOSEPH B. SOLOVEITCHIK

burial. The Rav explains that the common belief that a *bris milah* is for *machen ihm a Yid* (to make him Jewish) is absolutely incorrect. In the case of a convert, the *bris milah* is an integral part of the conversion process. It elevates him unto *kedushas Yisroel*. Regarding a child born to a Jewish mother, the circumcision is strictly for the *mitzvah*, but not for conversion, for the child is born Jewish in every aspect. The *Gemorah* (*Chulin* 5a) specifically states: *Hakol Shochatim, Afilu Orail* (We validate the *Sh'chita* of a noncircumcised Jew and regard him as Jewish even if his neglect of a *bris* was out of choice rather than out of ill health).

Halakhic Positions of Rabbi Joseph Soloveitchik (Jerusalem, 1998), p. 154.

²⁸⁵ Cf. Ari Goldman, *NY Times*, April 10, 1993, p. 38; Samuel G. Freedman, "Modern Orthodox Jews Have a Hero but Not All His Words," *NY Times*, May 22, 1999, and Samuel G. Freedman, "A Novice Filmmaker Profiles a 'Lonely Man of Faith,'" Jan. 26, 2008, p. A16.

Intense self-worship and self-deception, like the imputation of relative Judiac blamelessness and sinlessness, is a hallmark of Orthodox Judaism and the rabbinic megalomania intrinsic to it. Judaism's theology overturns all sense of theology as taught in the Bible. It encourages the deadly cardinal sin of pride. It wipes out the responsibility for transgressions against the law of God. Like clever lawyers, the rabbis teach that what Christians regard as one of the blackest episodes in King David's life — the adultery with Bathsheba and the murder of Uriah — that David did not really sin with Uriah the Hittite's wife, Bathsheba, by committing adultery with her. According to the standard teaching in Orthodox yeshivot (cf. BT Shabbat 56a): "*Kol haomer David chatah eino ela toeh*" ("whoever claims that David sinned is simply mistaken").

Why Israel Argues About King David

To the Editor:

The political fighting in Israel's Parliament over the moral fiber of King David, which you report Dec. 16 and 26, is not new in Israeli society.

As Prime Minister, Menachem Begin sponsored a weekly Bible class at his home on Saturday night, reviving a practice begun by his political rival and Israel's first Prime Minister, David Ben-Gurion. Ben-Gurion was in the same political movement as Foreign Minister Shimon Peres, whose statement initiated the new controversy.

I attended one such evening in 1982, when Begin himself gave the class before the participants of Israel's annual international Bible contest. When the question arose of King David sending Bathsheba's husband to war, Begin quoted the Talmudic statement: "whoever says King David sinned is mistaken." He referred to Ben-Gurion's comment that "I must be one of the mistaken ones."

Begin explained that the practice in biblical days was for men going to war to give their wives conditional divorces. Bathsheba was therefore no longer married, and hence King David did not sin.

Based on this Talmudic section



Kim Robertson

learned as a child, Begin related that while in a Soviet prison in the early 1940's he decided to give his wife a similar bill of divorce, but could not because the Soviet prison authorities were "unable to organize it."

Whatever the outcome of the parliamentary debates, the significance of biblical history in Israel's political and social culture should not be overlooked.

RICHARD HOROWITZ
New York, Dec. 26, 1994

New York Times, Jan. 2, 1995

“Our sages teach that King David only stumbled into the sin with Bat-Sheva in order to teach the Jewish people the proper path to individual *teshuva* (repentance). So, too, they teach, the Children of Israel only committed the sin of the Golden Calf in order to teach an entire community how to repent.”²⁸⁶ Orthodox Judaism teaches that David did not have the intent to sin with Bathsheba (“Bat-Sheva”). It was a kind of sin, but then again it was not a true sin because David sinned for a good cause —not to satisfy his lusts, of course —but on high moral grounds: in order to teach Judaics the proper path to repentance. This is quite an alibi. One problem with it: nowhere does the Bible state or teach this. In fact, this rabbinic teaching completely contradicts II Samuel 12: 5-14. The Bible in no uncertain terms states that David did evil in the sight of God and by so doing contemptuously despised God. The Bible says nothing about David having a godly ulterior motive for cohabitating with another man’s wife. Rather it says in v. 14 that God was outraged by what was in effect a kind of blasphemy (“*na’ats*”; cf. Strong’s #5006). What the Talmudic rabbis are actually saying is that it is God who is mistaken, since God’s Word clearly declares that David sinned by killing Uriah the Hittite and taking Uriah’s wife: “Now therefore the sword shall never depart from thine house because thou hast despised me and hast taken the wife of Urriah the Hittite to be thy wife.” (II Samuel 12:10). So who are we to believe, the word of God as found in the Old Testament book of Samuel, or the word of the Pharisees as found in the Babylonian Talmud? Followers of the religion of Judaism believe the Talmud. Followers of Jesus understand just what such Talmudic falsification of the Word of God entails: “Woe unto you, scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men. For ye neither enter in yourselves; neither do ye let others enter.” (Matthew 23:13).

Pride Leads to Nullification

This sense of entitlement and blamelessness when it comes to offending God and non-Judaics is carried over into Judaism’s presentation of the Old Testament. The Talmud itself admits that most of its endless rules and regulations, have little Scriptural basis and that the oral tradition of the

²⁸⁶ Statement of Rabbi Zalman Melamed, on the web at www.yeshiva.org.il/Shiurim/shaleshides/rzmelamed/Ekitissa61.htm, March 16, 2001 8:18 am Pacific time. (It has since been removed from Yeshiva.org.il).

Mishnah supersedes the written laws of the Scriptures: "The absolution of vows (Kol Nidrei) hovers in the air, for it has nothing in the Torah on which to depend. The laws of the Sabbath, festal offerings, and sacrilege--lo, they are like mountains hanging by a string, for they have little Scripture for many laws." ²⁸⁷ It is an interesting fact that, what Christ termed the heavy burdens which these Pharisees bind the people with, are, by their own admission, "hanging by a string," when it comes to Scriptural justification. The Talmudic "sage" declares unambiguously the basis of the religion of the rabbis: "Some teachings were handed on orally, and some things were handed on in writing...we conclude that the ones that are handed on orally are more precious." ²⁸⁸ It is the Mishnah which is believed to contain the revelations of God to Moses at Sinai. Yet, in the introduction to the Yale University English translation of the Mishnah, it is stated that "The Mishnah is a document of imagination and fantasy..." ²⁸⁹

Since God and Moses were not fantasists, this is a frank admission of the entirely man-made nature of the Mishnah-Talmud: "(T)he Mishnah...is remarkably indifferent to the Hebrew Scriptures...The Mishnah is made up of the sayings bearing the names of authorities who lived in the late first and second centuries (A.D.) In fact, the Mishnah is...a principal holy book of Judaism. The Mishnah has been and is now memorized in the circle of all those who participate in the religion, Judaism...the two great documents formed around the Mishnah and so shaped as to serve, in part, as commentaries upon Mishnah, namely, the Babylonian Talmud and the Palestinian Talmud, form the center of the curriculum of Judaism as a living religion." ²⁹⁰

The Mishnah is the well-spring of the man-made religion of Judaism, from which sprout centuries of interpretations and never-ending additional rabbinical supplements, expansions, and expostulations in a huge compendium of arid Talmudic pedantry and pettifogging — augmentation and commentaries upon commentaries— that begins with the second document of

²⁸⁷ Hagigah, 1:8.

²⁸⁸ Hagigah 1:7.V.

²⁸⁹ *The Mishnah: A New Translation* (New Haven, CT: Yale University Press, 1988), p. xvii.

²⁹⁰ *Ibid.*, pp. xiii and xv.

rabbinic Judaism after the Mishnah, the Tosefta (lit. “supplement”).²⁹¹ Because it is regarded by the rabbis as the supreme revelation of Sinai, having been passed down orally, in secret, across millennia, the Mishnah is a law unto itself which does not need to claim a Biblical basis for its authority. Judaism, on the authority of the Mishnah, suppresses the name of God. For example, the correct translation of Psalm 148:5 reads, “Let them praise the name of Yahweh.” In the rabbinic tradition this becomes: *Yehalelu et shem Hashem* (“Let them praise the name of the Name”). “The personal name of God, linked especially with His revelation of Himself to Israel, is found in Hebrew as a four-letter sequence of two consonants (H, H) and two semivowels (Y, W), that is, YHWH. Traditionally, reverent Jews considered this divine name too sacred to pronounce, and so in reading the text of the Old Testament they regularly substituted for it the noun ‘Adonai,’ which means ‘Lord.’”²⁹² “Too sacred to pronounce” *except* in occult rituals, which is what the suppression of the pronunciation of the divine name by the common people for public worship of God, was intended to forge: a magical formulae of supreme power reserved for the use only of elite occultists, which as we have seen, emerged most influentially and fatefully in Christian civilization during the Renaissance.

The Kabbalistic Renaissance

“...this task could not be accomplished without the cabala of the Jews”

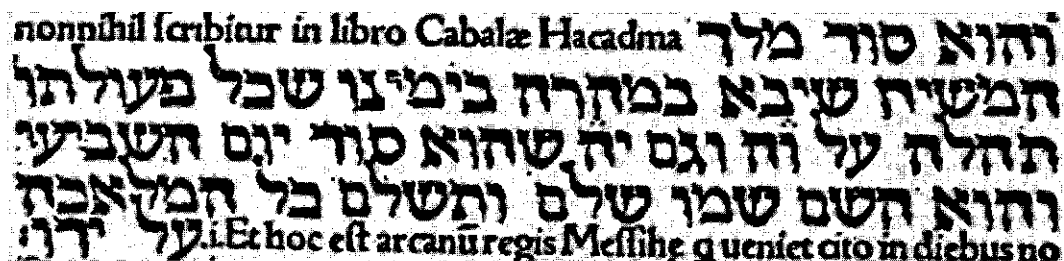
This was one of the principal preoccupations of the western secret societies, during the Renaissance, an era which is presented in propagandistic depictions as a breath of fresh air for humanity; the “new humanism” etc. but which in fact represented, at least in its philosophy, the penetration of the synagogue of Satan into the Church, and the gradual emergence of a Thelemic counter-church with rules and discipline far more

²⁹¹ The Tosefta “contains important legal traditions that amplify and extend those set forth in the Mishnah, as well as free-standing and original ones. In the aggregate, it forms the first talmud -- that is, the initial systematic amplification of the Mishnah and its Halakha.” Jacob Neusner, *The Tosefta* (Hendrickson Publishers, 2002), v. 1, p. xii.

²⁹² *The New Scofield Study Bible: New International Version*. (New York: Oxford University Press, 1984), p. ix.

rigid than the Christian ecclesia it sought to usurp.²⁹³ In Mishnah Sanhendrin 10:1 the rabbis place a ban on the use of the Tetragrammaton (YHVH): "These are the ones who will have no portion in the world to come: he who pronounces the divine name as it is spelled out."

But Johann Reuchlin in his *De Arte Cabalistica* quotes the esoteric rabbinic teaching: "...this is the secret of the King Messiah who will come swiftly in our days. All his work will begin with VH and YH, which is the mystery of the seventh day and this name is the whole name and everything is accomplished..."²⁹⁴



The great work to be accomplished "by the use of the word formed by the letters YHVH." —Johann Reuchlin, *De arte cabalistica libri tres Leoni X. dicati* (1517).²⁹⁵

"It should be taken into account that a century after the publication of Reuchlin's work such ideas were used by the Rosicrucian 'invisible underground'...the drawings of the writers associated with the Rosicrucians are the most emphatic in presenting the four Hebrew letters as the source of all existence..." --Joseph Dan, Professor of Kabbalah, Hebrew University, Jerusalem. Yet this "source of all existence" could not be uttered by the *Am ha'aretz* (common people) in spite of there being no Biblical injunction against its utterance and every Biblical encouragement in favor of its wide use by all believers in Yahweh. Instead, due to the commandments of the rabbis,

²⁹³ For insight into how, under the protection of Cardinal Odet de Chatillon, Rabelais's *fais ce que voudras* ("do-your-own-thing") utopian *règle de l'Abbaye de Thélème* ("rule of the Abbey of Thelema", adopted by the New Age movement of the twentieth century as promoted by the minions of Aleister Crowley within and without the OTO), was actually a cover for a highly disciplined, militant and rigid, institutional occult counter-church, subversive of the old Church, cf. Thomas Molnar, "The New Inquisition," in *New Oxford Review*, July, 1978.

²⁹⁴ Johann Reuchlin, *On the Art of the Kabbalah* (Univ. of Nebraska, 1993), p. 111.

²⁹⁵ As noted in the Latin title, Reuchlin's book was dedicated to the Medici Pope, Leo X.

YHVH, the most sacred name of God, was perverted and dragooned into service as the engine of a revived Babylonian magic.

Reuchlin was intellectually dishonest and his dishonesty is revealed in the critical support he lent to the central thesis of his fellow "Christian" Kabbalists, that the Kabbalah testifies of Christ. Actually, the Kabbalah testifies against Jesus and Reuchlin knew it and concealed that fact lest it interfere with the occult project of raising the prestige of the rabbinic gnosis in Christian civilization and expanding the use of the Tetragrammaton in occult rites.

Reuchlin as one of the leading linguists in Europe, was cognizant that the Kabbalistic phrase *Shu henriytz* was a re-working of the profane swear-word the rabbis use for Jesus of Nazareth, *Yeshu ha-Notzriy*, and that the Kabbalah stated concerning Jesus ("*Shu henriytz*"), that he was a failure because he had supposedly used only half of the Tetragrammaton in working his "magic", thus proving himself to be a "false messiah"; whereas according to the Kabbalah, the true messiah will be known by the fact that he uses the entire Tetragrammaton.

This is not the only fraud Reuchlin perpetrated. His con game extends to the Christian Kabbalists' other means for promoting the Kabbalah, the claim that it testified to the truth of the Trinity based on the rabbinic exegetical principle of *temurah*, in which the Kabbalistic holy name of twelve letters (*Av Ben veRuakh*, supposedly derived from the Tetragrammaton), denotes, when the expression *haKadosh* is added to it, "Father, Son and Holy Ghost." This is a contrived and arbitrary letter-substitution. By the process of *temurah* any letter can be substituted for any other letter and every word group transmuted into another.

In his 1517 letter to Pope Leo X, Reuchlin wrote: "I believed that you would hardly be displeased if I should make public the doctrines which Pythagoras and the noble Pythagoreans are said to have held, so that these works which up to now have remained unknown to the Latins may be read at your happy command...But this task could not be accomplished without the cabala of the Jews, because the philosophy of Pythagoras had its origins in the precepts of the cabala, and when in the memory of our ancestors it disappeared from Magna Grecia, it lived again in the volumes of the

cabalists...I have therefore written *On the Cabalistic Art*, which is symbolical philosophy..."²⁹⁶

"According to his own description, he (Reuchlin) did not have to point out how the doctrines of Pythagoras and the kabbalah strengthen or demonstrate this or that element of Christian philosophy, because of his belief that they *are* Christian philosophy...Reuchlin believed that by identifying the kabbalah with Pythagoras, whose writings were found in the Laurentian Academy library, the pope would be bound to come to his assistance, because Reuchlin's enterprise is a Medici enterprise...Reuchlin expresses his concept of his own work by comparing it to Ficino's presentation of Plato..."²⁹⁷

"A large section in the first half of the third part of the work (Reuchlin's *De arte cabalistica*) is dedicated to the analysis of the Hebrew divine names, mainly the Tetragrammaton and the holy name of the 'seventy-two letters.' This...is most meaningful for the attitude of Reuchlin...in demonstrating his awareness of the non-semantic aspects of language...A case in point is Reuchlin's treatment of the subject of the 'name of seventy-two letters,' which is quoted and discussed in relatively great detail. This name is derived from three consecutive verses in Exodus (14:19-21), each of which includes, in Hebrew, exactly seventy-two letters. This fact gave rise, long before the kabbalah appeared, to a Jewish esoteric practice of deriving from these verses seventy-two groups of three letters each, which together -- and each of them independently -- represent the most secret and sublime name of God. This is achieved by writing the seventy-two letters of the first verse in a line, and below that the letters of the second verse in an inverse order, beginning with the last letter in it. Below these two rows the third verse is written, in the usual order. The name is derived from reading these three rows downwards; thus the first element is composed of the first letter of the first verse, the last letter of the second verse and the first letter of the third verse; the second group -- the second letter of the first verse, the one-before-last

²⁹⁶ Joseph Dan, "The Kabbalah of Johannes (sic) Reuchlin" in *The Christian Kabbalah: Jewish Mystical Books and their Christian Interpreters* (Harvard College Library, 1997), p. 59.

²⁹⁷ Ibid, pp. 60-61. Ficino's "presentation" in the previous century, had also been sponsored by the Medicis. As its title indicates, *Divini Platonis Opera Omnia Marsilio Ficino Interprete* was far more than a "presentation," it was Ficino's occult commentary on Plato, making the Greek philosopher over in the Neoplatonic image, accompanied by engravings of alchemical and Kabbalistic symbols and sigils.

from the second verse and the second letter of the third verse, and so on, seventy-two times. The name, therefore, includes actually two hundred and sixteen letters, in seventy-two groups of three letters each. Reuchlin, following his kabbalistic sources, describes this practice in detail, with complete accuracy, and copies in Hebrew the full name. *This practice represents a radical destruction of the semantic message of the biblical text.* The verses relate the passing of the Red Sea when the Jews fled from the pursuing Egyptian armies. Instead of the straight narrative, this esoteric rearrangement of the letters produces seventy-two groups of three letters which are completely deprived of any semantic message. *Seen in this way, the biblical narrative is but a thin cover of mysterious structures which have no communicative meaning.*" ²⁹⁸

In other words, the Kabbalah represents the death of God's Word. Apologists argue that the Kabbalah is separate from the "pure forms" of Orthodox Judaism, implying, by this falsehood, that the death of God's Word is not present in Orthodox Judaism as a whole, but only in Kabbalistic Judaism. However, the Kabbalah's falsification of God's Word was made possible through its precursor, the very first legal document of Judaism, the revered Mishnah, which is not based on the Bible, but like the Kabbalah, is founded on the fantasies and imagination of man. Without Judaism's Mishnah, Judaism would have no Kabbalah.

²⁹⁸ Ibid., p. 76 (emphasis supplied).

The Mishnah: “In Splendid Isolation from Scripture”

Rabbi Jacob Neusner states: “On the surface, Scripture plays little role in the Mishnaic system. The Mishnah rarely cites a verse of Scripture, refers to Scripture as an entity, links its own ideas to those of Scripture, or lays claim to originate in what Scripture has said, even by indirect or remote allusion to a Scriptural verse of teaching...Formally, redactionally, and linguistically the Mishnah stands in splendid isolation from Scripture....the Mishnah constitutes torah. It too is a statement of revelation, ‘Torah revealed to Moses at Sinai.’ But this part of revelation has come down in a form different from the well-known, written part, the Scripture. This tradition truly deserves the name ‘tradition,’ because for a long time it was handed down orally, not in writing, until given the written formulation now before us in the Mishnah...Since some of the named authorities in the chain of tradition appear throughout the materials of the Mishnah, the claim is that what these people say comes to them from Sinai through the processes of qabbalah and massoret-handing down, ‘traditioning.’ So the reason...that the Mishnah does not cite Scripture is that it does not have to.”²⁹⁹ From this statement by Rabbi Jacob Neusner, we deduce that the Mishnah is the foundational “Torah” of rabbinic Judaism, is not based on the Bible and is the autonomous oral tradition that existed in the time of Christ, to which Jesus made direct and accurate reference to as the “tradition of the Elders.”

Moreover, Neusner alludes to the *qabbalah* (more commonly spelled Kabbalah), as the “process” by which the Mishnah was transmitted. As we have indicated, the Kabbalah arose from the traditions of Egypt and Babylon, as did the initial texts of the Talmud, and both are heavily influenced by the abominable occult idolatry of those empires. The manifestation of this superstition is found in Judaism’s self-worship, wherein *the rabbi is the Torah incarnate*. He actualizes this divine status through “rote memorization” and vain repetition of the Talmud and Talmudic interpretations of the Tanakh (Old Testament), in a manner similar to the import which Eastern religions attach to mantric incantations. The Talmud mantra is believed to give the rabbi supernatural power and his intrinsic divinity is made manifest by this means. He himself becomes an object of

²⁹⁹ *The Mishnah: A New Translation* (op. cit.), pp. xxxv and xxxvi.

worship, like the Torah scroll, because, having achieved his full manifestation as the incarnate Torah, he himself becomes the main source of Judaic salvation and revelation. The Talmud has God declare: "If a man occupies himself with the study of Torah, works of charity, and prays with the community, I account it to him as if he had redeemed me and my children from among the nations of the world." ³⁰⁰

"The Babylonian Talmud represents God in the Flesh"

"Those who engage in talmudic study make it possible for themselves, their families, their financial supporters and, to some extent, other Jews to enter paradise." ³⁰¹ This is the empty "salvation" offered by the religion of Judaism in the wake of the rejection and crucifixion of the Messiah and the destruction of the Temple, which the Messiah prophesied. Having rejected their Messiah, the Pharisees became more corrupt than ever and out of this corruption came the institutionalized invalidation of the Old Testament, and its replacement by self-worship. The totemic, pagan-Babylonian root of this process of self-idolatry, is hinted at by the fact of the rabbi's object-orientation, rather than his spiritual orientation. It is not the rabbi's understanding and grasp of the Torah that makes him a veritable incarnate god and object of worship, ³⁰² but rather his rote memorization and repetition of the material object, i.e. the texts themselves, because: "...the Babylonian Talmud represents God in the flesh..." ³⁰³

The scholar who uttered those remarkable words is Rabbi Neusner, one of the world's most eminent authorities on Judaism, consulted and quoted by popes of Rome and the West's leading intellectual organs, cf. for example the article "Pharisees" in *The Oxford Classical Dictionary: The Ultimate Reference Work on the Classical World* (Oxford University Press, 2003), p. 1154.

As Neusner states, the authority of the Mishnah is derived from the authority of the rabbi, because whatever the rabbi declares to be from Sinai is from Sinai, because the rabbi is Sinai incarnate. This circular reasoning is a

³⁰⁰ BT Berakhot 8A.

³⁰¹ Israel Shahak and Norton Mezvinsky, (op, cit.), p. 27.

³⁰² Ibid., Shahak and Norton. The authors refer explicitly to the "worship" of "charismatic rabbis" (cf. p. 26).

³⁰³ *Rabbinic Judaism* by Jacob Neusner with a contribution by William Scott Green, p. 62.

fixture of many controversies with Talmudists and Zionists, where opposition is silenced by Judaic insistence on their own certainty and authority, after which the case is closed and to proceed further would entail "antisemitism."

BETWEEN REBBI AND TALMID

Rav Kahanow often spoke to his *tamidim* about the importance of establishing a bond of closeness between *rebbe* and *talmid*. In every matter, in every circumstance, it is necessary that the image of one's *rebbe* be engraved before one's eyes. In every question that arose and in every issue, Rav Kahanow would ask himself, "What would my *rebbe*, the *gaon*, Rav Shlomo Heiman, say about this, or my father, my teacher? What would Rav Aharon Kotler have said, or Rav Moshe Feinstein, or my masters, the *gaonim* of Eretz Yisroel - Rav Tzvi Pesach Frank or Rav Velvel Minzberg, the *Rov* of Brisk or the *Rov* of Tchebin?" He took refuge in the shadow of these *gedolim*, and their Torah was always on his tongue.

The Cult of the Guru

In religions derived from ancient paganism, such as Hinduism and Judaism, the relationship between teacher (*rebbe*) and student (*talmid*) is one of slavish idolatry: an adored guru, whose "image" is "engraved before one's eyes," is adored by an awed and cowed follower.

We see this degraded relationship touted in the article above, “Between Rebbe and Talmid”³⁰⁴ The “Torah” of the rabbis and not the Torah of God is to be “always on” the “tongue.” God is not mentioned because the rabbis are god. Could the *avodah zora* (idolatry) be any clearer? Much is made of Judaism’s disdain of Catholic saints’ “images” which rabbis, together with many Protestants have condemned as outlandish idolatry. But here above we have reprinted the detestable, soul-killing, rabbinic idolatry which has existed for centuries right under the noses of these Pharisaical rabbinic and Protestant ideologues, and they are absolutely and completely indifferent to it, even as they call Catholics to account for it.

According to BT Berakhot 6a-b, God wears phylacteries on which are inscribed praise for the Jewish people. In BT Berakhot 7a God asks a rabbi for a rabbi’s blessing. Johann Andreas Eisenmenger recounts how rabbinic students, in their fervor to copy the guru-like rabbis in all things, sneak into the toilet (“Necessary House”) to spy upon the “sacred” rabbinic activities in that place, and even crawl under the conjugal bed of the Rebbe and Rebbetzin the better to learn how to emulate every move that takes place there. Eisenmenger reports: “The Jews are so infatuated in their Esteem of the Sanctity and Wisdom of the Rabbins, that they think there is Divinity in every thing they say and do; and that consequently every Action they perform and every Word they utter, is worthy of all Memory and Imitation. They therefore frequently watch the Rabbins into their Retirements, in order to Discover, study and copy into their own Lives, their most secret Ways and Manners; their Infirmitities and Maggottries, as well as their most reasonable Actions; looking upon all as divine; and admiring and aping them in every (even) the most trivial or nonessential Matter.”

Eisenmenger, in his appraisal of Judaic infatuation with the divinity of the rabbis as manifested at its basest level, is exact and correct. The attitude of the *talmidei chachomim* toward the *ha-rav ha-ga’on* is one of extreme idolatry. They adore them as infallible, supernatural, prophet-like figures. There is a substantial literature in Hebrew concerning this idolization. For example, Dov Eliakh’s three volume *Sefer ha-Ga’on* and in particular, volume three.

³⁰⁴ Rabbi Elozar Hakohen Kahanow, “Between Rabbi and Talmud Student,” 26 Adar 5767 (March 16, 2007).

The Koliner rebbe states:

**“Our *Zaddikim*’s words are more important than the Torah of Moses” (*Midot miMoharan*). As our Sages teach:
A *Zaddik* decrees, and God obeys.”**

Grand Rabbi Levi Yitzchak Horowitz (the “Bostoner rebbe”) says that a Hassidic Rabbi is in many respects like a plumber. “Hashem” wants only to bestow goodness upon us, and all a person needs to do is make himself into a vessel to receive the good. But our bad deeds “jam up” the pipes through which Divine goodness flows. A Hassidic rabbi “unclogs” these pipes for the Judaic person. A rabbi has a power of prayer more than most of us. Talmud scholars (Hassidic or not) who have “virtually perfected their character,” are known to have such powers.³⁰⁵ Until his passing several years ago, tens of thousands flocked to Rabbi Yaakov Yisrael Kanievsky (“the Steipler”) for his blessing. It’s known that prior to their highly dangerous but successful air strike on the Iraqi nuclear reactor in 1980, the Israeli pilots appeared before “the Steipler” and asked for his blessing. He told them “go in peace and return in peace.”

“Rabbi Ariel Sokolovsky is a Moldova-born Chabad rabbi in Portland, Oregon...Sokolovsky refers to (Rabbi Menachem Mendel) Schneerson as “Rebbe-Almighty” among other adulatory sobriquets. ...At the front of the main room at Chabad headquarters in Crown Heights (district of New York) sits the Rebbe’s empty chair — its cushions unruffled for more than 12 years. The chair is kept as it was during his lifetime. Before the daily afternoon prayers, a number of the men perform the ritual of unfurling a Persian rug, moving the Rebbe’s chair out from under a desk, fiddling with his prayer shawls and books as if he were about to walk in and take his seat. The prayers conclude as normal, but the service is followed by singing and chanting with Hora dancing around the central podium. ‘Long live our Master, our Rebbe, King Messiah,’ sing the dancing men and boys as they form conga lines — a routine part of this thrice-daily ritual...The service terminated, the men stand at ease. Many are wearing yellow lapel-pins...Members of the congregation were happy to explain: What do the pins signify? ‘It symbolizes our dedication to the Rebbe above all else. As far as we

³⁰⁵ BT Bava Batra 116a and BT Ta’anit 23a.

are concerned, we can pray to the Rebbe and he can deal with God for us. The Rebbe was not created; the Rebbe has always been around and always will be...Look, what you need to do is start with God and work your way up to the Rebbe.”³⁰⁶



**The image of a god: “The Rebbe”
Grand Rabbi Menachem Mendel Schneerson**

³⁰⁶ Saul Sadka, “The Lubavitcher Rebbe as a god,” *Haaretz*, Feb. 12, 2007.

While it may seem bizarre to describe electrician-cum-rabbi M. M. Schneerson in this way, (according to research by Professor Menachem Friedman, after he married a distant cousin, Schneerson resided with her sister and brother-in-law in a suburb of Paris, where he acquired his only formal education: a two year vocational course in electrical engineering at a Montparnase Vocational College, where he received mediocre grades), many of the Lubavitcher Jews view Schneerson as a demigod. They are loathe to state this explicitly, but they will assign him characteristics of God, pray to him and, when pressed, suggest that there is really no difference between him and God, except that Schneerson is higher. "Since the Rebbe was perfection personified, he is greater than any man that ever lived; ergo he is godly— omnipotent, omniscient and unlimited...None have a problem with praying to Schneerson, using his books for divination in place of the Bible. Even amongst those viewed as moderates, 'the Rebbe' is often substituted for God in normal conversation...Does this not 'idolize' Schneerson, in the literal sense? 'We cannot connect to God directly — we need the Rebbe to take our prayers from here to there and to help us in this world. We are told by our rabbis that a great man is like God and the Rebbe was the greatest man ever. That is how we know he is the messiah, because how could life continue without him? No existence is possible without the Rebbe.'" ³⁰⁷

Note the description of the "chanting." Vain repetition (Matt. 6:7) of words is a form of magical pagan incantation in Hinduism and Tibetan Buddhism, as it is in Judaism. For example, the rabbis decree, "One who recites Parshas Hamon (*Shneyim Mikroh V'Echod Targum*) every day is assured that his food will not be lacking." ³⁰⁸

Judaism's False Messiah Syndrome

"In 1951, during the Rebbe's (Schneerson's) first discourse, he said that our present generation was the seventh from the Alter Rebbe — the first Lubavitcher Rebbe. The Rebbe explained that Moses, the leader of the seventh generation after Abraham, was the catalyst in bringing the divine presence into the world. In a similar way, the Rebbe outlined, our generation — the seventh, is tasked with, and will succeed in bringing the divine

³⁰⁷ Ibid.

³⁰⁸ Segullah for Parnassah. The complete text, as of this writing, may be found at www.tefillos.com/parshas_hamon.asp

presence into the world permanently, with the full redemption. Strikingly, almost every week in 1991 and 1992, the Rebbe reiterated, verbally and in writing, that this generation is the last of exile and the first of *geula*, or salvation. In 1990, during the First Gulf War, the Rebbe explicitly announced: 'The time of our redemption has arrived.' And in 1991, the Rebbe stated that the 'service of spiritual refinement' of the exile had been completed. Also that year, characterizing the statement as divine prophecy, the Rebbe issued the projection: 'Behold, *Moshiach* is about to come.' The Rebbe directed all Chabad Hasidim to publicize this prophecy, and to add that we have merited that God has chosen an individual beyond all others to serve as the leader and prophet of this generation. In 1992, the Rebbe told Chabad emissaries that their mission had been completed and that all efforts should now concentrate on preparing to greet the messiah, who would be arriving imminently.

"That year the Rebbe wrote: 'At the present time, all obstacles and hindrances have been nullified. As such, *Moshiach* (not only exists, but in fact) is also already revealed. All we have to do now is welcome *Moshiach tzidkeinu* in actual reality.' Rabbis from within and beyond Chabad then enacted, in 1991, a *psak din* (rabbinical judgment) which asserted that the Rebbe was the presumed Messiah according to the qualifications outlined by Maimonides.

"The Rebbe later spoke of this *psak din* as part of the revelation of the Messiah and the unfolding of redemption. We are still working toward and praying for the complete fulfillment of the confirmed Messiah. In each generation there is only one spiritual leader of Jewry — and if a generation merits redemption — this individual becomes the messiah. This redemption will soon materialize, and the Rebbe is the Messiah. Our task now is to provoke the full revelation, in order to see the Rebbe's transition from presumed to confirmed *Moshiach*.

"As far as the passing (death of Rabbi Schneerson) is concerned, the Rebbe gave us guidance. In a talk given in 1992 on the occasion of the passing of the *Rebbetzin* (Schneerson's wife), the Rebbe stated: 'And specifically since this generation is the last generation of exile and the first of redemption... we have finished everything and now we only have to accept *Moshiach tzidkeinu* in actuality — therefore it's understood that if, in between, there is the concept of passing, as it was in the 22nd of Shevat four

years ago, (the day the Rebbetzin died), this is only to effect the last elevation that is necessary — the elevation of the full and complete redemption.’



Chabad-Lubavitch Grand Rabbi Menachem Mendel Schneerson (at left) hosts the former Irgun leader and Israeli Prime Minister, Menachem Begin (seated at right). Begin bombed schools, hospitals and apartment buildings in Beirut throughout the summer of 1982, culminating in a frenzy of bombings of civilians in August. In September, Israeli proxies —the fascist Phalangists — murdered approximately 800 Palestinians at Sabra and Shatila. Mr. Begin reflected responsibility for the massacre away from his regime with a witty Talmudic riposte: “*Goyim* kill *goyim*, and they come to hang the Jews.”

“In terms of ‘normative Judaism,’ there are in fact references to a resurrected Messiah in sources such as the Talmud, Kabbalah, and later commentaries. For example, Ohr Hachaim on Numbers 24:17 says, ‘If the redemption will take place because of the merit of the Jewish people it will be incredibly wondrous, and the redeemer of the Jewish people will be revealed from the heaven through a miracle and sign as it says in Sefer Zohar... that is why it says a star shall shoot out (from Jacob) that the redeemer will sprout forth from heaven....’ These sources require careful study...In his book *Why the Jews Rejected Jesus*, David Klinghoffer concludes that a resurrected

Messiah is a possibility within Orthodox Judaism. The true and unbridgeable rift between Judaism and Christianity resulted from Christian rejection of rabbinic 'Oral Torah.' On the issue of divinity, the Rebbe explained that the leader of each generation contains an all-encompassing soul...Each Jew actually has a spark of the soul of the Messiah within his own. This is one's deepest, essential Jewish identity. Revealing one's own spark as the Messiah, the Rebbe directed, is the catalyst for the revelation of Moshiach Ben David, who in turn is the catalyst for the revelation of the complete unity of God in the world. This is partially based on the Zohar, which states: "The Jewish people and God are wholly one."³⁰⁹

Notice the huge chasm between Christian and rabbinic theology. The Christian believes himself to be absolutely worthless and irredeemable without Christ; a sinner sentenced to eternal death, were it not for the belief in saving grace through the propitiatory sacrifice of Jesus of Nazareth, Messiah of Israel. In contrast, Judaism is replete with racial conceit. "The Jewish people and God are wholly one...the redemption will take place because of the merit of the Jewish people."

Note the reliance in the preceding report in the Jerusalem Post, on the Kabbalah in the form of the Zohar for determining much of Judaism's theology of the Moshiach, in spite of pretended disclaimers about the Kabbalah being an optional or marginalized text in Orthodox Judaism.

"The Rebbe," Menachem Mendel Schneerson, is a false Messiah who will never rise from his grave except to be judged by God. In the Aug. 22, 1991 issue of the *New York Times*, a full page ad produced by Chabad-Lubavitch was published, which hinted that Schneerson was the Messiah who was responsible for "miracles" like the fall of Communism, lightning victory in the first Gulf War, Israelis "unscathed" by Scud missile attacks, the mass exodus of Russian Jews and, most laughable of all, "unity among people, domestic harmony and cessation of hostilities between the races." The advertisement went on to state, "The times are changing — not just for the better, but truly for the best....The Era of Moshiach is upon us."

We term it laughable because on the day the advertisement was published in the *Times* (these ads must be scheduled long in advance of publication), riots by Black Americans were exploding in front of Grand

³⁰⁹ Eli Soble, "Our Rebbe is the Messiah," *Jerusalem Post*, Jan 30, 2008.

Rabbi Schneerson's world headquarters, after a Judaic driver in Schneerson's police-protected caravan, Yosef Lifseh, allegedly ran down a Black child, seven-year-old Gavin Cato. Yankel Rosenbaum, a Talmudic man from Australia, was subsequently stabbed by the rioters. He was taken to the nearest hospital, which turned out to be the same one frequented by poor Blacks. Physicians allegedly failed to spot one of the stab wounds and Rosenbaum bled to death. The *New York Times* gave this everyday occurrence in the Black ghetto front page coverage now that it had occurred to a "Jewish scholar," and even provided a sidebar noting his medical chart, which covered nearly half a page. Contrary to Chabad-Lubavitch's messianic delusions of grandeur, the year 5751 ended for them and their false 'Moshiach' in confusion, sadness and dashed dreams.³¹⁰

The people who believe Schneerson is the Messiah have been, as previously noted, close to every American president since Jimmy Carter and Ronald Reagan. In spite of the obvious fact that their dead god was a charlatan, Chabad-Lubavitchers continue to instruct the President of the United States in the White House (as recently as April 15, 2008). America's "top cop" in 2008, "Homeland Security" commissar Michael Chertoff is a close associate of Schneerson's Chabad-Lubavitch adherents. We are not writing about some obscure sect. These rabbis are near the pinnacle of power of the U.S. government.

Another false messiah in Judaism was Simon Bar Kokhba, leader in Palestine of a violent Jewish revolt against the Romans (132-135 A.D.). He was declared Messiah by the founding rabbinic "sage," Rabbi Akiva. Ta'anit 58d: "When Rabbi Akiva would see Bar Kokhba he would proclaim, This is he, the King-Messiah."

In spite of a theatrical display of gravitas and renown for worldly cleverness and wisdom on the part of the rabbis, the egotistical nature of Judaism renders its adherents prone to enormous misjudgments, blunders and delusional thinking, of which the "false messiah" syndrome is but one hallucinatory component. Judaism teaches the ultimate delusion, the supremacy of the rabbi above God.

³¹⁰ Cf. *Canadian Jewish News*, Sept. 5, 1991, p. 9.

אֵל הַמַּסִּית אֶחָד מִיִּשְׂרָאֵל, בֵּין אִישׁ בֵּין אִשָּׁה — הֲרִי זֶה נִסְקָל;
 אֶךְ-עַל-פִּי שֶׁלֹּא עָבַד הַמַּסִּית וְלֹא הַמוֹסֵת עֲבוּדָת כּוֹכָבִים, אֶלֹּא מִפְּנֵי
 שֶׁהוֹרָהּ לַעֲבֹד.
 בֵּין שְׁהִיָּה הַמַּסִּית הַדְּיוּט, בֵּין שְׁהִיָּה נָבִיא; בֵּין שְׁהִיָּה הַמוֹסֵת יָחִיד, אִישׁ אוֹ
 אִשָּׁה אוֹ יְחִידִים — מִיתָתוֹ בְּסִקְלָה.

The Rabbis are *Greater* than God to whom they attribute the following words regarding themselves: "My sons have defeated Me, My sons have defeated Me!"

This Talmudic passage is one of the more explicit illustrations of Judaism's teaching that the rabbis are greater than God. BT Bava Metzia 59B reads as follows: "Rabbi Eliezer then said to the Sages: 'If the Halakhah is in accordance with me, let it be proved directly from heaven.' Suddenly a heavenly voice went forth and said to the Sages: 'Why are you disputing with Rabbi Eliezer? The Halakhah is in accordance with him in all circumstances!' Rabbi Yehoshua rose to his feet and quoted a portion of a verse (Deuteronomy 30:12), saying: 'The Torah is not in heaven!'"

"The Gemara interrupts the Baraita and asks for a clarification: What did Rabbi Yehoshua mean when he quoted the Scriptural verse that 'the Torah is not in heaven'?"

"Rabbi Yirmeyah said in reply: Since God already gave the Torah to the Jewish people on Mount Sinai, we no longer pay attention to heavenly voices that attempt to intervene in matters of *Halakhah*. For You, God already wrote in the Torah at Mount Sinai (Exodus 23:2), 'After the majority to incline.' ³¹¹

From this text we learn that Halakhic disputes must be resolved by majority vote of the Rabbis. God could not contradict His own decision to allow Torah questions to be decided by free debate and majority vote. The Gemara relates that generations later Rabbi Natan met the (Old Testament) Prophet Elijah. Rabbi Natan asked Elijah about the debate between Rabbi Eliezer and Rabbi Yehoshua. He said to him: 'What did the Holy One, blessed be He, do at that time when Rabbi Yehoshua refused to heed the heavenly voice?' In reply, Elijah said to Rabbi Natan: 'God smiled and said: 'My sons have defeated Me, My sons have defeated Me!'"

³¹¹ "Acharei rabim le-hatos."

Anyone who expects to receive an ounce of mercy, compassion, empathy or understanding from a religion that teaches that it has defeated God, is out of their minds. True, Judaism will indeed, depending on the *zeitgeist*, bargain with the gentile powers, adopt seemingly conciliatory gestures and pose as sympathetic, as did Rabbi Boteach when he seemed to have something good to say about Jesus. In the past, Judaism has adopted a similar affirmative action pose in its dealings with Islam, when the rabbis regarded Muslims as their vehicle of choice for suppression of faithful believers in Jesus. Today they regard the followers of Churchianity, whether of the modern papal or the fundamentalist Protestant strain, as the mainstay of perpetual warfare for Israeli dominion and the simultaneous marginalization of faithful believers in Jesus. For the faithful Christian, these worldly churches with their blood-drenched militarism and affinity for Judaism's doctrine of saved-by-race, are an abomination in the sight of God.

But not to worry. God's sons —the rabbis— "defeated Him" with their arguments. Judaism states that Rabbi Yehoshua was correct in his contention that a view confirmed by majority vote must be accepted, *even where God Himself holds the opposite view*.³¹²

Knowing these facts, who but the boldest and most shameless liar, would dare to proclaim Judaism to be an Abrahamic faith whose enemies are cursed by God and whose friends are blessed by Him? *Judaism is the religion of the god of this world* (2 Cor. 4:1-6) and is beloved on that basis by the legions of hireling priests, bishops and preachers of Churchianity, who hope to gain materially in return for their allegiance to the power of the rabbis (Mark 8:36).

³¹² *Talmud: Steinsaltz Edition*. Vol. III, pp. 236-237.

The rulings of the rabbis on earth become a permanent part of God's Torah. Even Heaven obeys the rulings of the supreme sages (*gedolei*) of Judaism:

How do the *halachic* renderings of a *gadol* become transformed into a permanent part of the Torah? Horav Yehudah Ates explains that this is part of the dictum, "*Lo baShomayim hee*" "The Torah is not in Heaven." Once it has been handed down to man, the rulings rendered by the *gedolei Torah* become a permanent part of Torah itself. Indeed, even in Heaven the rulings follow those rendered by the *gedolei ha'Torah*.

"How do the halachic renderings of a *gadol*³¹³ become transformed into a permanent part of the of the Torah? Horav Yehudah Ates explains that this is part of the dictum, '*Lo baShomayin hee*.' 'The Torah is not in Heaven.' Once it has been handed down to man, the rulings rendered by the *gedolei Torah*³¹⁴ become a permanent part of Torah itself. Indeed, even in Heaven the rulings follow those rendered by the *gedolei ha' Torah*." ³¹⁵

³¹³ A *gadol* is a rabbi who, because of his knowledge of the Talmud, his saintly character, and his excellent judgment, is the exalted spiritual leader and *halakhic* authority over a particular Judaic community.

³¹⁴ *Gedolei Torah* and *gedolei ha' Torah*: a council of great rabbis i.e. "sages," as for example the Agudath Israel organization's "Moetzet Gedolei haTorah."

³¹⁵ Statement of Rabbi A. Lieb Scheinbaum, Hebrew Academy of Cleveland. 21 Shevat 5764.

The Talmud in BT Mo'ed Katan 17a states that when a rabbi sins, the court should not punish him in public because that would serve as a denigration of Torah. Rather, they should "hide it (his sin) like the night."

How does one reconcile all of this abominable pride and rabbinic idolatry with the relentless public relations hype that Judaism is the original Biblical creed out of which Christianity came forth? Since the founding sacred text of Judaism's *Torah SheBeal Peh*, the Mishnah, stands alone as an authority, without justification Biblically, it fell to the later rabbinical writings of the Talmud, such as the Sifra, which do comment at length upon Scripture, to attempt to correlate Mishnaic teachings with those of the Torah. References to the Torah in Judaism are invariably misleading. By dictionary definition, Torah denotes the books of the Old Testament (*Tanakh*). But in Judaism, as we have seen, the word Torah can signify the Oral traditions alone (*Torah SheBeal Peh*) or both the Talmud and the *Torah SheBichtav* (*Tanakh*).

In considering all of this, we may call to mind the situation of the Christian ecclesia today, which is occupied by incumbents who are so completely smitten, from the pope and the ministers of the major Protestant denominations, on down to the lowliest street-corner, fundamentalist preacher, with the presumed divine racial prestige, Biblical knowledge and Old Testament wisdom of the rabbis of Judaism. Cast off to the sidelines are those evangelical Christians who refuse any doctrine or authority that contradicts the Bible, and are castigated as "extremists" and "haters" by their erstwhile pastors. Their attendance at almost any modern church is a source of scandal and embarrassment to the churchmen. This Christian remnant exists largely in house-churches and other small gatherings. If they persist within the organized churches it is often as the most marginal and despised of congregants.

By the same token, protesting Catholics see in the pronouncements and symbolic actions of the popes since John XXIII and particularly in the pontificate of the late John Paul II, a radical departure from nearly 2,000 years of Christian teaching and practice. In March, 2000, John Paul II turned his coat in *verbo* and *facto*, resorting to making obeisance in Jerusalem to the religious heirs of the Pharisees who ordered Jesus' execution. The Pope apologized to them for "displays of antisemitism directed against the Jews by

Christians at any time in any place.”³¹⁶ This apology would seem to encompass the deeds of thousands of saints and luminaries of the Church, from John Chrysostom onward to St. Vincent Ferrer to most of the literary canon of the West, including Dante’s *Paradisio*, which hails the Roman destruction of the Temple as “living justice,” and Chaucer’s “The Prioress’ Tale.” The disapprobatory shadow presumably also falls on Rome’s own canonized pontiff, Pius X who, when asked in 1904 to recognize Palestine as the rightful Judaic homeland, told Zionist Theodore Herzl, “As the head of the Church, I cannot answer you otherwise: the Jews have not recognized the Lord; therefore we cannot recognize the Jewish people.”³¹⁷ Christianity has, to a large extent, been taken over by the religion of Judaism and become a fossil more properly distinguished as Judeo-Churchianity. It is interesting to compare the situation in our churches with a passage from the Talmud: “There was a certain gentile who came before Rabbi Shammai. The gentile said to him, ‘How many Torahs do you have?’

“The rabbi replied, ‘Two, one in writing, one memorized.’

“The gentile then said to him, ‘As to the one in writing, I believe you. As to the memorized one, I do not believe you. Convert me on condition that you will teach me only the Torah that is in writing.’

“The rabbi rebuked the gentile and threw him out.”³¹⁸

The gentile in the preceding Talmud citation trusted only the Bible and was expelled by the rabbi because he refused the teaching which was based on the oral traditions of the elders. In precisely the same manner, true Christians today are cast out of their churches because they are faithful to the Gospel and reject the influence of and the respect paid to Judaism, the religion which makes a mockery of God and His law and which puts into

³¹⁶ *Jewish Chronicle*, March 31, 2000.

³¹⁷ Sergio I. Minerbi, *The Vatican & Zionism* (NY: Oxford Univ. Press, 1990), p. 100. It is not clear why Pius X referred to the Zionists of his time as “the Jewish people,” in other words, as Jews. Why would he take the word of proven liars that they are the direct genetic descendants of Abraham, Isaac and Jacob? And that’s all we have — their word that it is so. There is no other evidence for the assertion. The more accurate designation for these most unfortunate people is “counterfeit Israel” (Rev. 2:9 and 3:9).

³¹⁸ BT Shabbat 31a; Rabbi Nathan XV:V.1.

practice the traditions of Babylon.³¹⁹ “But though we or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed...For do I now persuade men or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ.” (Galatians 1:8-10).

As for the loopholes, Shmuel Safrai points out that in the Talmud's Gittin Tractate, the Talmud nullifies the Biblical teaching concerning money-lending: “Hillel decreed the *prozbul* for the betterment of the world. The *prozbul* is a legal fiction which allows debts to be collected after the Sabbatical year and it was Hillel's intention thereby to overcome the fear that money-lenders had of losing their money.”³²⁰ In BT Baba Kama 83b-84a, Talmudic logic intricately weaves and falsifies portions of the Books of Numbers and Leviticus, ripping them out of their context to demonstrate that the oft-cited passage from Exodus 21:24 (“An eye for an eye and a tooth for a tooth”), does not actually denote the obvious, literal meaning, but is really a command to make monetary restitution. Rabbinic nullification of scripture also extends to evolutionary theory, as detailed in a report in the *Wall Street Journal* by Evan R. Goldstein, “A Tradition's Evolution: Is Darwin Kosher?” Mr. Goldstein, reporting on Orthodox Judaism, answers in the affirmative.

³¹⁹ The preeminent Christian theologian and Enlightenment philosopher of early America, Jonathan Edwards (1703-1758), is esteemed in our time by Reformed pastors and congregations. Yet in 1750 he was cast out of his large and influential church at Northampton, Massachusetts because he challenged his congregation with Bible truths that were too much for their habits of mind and limited patterns of thought to countenance.

³²⁰ *The Literature of the Sages*, Part One, p. 164.

conflicts...can be argued away...Rabbi Abraham Isaac Kook, chief rabbi of pre-state Palestine, assured his followers that evolution, 'more so than all other philosophical theories, conforms to the kabbalistic secrets of the world...Rabbi Natan Slifkin (is)...(a) boyish-looking ultra-Orthodox Israeli scholar and science writer...Rabbi Slifkin's work has been publicly denounced by 23 prominent ultra-Orthodox rabbis who attacked his beliefs as 'nonsense' and ordered that Rabbi Slifkin himself 'burn all his writings.'

"The basis for the rabbinical protest differs from that of most Christian fundamentalists who oppose Darwin. *Whereas Christian creationism is based on a literal reading of the Bible, most Orthodox Jews who reject evolution tend to do so because they find it incompatible...with...centuries of rabbinic commentary...* Rabbi Slifkin does not consider Darwin a threat to his faith. Relying heavily on Maimonides he argues...that there is no incompatibility between traditional Jewish faith and the laws of nature...To Rabbi Slifkin... 'Man's physical ancestry in the animal kingdom has no bearing on his unique spiritual nature. Whether our physical bodies originate from mud or monkey, our fundamental identity does not relate to either'...The animating idea that runs through all of Rabbi Slifkin's work is his insistence that 'science and monotheism go hand-in-hand.'" ³²¹

Maimonides and the other paradigmatic rabbis of Judaism represent an approach to the Bible that is anthropomorphic, based on their fabrication of the Divine Word. The secularists and the rabbis have the same enemy: those who take God at His Word, as it is written. Those who do so are "wicked": "...the wicked are Christian exegetes who are viewed as literalists in the sense that they look at and accept only the narrative of Hebrew Scripture...They however, do not consider the body underneath the external garment, for they explicitly reject the biblical laws as interpreted in the Rabbinic tradition." ³²²

³²¹ Emphasis supplied. Observe that the analogy is made between evolutionary theory ("science") and "monotheism," not Biblical teaching.

³²² Elliot R. Wolfson, "Zoharic Hermeneutics" in *The Midrashic Imagination: Jewish Exegesis, Thought and History* (1993, Michael Fishbane, ed.); p. 169

The Talmud (with the Kabbalah) is Judaism's holiest book

The supremacy of the Talmud over the Bible in the Israeli state may also be seen in the case of the black Ethiopian Falasha. Ethiopians are knowledgeable of the Old Testament. However, their religion is so ancient it pre-dates the Scribes' Talmud, of which the Ethiopians have no knowledge. "The problem is that Ethiopian Jewish tradition goes no further than the Bible or Torah; the later Talmud and other commentaries that form the basis of modern traditions never came their way." ³²³ Because they are not traffickers in Talmudic tradition, the black Ethiopians are discriminated against and have been forbidden by the Israelis to perform marriages, funerals and other services in the Israeli state. Joseph D. Soloveitchik was the "unchallenged leader" of Orthodox Judaism and one of the top international authorities on *halakhah*. Soloveitchik was responsible for instructing and ordaining more than 2,000 rabbis, "an entire generation" of Judaic leadership. *New York Times* religion reporter Ari Goldman described the basis of the rabbi's authority: "Soloveitchik came from a long line of distinguished Talmudic scholars...Until his early 20s, he devoted himself almost exclusively to the study of the Talmud...He came to Yeshiva University's Elchanan Theological Seminary where he remained the pre-eminent teacher in the Talmud...He held the title of Leib Merkin Professor of Talmud...sitting with his feet crossed in front of a table bearing an open volume of the Talmud." ³²⁴

Nowhere does Mr. Goldman refer to Soloveitchik's knowledge of the Bible as the basis for being one of the leading authorities on God's law. The rabbi's credentials are all predicated upon his mastery of the Talmud. Other studies are clearly secondary. Britain's *Jewish Chronicle* of March 26, 1993 states that in religious school (yeshiva), students are "devoted to the Talmud to the exclusion of everything else." Nearly fifteen years after Ari Goldman's plaudits were published, Rabbi Soloveitchik continues to be feted in the most lavish terms in the *Times*: "Rabbi Joseph Soloveitchik...(is) arguably the most important Orthodox rabbi in 20th-century America...Within the Orthodox sector, he had been so revered as a philosopher, Talmud scholar and teacher

³²³ *N.Y. Times*, Sept. 29, 1992, p.4.

³²⁴ *N.Y. Times*, April 10, 1993, p. 38.

of young rabbis that he was known, in worshipful tones, as The Rav, The Rabbi, a proper noun implying there was no equal.”³²⁵ The intent of this *New York Times* article was to drum up support for an independently funded and produced documentary film promoting and applauding Soloveitchik’s life and work. The *New York Times* regularly acts as a public relations firm for rabbis, Judaism and the Talmud; this is a peculiar mission for an avowedly secular newspaper, especially so in light of the racism and hatred which the Talmud embodies. The filmmaker behind a documentary movie about Soloveitchik, 31-year-old Ethan Isenberg, is the product of a Talmudic education in a high school yeshiva and another year of Talmud study in the Israeli state. He is the beneficiary, courtesy of the *Times*, of thousands of dollars worth of free promotional publicity for himself and his movie (“Lonely Man of Faith”): “...the documentary has been shown at film festivals in the United States, Israel and Canada. But...has yet to be picked up for cable, public television or art-house release...”³²⁶ There’s the *diktat* to TV executives and movie distributors: broadcast and distribute this movie. How fortunate to be an independent Talmudic filmmaker promoting your movie about a major Talmudic-Zionist rabbi. The future of your Talmudic project is guaranteed by the flagship newspaper of the American media.

The *Times* continues its sales pitch “...its quality has struck knowledgeable observers, ‘I thought the film was very fine,’ said Jonathan D. Sarna of Brandeis University, a leading historian of American Jewry. While Rabbi Soloveitchik’s roles as Talmudist and philosopher ‘are impossible to translate to the screen,’ Dr. Sarna continued, ‘the film does give viewers a sense of why The Rav was revered in his lifetime and continues to inspire modern Orthodox Jews to this day.’”

This “reporting” is representative of the majority of the coverage which the *New York Times* accords Talmudic Judaism, which it almost invariably presents in a gauzy aura of reverence and profound esteem, very much like Martin Buber and Elie Wiesel have done. Meanwhile, *Bible-faithful* Christians are viewed with suspicion by the *Times*, their theologians and educators seldom presented with the sort of uncritical, misty-eyed commendation with which the life and legacy of Soloveitchik is graced. Here

³²⁵ Samuel Freedman, *NY Times*, Jan. 26, 2008, p. A16.

³²⁶ *Ibid.*

again is the Master Race egotism of the Zionist and Talmudic mentality seeping into the commons. The unspoken assumption is that Judaism is simply *God's religion*, not subject to the scathing criticism and irreverent sarcasm with which the *Times* reports on conservative Protestants and Catholics, and Muslims faithful to their Koran. Whereas Rabbi Soloveitchik's allegiance to the Israeli state and the Talmud, and his hatred of Catholic priests ("When I see a *galach* [priest] I see a murderer"),³²⁷ is simply not an issue for the *NY Times*, the axiom being that the Talmud is benevolent in the hands of so distinguished a rabbinic sage. The New Testament and the Koran, on the other hand, when wielded by adherents with the kind of strict loyalty with which "The Rav" taught and expounded the Talmud and the Israeli cause, are highly suspect in the eyes of the *Times*, which reports on such non-Judaic religious groups, especially when they are independent of the Israeli agenda, with barely concealed contempt, along with vigorous appeals from "moderates" for these conservative Christians and "radical" Muslims to adjust their beliefs in line with *NY Times* standards of rabbinic and Zionist correctness, if they want to be considered decent and respectable. Most of the rest of the American media follows the lead the of the *NY Times* in this matter.

³²⁷ Cf. Abba Bronspigel, "The Church Visits Yeshiva University," *The Commentator* (NY), Feb. 3, 2004. Soloveitchik was not just referring to priests of the past, but all priests.

The Employment of the term “Antisemitism” as a Weapon in the War of Ideas

Apologists for Orthodox Judaism become defensive when Christians or gentiles critically examine the Talmud. The slightest skeptical comment is accused of being “antisemitic.” This catchword has been so overworked it has become meaningless. This neologism was concocted by Wilhelm Marr, a hater of Judaism *on the basis of their race, not their religion*. His term is the product of the scientism of the 19th century. Moshe Zimmerman of the Hebrew University of Jerusalem comments on one of Marr’s principal works, *Der Sieg des Judenthums über das Germanenthum* (“The Victory of Judaism over Germanism,” 1879), “...it is an attempt at a socio-cultural history of the development of Jewish hegemony in the world in general and in Germany in particular, without blaming this development on the Jewish religion. Marr’s school...was a new paganism, was anti-Christian....”³²⁸ Marr viewed Judaism “scientifically,” as a biological entity, an eternal tribe, a racial species. Their religion was not the issue for him. This was precisely the opposite of the gospel of New Testament Christianity and all those who remain faithful to it: Judaism were only admonished in so far as they were advocates of the religion of the Pharisees. Their race was not the issue. As Charles D. Provan has written, “For the Christian, one’s so-called ‘race’ has no bearing on his standing with God. So our attack on the Talmud is *not* based on race. We Christians are followers of Jesus Christ our Lord, who was a Jew according to the flesh. We reject the claim of ‘racial Jews’ to be ‘the chosen people,’ but this by no means makes us view their race as evil. It is not evil; it is irrelevant.”³²⁹ It is an act of extraordinarily brazen intellectual dishonesty to term Christians who expose the Talmud, “antisemitic.”

Marr invented the term “anti-semitism” in October, 1879 when he founded the Anti-Semitic League. “...Marr, in his 1879 writings, consciously

³²⁸ Zimmerman, *Wilhelm Marr: The Patriarch of Anti-Semitism* (Oxford Univ. Press, 1986) pp. 79, 82. Though Marr was anti-Christian, he occasionally adopted Christian coloring for expediency. “Marr’s *From the Jewish Battlefield*...revealed Marr as an opportunist...he suddenly made use of religion...Marr...wrote a sentence that one finds difficult to believe issued from his pen: ‘the goal was to free Christianity from the yoke of Judaism.’...This was an extreme departure from his philosophy until then...” (Zimmerman, p. 83). “...Marr was basically an atheist...” (Zimmerman, p. 91).

³²⁹ “The Talmud: Some of Its Teachings and their Sources, *Christian News*, July 25, 1988.

used the terms 'Judaism' and 'Germanism' as *main* terms, and 'Semitism' and 'Aryanism' as *secondary* terms. Marr absorbed these secondary terms from the scientific jargon which had developed during the 1870s...If Marr was troubled by any term, it was not by 'Germanism' but by 'Judaism,' which bore such a clear religious connotation. Since Marr's avowed stance in 1879, consistent with his theories, was 'antireligious,' he needed a term which would clearly indicate that the Jews were a racial unit. Marr apparently felt in his 1879 anti-Jewish writings that the content of the essays and the use of the term 'Semitism'...would impart a new, nonreligious, connotation to the term 'anti-Jewish'...the term 'anti-semitism'...is considered by historians as an innovation in the transition from the religious basis of hatred of Jews to the racial basis..."³³⁰ Marr's goal in devising the term anti-semitism was to "separate" from Christian opponents of Judaism by distinguishing between them and opponents of the Judaic "race," by denominating the latter as "anti-semitism."³³¹

The mania to appear scientific by adopting technical jargon, was shared by Marr's supposed enemies, who eventually adopted his term as a means for lumping all those who take exception to either Judaism, the Talmud, the rabbinate and the Sanhedrin, or Zionism and Israeli colonialism and occupation, as "antisemitism." This is a flagrantly erroneous mishmash, but its use lends an air of objective social research and taxonomy to the campaign to demonize Christians faithful to Jesus Christ's gospel witness, as a species of rock-crawling insect, the "antisemite." Because this term has subliminal negative associations with goose-stepping Nazis, ranting demagogues, cemetery vandals, Aryan supremacists etc., the media can take a Christian who steadfastly exposes Phariseism in its modern incarnation of Orthodox Judaism and by tarring him (or her) with the "antisemitic" slur, turn him into a neo-Nazi, gravestone-tipping, swastika-painting synagogue vandal,

³³⁰ Zimmerman, op. cit. pp. 89-91.

³³¹ Zimmerman, op. cit. p. 91. But to Marr's chagrin, the phony "Christian" Hector de Grousillier attempted to associate Christianity "with the non-Christian term 'anti-semitic,' a move which Zimmerman calls an "act of legerdemain." de Grousillier interpreted "...the term 'anti-Semitic'...in exactly the *opposite* manner from what Marr presumably intended...Marr and his fellow anti-Christians did not want to be identified with a Christian social movement...Marr...was the one who *proposed* the term 'anti-Semitic'... de Grousillier and his colleagues...had completely distorted the innovation in the term" (Zimmerman, pp. 91-92). One wonders whether de Grousillier was some type of plant or agent-provocateur. At the least he was a useful idiot.

just because he gives the same warning about Orthodox rabbis that Jesus Christ gave concerning first century Pharisees. The employment of the term “antisemitism” against Christian scholars and evangelists who reject racism is another one of the brilliant deceptions by which Judaism maintains its hold over humanity. Not everyone has bought into this deception, however. By way of illustration, the British magazine *The Economist* in its Aug. 24, 1935 issue, correctly described Adolf Hitler’s movement as follows: “The Nazi party stalwarts...have all been leading an anti-Semitic, anti-Catholic, anti-Protestant...crusade.” *The Economist* makes the proper distinction between race-based opposition to Judaism on the part of the Nazis who were also, at the highest levels, anti-Christian. This is not to say that no heretical Christians ever became Nazis or ever identified themselves with “antisemitism.” But Christianity as preached by Christ and His apostles and faithfully adhered to by His followers cannot be race-based and cannot object to Judaic persons on the basis of their race. But it has been very important to the rabbis and the Zionists to conceal this distinction in order to emphasize their own alleged blamelessness by promoting the notion that they are being exposed not mainly because of their anti-Christ ideology but by an accident of birth, their having been born of Judaic ethnicity. Seen in this perspective, Christian watchfulness toward Judaism becomes an irrational objection to a biological condition which Judaic persons cannot change and did not choose.

To question whether six million Jews died in World War II or six hundred thousand, and whether the cause of death was “gas chambers” or gunfire and typhus, is “antisemitism.” To question the Talmudic roots of the Zionist occupation of Palestinian land is “antisemitism.” Take for example, the “Teachers’ Guide on Antisemitism.” On December 19, 2007, a “teachers’ guide” entitled *Addressing Antisemitism: Why and How — A Guide for Educators*, was issued in Jerusalem for distribution around the world in thirteen different languages. The “guide” is the product of the Warsaw, Poland-based “Office for Democratic Institutions and Human Rights” and Yad Vashem, “the Holocaust Martyrs and Heroes Remembrance Authority” in the Israeli state. “The guide aims to provide educators with practical suggestions, materials and background information on dealing with contemporary antisemitism, ranging from Holocaust denial to expressions of

anti-Zionism, and including the use of antisemitic stereotypes..."³³² "Anti-semitism" has also been classed as a mental illness. For example Dr. Theodore Isaac Rubin in his book, *Anti-Semitism: A Disease of the Mind: A Psychiatrist Explores the Psychodynamics of a Symbol Sickness*.

This demonization of investigative research and free inquiry in the name of the an anthropological and medical category of mentally diseased inhuman hatred, i.e. the scientific-sounding taxonomy of "anti-semitism," has been used widely by the Left, which was very much enamored of a "scientific" appellation for Socialism itself. Soviet Communist leader Leon Trotsky in a 1937 interview in the New York Judaic newspaper, *Daily Forward*, stated: "The longer the rotten bourgeoisie society lives, the more and more barbaric will anti-Semitism become everywhere." The first law passed after the Communists seized power in Russia made "antisemitism" a crime punishable by death. (*Izvestia*, July 27, 1918).

In March, 1919 Soviet dictator V.I. Lenin stated, "Anti-Semitism means spreading enmity towards the Jews. When the accursed Tsarist monarchy was living its last days it tried to incite ignorant workers and peasants against the Jews. The Tsarist police, in alliance with the landowners and the capitalists, organized pogroms against the Jews....Only the most ignorant and downtrodden people can believe the lies and slander that are spread about the Jews. This is a survival of ancient feudal times...This ancient, feudal ignorance is passing away; the eyes of the people are being opened. It is not the Jews who are the enemies of the working people. The enemies of the workers are the capitalists of all countries....Shame on accursed Tsarism which tortured and persecuted the Jews."³³³

"Lenin's Bolshevik party, like Russia's other revolutionary parties in 1917, comprised many Jews...cruelly persecuted under czarism who came to play leading roles in the Soviet regime...Russia's Jewish minority (lent) valuable assistance to Lenin's beleaguered regime...In Lenin's day overt expressions of anti-Semitism were virtually synonymous with anti-Communism....the traditionally anti-Semitic Russian Orthodox Church..."³³⁴

³³² *Jerusalem Post*, Dec. 11, 2007; *New York Post*, Dec. 12 2007; BBC, Dec. 18, 2007. Emphasis supplied.

³³³ V.I. Lenin, *Collected Works*, Vol. 29, p.252.

³³⁴ *New York Times*, Feb. 20, 1990.

This phenomenon is not confined to the Left, of course. Various Right wing rabbinic and Zionist special interest groups operate front organizations that position themselves as scientific chroniclers of hatred under the heading of "antisemitism." By including "antisemitism" in the name of their institute or organization, they hope to lend to their sectarian activities the tincture of systematic empirical discipline, by appearing to be a branch of sociology, anthropology, criminology and psychiatry, rather than a weapon for the advancement of the politics of Zionism and the religion of Judaism. By putting Christians faithful to Jesus, under a sort of laboratory microscope they render them a pathological bacteria. The scientist does not converse, dialogue or seriously entertain the views of such an organism, rather he dissects and eliminates it. Organizations and institutions that embody this subterfuge are found in governments including the United States, as well as so-called "NGOs" funded by Zionist plutocrats. "The Coordination Forum for Countering Antisemitism" is an Israeli government espionage agency that "monitors" the "...anti-semitic activities throughout the world. It coordinates the struggle against this phenomenon with various government bodies and Jewish organizations around the world." There are dozens of powerful, and wealthy organizations that fulfill a similar function: The "Vidal Sassoon International Center for the Study of Antisemitism," based at the Hebrew University of Jerusalem; and "The Stephen Roth Institute for the Study of Contemporary Antisemitism and Racism," headquartered at Tel Aviv University.

The United States Holocaust Museum in Washington D.C., an arm of the U.S. government, specializes in attacking authentic Christianity as "anti-semitism." On Dec. 18, 2003 the museum featured a special two-part panel presentation, videotaped for posterity which "...explored the particular history of antisemitism in the German Protestant and Catholic churches...panelists looked at...antisemitism in Christian churches..."³³⁵

The U.S. government's Holocaust Museum sets as the date for the beginning of "anti-semitism" at just over 2,000 years ago which, coincidentally, just also happens to be the approximate length of time since Jesus Christ was born: "Sometimes called 'the longest hatred,' antisemitism has persisted in many forms for over two thousand years. Yet, antisemitism

³³⁵ www.ushmm.org/research/center/presentations/discussions/details/2003-12-18/details/

did not end with the Holocaust. Whether expressed through hate speech, Holocaust denial, or violence against Jews and Jewish institutions, antisemitism is on the rise today.”³³⁶ The “Holocaust Museum” has a special section devoted to “Christian Persecution of Jews over the Centuries.”³³⁷ The only Christianity acceptable to the US Holocaust Museum is an attenuated version that betrays the gospel while retaining the name Christian. Obviously, any museum devoted to a presentation of the roots of the persecution of the Palestinians deriving from the ideology of Orthodox Judaism, would be denounced by the Establishment as a hateful, criminal operation, but the operators of the “Holocaust Museum” in our nation’s capitol, are free to make just such an association between Nazi crimes and the ideology of New Testament Christians. At the U.S. Holocaust Museum, Zionists have the superior advantage, and special rights to defame others.

The Office of the Special Envoy to Monitor and Combat Anti-Semitism (SEAS) is part of the U.S. State Department. “It advocates U.S. policy on anti-Semitism both in the U.S. and internationally....SEAS develops and implements policies and projects to support efforts to combat anti-Semitism.” According to the State Department’s Fact Sheet, “Working Definition’ of Anti-Semitism: Anti-[S]emitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical...manifestations of anti-Semitism are directed toward...Jewish community institutions and religious facilities. In addition, such manifestations could also target the state of Israel, conceived as a Jewish collectivity. Anti-Semitism frequently charges Jews with conspiring to harm humanity, and it is often used to blame Jews for ‘why things go wrong.’ It is expressed in speech, writing, visual forms and action, and employs sinister stereotypes and negative character traits. Contemporary examples of anti-Semitism in public life, the media, schools, the workplace, and in the religious sphere could, taking into account the overall context, include, but are not limited to: ...Making mendacious, dehumanizing, demonizing, or stereotypical allegations about Jews as such or the power of Jews as a collective — such as, especially but not exclusively, the myth about a world Jewish conspiracy or of Jews controlling the media, economy, government or other societal institutions...Denying the fact, scope,

³³⁶ Ibid.

³³⁷ Cf. www.ushmm.org/research/center/church/persecution/

mechanisms (e.g., gas chambers), or intentionality of the genocide of the Jewish people at the hands of National Socialist Germany and its supporters and accomplices during World War II (the Holocaust). Accusing the Jews as a people, or Israel as a state, of inventing or exaggerating the Holocaust. Accusing Jewish citizens of being more loyal to Israel, or to the alleged priorities of Jews worldwide, than to the interests of their own nations. Examples of the ways in which anti-Semitism manifests itself with regard to the state of Israel taking into account the overall context could include: Denying the Jewish people their right to self-determination (e.g., by claiming that the existence of a State of Israel is a racist endeavor). Applying double standards by requiring of it a behavior not expected or demanded of any other democratic nation. Using the symbols and images associated with classic anti-Semitism (e.g., claims of Jews killing Jesus or blood libel) to characterize Israel or Israelis. Drawing comparisons of contemporary Israeli policy to that of the Nazis...Anti-Semitic acts are criminal when they are so defined by law (e.g., denial of the Holocaust or distribution of anti-Semitic materials in some countries).”³³⁸

From this statement of the U.S. government’s official definition of “anti-semitism” we find a description mostly consonant with the views of Communist dictator Lenin. No distinction is made between those who hate Judaics because of their ethnicity and those who love Judaics enough to tell them the truth in fidelity to the New Testament gospel. Moreover, the U.S. government describes as an act of “anti-semitism” making statements about “Jews controlling the media” and “Drawing comparisons of contemporary Israeli policy to that of the Nazis.” Rather ominously, the report on the definition of “anti-semitism” concludes with a reference to these acts as “criminal...in some countries,” leaving the reader to ponder what sort of “emergency measure” or “Patriot Act” might be enacted in the United States in the future in order to criminalize expressions about who killed Jesus, who may have an inordinate influence over the media or what Israelis actions in the Gaza ghetto are comparable to Nazi atrocities in the Warsaw ghetto.

For those who believe that the First Amendment to the Constitution forbids such criminalization, we would remind them of the Federal government’s evolving understanding of the power of the president in

³³⁸ U.S. Department of State, Office to Monitor and Combat Anti-Semitism, Washington, DC, February 8, 2007.

“wartime”: “Some of the most tense exchanges at the (Judiciary) hearing centered on whether the president must strictly abide by provisions of the Foreign Intelligence Surveillance Act, a 1978 law that governs clandestine spying in the United States. (Attorney General Michael) Mukasey suggested that the president can ignore a law, including the surveillance act, if it unduly impinges on his constitutional authority as commander in chief during wartime.”³³⁹

Most of us have heard this “wartime” alibi repeated in various situations where we are told of the necessity to surrender our immemorial rights in return for “security.” We have not heard or read of a single major media reporter or pundit challenging this “Commander in chief in wartime” alibi for a Big Brother police state. The Constitution requires that Congress must declare war. If Congress declares war, then we are in “wartime.” As of this writing, there has been no such formal declaration by Congress in accord with the Constitution. All Congress has done is issue a type of memo of understanding for military action by George W. Bush when he was president. This does not meet the Constitutional criterion for a declaration of war. Therefore, under the Constitution we are not in wartime and no president has a right to make himself king or dictator on the pretext of war. We are a nation of laws, not media supposition or Congressional inference. The Constitution is precise on this and the Constitutional requirement for a declaration of war has simply not in any manner been fulfilled. “Wartime” as understood by the nation’s media and politicians is a *de facto* state of affairs that has existed since World War II. Supposed “temporary” war measures instituted during WWII, the Korean conflict and Vietnam have never been rescinded. They are part of the bureaucratic fog of war that continues to expand the already bloated central government, even as George W. Bush in October, 2007 made, in connection with the people of Russia, a derogatory racist mention of a supposed “Russian gene” for central authority.

The Founders required a declaration of war, so that we would not enter into a fog of war; so that we would not engage in what Harry Elmer Barnes termed “perpetual war for perpetual peace.” In other words, evolving into a central government on a permanent war footing that will swell ever more into the proportions of Leviathan based on nebulous and poorly defined concepts

³³⁹ *Washington Post*, Oct. 19, 2007.

of enemies and states of war that never come to an end. Has anyone spoken of a forthcoming “peacetime” with regard to the so-called “war on terror”? Dick Cheney declared that it is a war that will endure for “generations.” A band of wayward “public servants” seek to render the Federal government ever more lawless. The major media cooperate in the process. The “we are at war” thesis ignores Constitutional law while invoking the Constitution. If in time of war the law is anything the president says it is, then it does not seem like much of a stretch of the imagination, that having officially defined Christian statements about the murder of Christ and citizens’ opinions about media ownership and Israeli war crimes, as a form of pathology (“anti-semitism”) that has already been criminalized in “some countries” (like the former Soviet Union), the U.S. government will at some point in the name of the “war on terror” begin to terrorize “antisemites,” as Lenin and Trotsky did. In 2006 the federal government’s National Security Council classified those it calls “conspiracy theorists” as terrorists: “The terrorism we confront today springs from...(s)ubcultures of conspiracy and misinformation. Terrorists recruit more effectively from populations whose information about the world is contaminated...and corrupted by conspiracy theories. The distortions keep alive grievances....”³⁴⁰ In 2008 a study conducted by the Israeli-based “Intelligence and Terrorism Information Center,” described comparisons of Israeli actions that are similar to racist Nazi atrocities, as a form of anti-semitism: “Among the central themes in contemporary Arab and Muslim anti-Semitism are...claims that Israel is carrying out a holocaust against the Palestinians, as well as the drawing of parallels between Israel and Nazi Germany, the study found.”³⁴¹

The process of transforming embarrassing facts and inconvenient truths into a form of pathology and crime, begins with the “anti-semitism” label that was conceived by a self-confessed “anti-semite.”³⁴² It has since been enthusiastically embraced by Zionist and Talmudic groups with pretensions to scientific objectivity. Like so many extravagant frauds however, this over-

³⁴⁰ “Strategy for Winning the War on Terror” issued by the White House, September 2006. This document was online as of Feb. 5, 2008 at: www.whitehouse.gov/nsc/nsct/2006/sectionV.html

³⁴¹ *Haaretz*, April 22, 2008.

³⁴² Marr recanted his views toward the end of his life; cf. his pamphlet, *Testament eines Antisemiten* (Testament of an Anti-Semite”), 1891.

inflated balloon can be deflated with a single pin-prick, in this case delivered by the world chess champion, Bobby Fischer. When asked if he was “anti-semitic” Fischer answered, “I have nothing against Arabs.”

The *Oxford English Dictionary* (1933) gives as one of the definitions of a Semite, “a person speaking a Semitic language as his native tongue.” Among Semitic languages the *Dictionary* lists: Arabic, Assyrian and Hebrew. Anti-semitism, were it really a scientific term, would be defined as hatred toward Arabs and Assyrians, native speakers of a Semitic language, not just “Jews.” But against this very basic observation is a large body of academic and professorial opinion which has helped to turn “antisemitism” into an industry. Here is but the tip of the iceberg: Almog, Shmuel: *Antisemitism Through the Ages* (Oxford, 1988; produced in association with the Vidal Sassoon Center). Berger, David, *History and Hate: The Dimensions of Anti-Semitism* (Philadelphia, 1997; originally delivered at a conference sponsored by the ADL [Anti-Defamation League]). Blech, Arthur, *The Causes of Anti-semitism: A Critique of the Bible* (Prometheus Books, 2006); Bostom, Andrew G., *The Legacy of Islamic Antisemitism* (Prometheus Books, 2008; “Bostom produces a vast literature of Middle Eastern Islamic antisemitism” -Victor Davis Hanson, Hoover Institution, Stanford University). Brustein, William I., *Roots of Hate: Anti-Semitism in Europe Before the Holocaust*. (Cambridge University Press, 2003). Fineberg, Michael, *Antisemitism: The Generic Hatred* (London, 2007). Harrison, Benjamin, *The Resurgence of Anti-Semitism: Jews, Israel, and Liberal Opinion* (Rowman & Littlefield 2006). Katz, Jacob, *From Prejudice to Destruction: Anti-Semitism, 1700-1933*. Harvard University Press, 1980). Koffi Anan et al., *Confronting Anti-Semitism: Essays by Kofi A. Annan, Elie Wiesel* (2006); Laqueur, Walter, *The Changing Face of Anti-Semitism: From Ancient Times to the Present Day* (Oxford University, 2006); Lazare, Bernard, *Anti-semitism: Its History and Causes* (University of Nebraska, 1995). Litvinoff, Barnet, *The Burning Bush: Anti-Semitism and World History* (E.P. Dutton, 1988). Michael, Robert, *Dictionary of Anti-semitism from the Earliest Times to the Present* (2007). Poliakov, Leon, *The History of Anti-Semitism*.(University of Pennsylvania, 2003). Wistrich, Robert S., *Anti-semitism: The Longest Hatred* (New York: Pantheon Books, 1991).

Anti-Semanticism

What is interesting about the term “antisemitism” which has escaped analysis is that the use of this phrase is itself an instrument of hatred, since it is a means of equating a person with being “insane,” a “criminal” and a “sadistic hater.” Persons thus labeled are often subject to loss of employment, housing and curtailment of their civil and human rights. What is the definition of an antisemitic act? In so serious a crime, the felonious conduct should be clearly indicated. In spite of much palaver to the contrary, however, the definition is much akin to the logic of the Red Queen of Alice’s Wonderland who said that a word was “Anything I want it to be.” Someone is an “antisemite” simply by exposing rabbis, Judaism or the Israeli state. In other words, for any speech that Talmudists deem offensive. When journalist Patrick J. Buchanan criticized the Zionist role in the formation of U.S. Middle East foreign policy, Abe Rosenthal, contributing editor of the *New York Times*, compared Buchanan to Nazi soldiers who forced Jews into the Warsaw ghetto! ³⁴³ In Rosenthal’s view, antisemitism applies equally to the act of murdering Jews and to the act of criticizing Zionism.

Professor Hugh Kenner in a letter to William F. Buckley Jr: “The points on which I agree with Joe Sobran are 1a) that the state of Israel is mighty arrogant in its presumption of entitlement to U.S. handouts and general compliance; 1b) that a large & influential U.S. Jewish population shares this presumption...2) that ‘anti-semitism’ is a rather facile label for habitual objections to 1a and 1b...I note from a recent *New York Times* that Abe Rosenthal...was not satisfied with your treatment of Pat Buchanan. It is surely evident that such as he will never be satisfied by anything short of a casting of whoever annoys them into outer darkness, and I think it is a mistake to let them control the terms of the discourse. ‘Anti-semitism’ — here I agree with Joe — has no stable meaning; it can run all the way from gas ovens to a mere wish that Abe R. would moderate his frenzies. And a term

³⁴³ *NY Times*, Sept. 27, 1990, p. 14.

that has no stable meaning is simply not a profitable head for rational discussions.”³⁴⁴

It is questionable whether Kenner’s statement will even be allowed once Orwellian “hate speech” criminal codes are fully legislated and enforced. Any kind of deep, critical thinking which analyzes such matters as who sets the terms of public discourse and what the phrase antisemitism actually denotes and for what objectives it is wielded, are slated to be criminalized. The defense against Prof. Kenner’s thoughts must be in terms of the denunciation of a heretic who has the gall to deny the True Faith of Absolute Belief in the Infallible Goodness of Zionists.

A superstructure of piety is erected over the framework of debate in order to stifle and extinguish debate. The state religion of the otherwise agnostic, terminal West emerges, viz. Holocaustianity, cloaked in the moth-eaten, dusty, ermine robes not used since the coronations of popes, czars and emperors. Zionist High Priest Eric Breindel of the *NY Post* announces that “after Auschwitz, express hostility to the essential Zionist endeavor on the part of a Western intellectual requires an explanation.”³⁴⁵ *The Los Angeles Times* has decreed the fantastic dogma that public criticisms of Judaics are precursors of a Holocaust.³⁴⁶ *The New York Times* has alleged that “It reeks of anti-semitism to suggest that survivors of the Holocaust are to be condemned for establishing a haven in the only state in which Jews form the majority.”³⁴⁷ Prof. Irving Abella, whose wife, Rosalie Silberman, is a Canadian Supreme Court justice, stated, “The Holocaust metaphor being

³⁴⁴ *National Review*, March 16, 1992, p. S-22. In the *NY Times*’ obituary for Bill Buckley reporter Douglas Martin sent Kenner’s discerning observations on “antisemitism” down the memory hole. The only quote from Kenner used by Martin in the *NY Times* obituary for Buckley is as follows: “Bill was responsible for rejecting the John Birch Society and the other kooks who passed off anti-Semitism or some such as conservatism,” Hugh Kenner, a biographer of Ezra Pound and a frequent contributor to *National Review*, told *The Washington Post*.” (Cf. Douglas Martin, “William F. Buckley Jr., 82, Dies; Sesquipedalian Spark of Right,” *NY Times*, February 28, 2008). Zionist asset Douglas Martin is a true spiritual son of Moses Hess. Martin’s obituary for the Stalinist slave labor boss Nikolai K. Baibakov (cf. *NY Times*, April 2, 2008, p. A25), omits any reference to Baibakov’s role in the Soviet holocaust against Christians and peasants. Mr. Martin’s Baibakov obituary is a disgraceful whitewash of Stalin’s regime.

³⁴⁵ *NY Post*, Jan. 16, 1992, p. 27.

³⁴⁶ *LA Times*, Feb. 6, 1990, p. A-5.

³⁴⁷ *NY Times*, Dec. 17, 1991, p. 20.

used against Israel is a group libel..."³⁴⁸ Here is the sacred state-church dogma of the "Holocaust" in action as it is invoked to block condemnation of the "holy" Israeli state. The association of a stench with condemnation of Israeli murder and dispossession of Palestinians effectively halts any further clearheaded analysis of the terms the *New York Times* has established for dealing with Palestine. That we are dealing with a religious impulse rather than merely a debate between competing ideas can be seen in the fact that the believers in Holocaustianity are unable even to imagine an alternative view. Joseph Sobran in his published debate with William F. Buckley Jr. eloquently stated:

*"An anti-semite' in actual usage, is less often a man who hates Jews than a man certain Jews hate. The word expresses the emotional explosion that occurs in people who simply can't bear critical discourse about a sacred topic, and who experience criticism as profanation and blasphemy. The term 'anti-semitism' doesn't stand for any intelligible concept. It belongs not to the world of rational discourse, but to the realm of imprecations and maledictions and ritual ostracisms."*³⁴⁹

Sobran's epigram about antisemitism being both unintelligible and a function of Judaic hatred for others, is corroborated by the knowledge that when Judaics heatedly disagree with one another they sometimes call each other "antisemites." When Michael Bar-Zohar of the Israeli Labor Party voted for religious Judaics to be subject to the Israeli army draft like all other able-bodied young Israelis, he was called an "antisemite" and a "Nazi" by members of the Shas and Degel HaTorah parties in the Knesset.³⁵⁰ When Israeli Prime Minister Yitzhak Rabin chose to recognize the Palestine Liberation Organization in Gaza, his Israeli political rivals produced posters showing Rabin dressed in a Nazi uniform.

It is fitting that in this modern age, when man has become puffed up on his own supposed scientific grasp of the universe he presumes to have mastered, that we should witness the crowning self-mockery of the creed of scientific progress, the bondage of the West to the superstitious religion of Judaism and its murderous, racist branch, Israeli Zionism. The European

³⁴⁸ *Canadian Jewish News*, Dec. 26, 1991, p. 4.

³⁴⁹ *National Review*, March 16, 1992, p. S-5 (emphasis supplied).

³⁵⁰ *The Jewish Ledger*, April 2, 1992, p. 24.

Union — whose symbol is the Tower of Babel— upholds the right of Zionist criticism of Muhammad and Islam, while criminalizing criticism of Judaism and Holocaustianity. According to the *New York Times*, to say that Zionism is racism “remains code language for bigotry.”³⁵¹ By the *Times*’ logic it is an act of bigotry to point out that Zionism constitutes bigotry against Arabs. The idea that speaking out about the racism of Judaism and Zionism, is itself some form of racism, is the Talmudic mentality par excellence.

The Contents of the Babylonian Talmud: An Overview³⁵²

Whenever raw quotations from the Talmud are published we are accused of distorting them or “taking them out of context.” Some go so far as to claim they are an “antisemitic fabrication.” People who make such allegations must be very lazy indeed, because it is not a major ordeal to locate the volumes of the Soncino or Steinsaltz English-language edition of the Talmud and confirm the existence of these passages as well as their context. The Talmud and the other major texts of the rabbinic canon, should be read and studied in their entirety and not merely in anthologies that have been edited to include only passages that give the impression that Judaism is a wise and humane, loving and kind religion of God’s justice and law. The same charge can be leveled at this book: that we have merely selected the most prejudicial passages, skipping over anything that would acquit Judaism of the charges we make with regard to it. There are couple of problems with

³⁵¹ *NY Times*, Sept. 24, 1991, p. 30.

³⁵² Several quotations in these pages extracted from the Soncino Talmud were researched and compiled by the late Charles D. Provan, a pioneer in Talmudic scholarship. Provan’s compilation and analysis of these quotes was first published in several issues, beginning with the Dec. 21, 1987 edition, of the Lutheran weekly newspaper *Christian News* of New Haven, Missouri, edited by Herman Otten. Portions of this data were then republished in *Christian News* throughout the 1990s, at a time when we were unable to persuade any notable Methodist, Mennonite, Presbyterian, Roman Catholic, Anglican or Baptist editor of the compelling need for publication of articles containing a thorough documentary exposé of the Talmud, entirely faithful to Christ’s original, radical denunciation and warning about the oral law traditions of the Elders. Among the significant publications of the various churches of America of which we are aware, only Lutheran minister Otten’s newspaper fulfilled the Christian mission to communicate to readers accurate knowledge of Judaism. Some anti-Lutherans will object to this statement of fact, but we do not intend for our writing to tell the truth only about the rabbis while suppressing the truth about the timidity and poor judgment of diverse churches and their leaders. Pastor Otten has been publicly associated with the publication of truthful and edifying information about Judaism for more than 20 years. Whatever Otten’s church affiliation, his intrepid Christian witness, integrity and commitment deserve to be recognized in order that they will be emulated.

such a view. First, true Christians have never held that the Talmud was anything other than a compendium of evil. Second, unlike others, we recommend that the reader study the uncensored (1989-1999 Steinsaltz) edition, or the partly censored (1935 Soncino) edition, of the English-language Talmud, and decide for yourself.³⁵³

Orthodox Judaism maintains that the Talmud is the authoritative and true exposition of Scripture. Orthodox Judaism asserts that the New Testament is false and misleading. We have selected passages from the Talmud so that readers may determine for themselves whether the Talmud is of God and "morally superior." We don't believe it to be either. We have chosen some of the useless, stupid, repugnant and blasphemous passages of the Talmud to demonstrate that the Talmud is not the word of God, nor it is even a superior code of morals. By reading the passages, one may come to appreciate the position of Jesus Christ toward the Rabbis, which was almost entirely negative, and rightly so. If one reads the New Testament words of Jesus, one will notice that the ultimate enemies of Jesus during His sojourn on earth were the Rabbis of Judaism, whose teachings he opposed constantly. These Rabbis (whom Christ called vipers, blind guides, hypocrites and whitewashed tombs) had obscured the true doctrines of the Old Testament, canceling many of the laws which God set up for Israel. For example, Moses said that anyone who committed adultery with his neighbor's wife should be executed, but the Rabbis, by defining "your neighbor" as "only your Judaic neighbor," ruled that adultery with a gentile's wife wasn't adultery at all. They also ruled that followers of Christ could be killed, and that cursing one's parents is no sin unless the curse includes the name of God.

³⁵³ As of this writing, all other editions of the Babylonian Talmud in English of which we are aware, have been censored to a degree that renders them unreliable. Publication of the Steinsaltz edition in English (21 volumes plus a reference guide, thus far), was halted after only approximately one-third of the tractates of the Babylonian Talmud had been published. The reason that Random House, the publisher, gave for stopping the Steinsaltz version, was that the books were not selling well. There has been some suggestion however, that the project was actually halted because of rabbinic complaints that the Steinsaltz English version was giving too much away and focusing too much light on "problem" Talmud passages. A set of the now out-of-print 22 books of the English Steinsaltz edition command high prices on the rare book market. The Soncino Talmud, in many of the passages, uses words such as "idolaters and heathens" to translate the Hebrew word *goyim*, which actually means "non-Jew." This was done to soften the Talmud in anticipation of a non-Judaic readership for the English version. If one examines the Steinsaltz English Talmud however, and compares it with the Soncino Talmud, one will find in almost all cases the correct original Talmudic word for non-Jew has been restored and no cosmetic euphemism is employed.

The Historic Record of the Christian Witness Concerning Judaism

Our assessment of the Talmud is based upon the Holy Scriptures and reason. There is also the historic record of the witness of Christians of the past. Martin Luther stated: "I maintain that in three Fables of Aesop there is more wisdom to be found than in all the books of Talmudists and Rabbis...Should someone think I am saying too much, I am not saying too much — but too little! For I see in their writings how they curse us Goyim and wish us evil in their schools and prayers...Thus they call Him (Jesus) the child of a whore and His mother, Mary, a whore, whom she had in adultery...Reluctantly I must speak so coarsely in opposing the Devil..."³⁵⁴

In his lifetime Luther grew increasingly frustrated at how little success he had achieved in his goal of converting Judaics to Christianity in his lifetime.³⁵⁵ In fact, Luther records that three rabbis had dared to call on him seeking to convert Luther to Judaism! In the 1540s, bands of proselytizing Talmudists had succeeded in converting Protestants in central Europe, persuading them to deny Christ and submit to circumcision. "This was the exact opposite of what he (Luther) had long believed should be happening."³⁵⁶ It was partially in reaction to this situation that Luther wrote his book, *On the Jews and their Lies*. "Luther did not advocate extermination and he was not a racist. His objection was entirely to the Jews' religious beliefs and the behavior that stemmed from those beliefs. He did not support inquisitorial methods to obtain conversions...Anti-Semitism was a nineteenth-century invention and it did not come from Luther's workbench. He did not believe

³⁵⁴ *Christian News*, Aug. 1, 1988.

³⁵⁵ Most early Lutherans made a sincere effort to convert Judaics; one example was that of Elias Schadeus, professor of Hebrew at Strasbourg University and a pastor at Lutheran churches in Strasbourg. In his "supplication" of 1591 to Strasbourg's city council, he pleads with the municipal officials to make a Judaic woman, "Susanna," who had converted to Christianity, a ward of the state (*stattkinder*). Schadeus had baptized Susanna circa 1581. Oluf Gerhard Tychsen (1734-1815), was a German Orientalist, Prof. of Hebrew at the Univ. of Rostock, and a member of the eighteenth century Lutheran Kallenberg Institution for the conversion of "Jews and Mohammedans." Eisenmenger was concerned with converting Talmudists to Christ through his writings. For several years, Luther himself "supported from his own slender resources the family of Jacob Gipher, a rabbi who converted, taking the name of Bernard. When Bernard was forced to leave Wittenberg in search of work it was Luther...who...looked after his children." (See below, Derek Wilson, p. 316).

³⁵⁶ Derek Wilson, *Out of the Storm: The Life and Legacy of Martin Luther* (St. Martin's Press, 2008), p. 312.

the world would be a better place without Jews, but he believed passionately that Christendom would be better without Judaism..."³⁵⁷ For centuries, *On the Jews and their Lies* served as a bulwark within Protestantism with regard to fending off attempts at accommodating Judaism. Charles Provan, the Bible exegete and twenty-first century Christian scholar of the Talmud, credited Luther's work with alerting him to the dangers and nature of Judaism. Provan regarded *On the Jews and their Lies* as thoroughly anti-racist and cynically and dishonestly exploited and selectively quoted by the Nazis. To the best of our knowledge, racist right-wing groups have never published Luther's book in its entirety, always omitting all the portions which radically undermine their ideology — sections in which he opposes nationalism and racism and promotes the Old Testament and the Jewish identity of Jesus. These telling omissions were documented in 1949 by the National Lutheran Council in a published report.³⁵⁸

St. Vincent Ferrer: Evangelist to the Judaics of Western Europe

St. Vincent Ferrer (1350-1419) of Valencia in Aragon, lived a century before Luther and is credited with converting many thousands of Judaics in the Iberian peninsula. "At Valladolid he converted a rabbi, later well known as Bishop Paul of Burgos...Ranzano, his first biographer, estimates the number of Jews converted at 25,000."³⁵⁹

"Vincent Ferrer underwent extensive academic and pastoral training from 1370 to 1378 in preparation for a life of scholarly teaching and preaching. He was a teacher of logic at Lleida (1370-1), philosophy at Barcelona (1375) and he completed his formal training at Toulouse (1376-78)...Vincent was also prior of his monastery at Valencia (1385-90), a lecturer in theology at the Cathedral of Valencia (1385-90), eventually being

³⁵⁷ Ibid., pp. 315-316.

³⁵⁸ Armas K.E. Holmio, *Martin Luther: Friend or Foe of the Jews*, pp. 29-31. Also cf. Dr. Holmio's *The Lutheran Reformation and the Jews: A Study of the Birth of the Protestant Jewish Missions* (Hancock, Michigan: Finnish Lutheran Book Concern, 1949), which chronicles the impact of Luther's writings on early modern evangelism among Judaics.

³⁵⁹ *Catholic Encyclopedia*, 1913. Important works relating to Vincent include: Pierre Henri Fages, *Historie de Saint Vincent Ferrier* (Louvain, 1901) and *Proces de la canonisation: Saint Vincent Ferrier* (Paris, 1904); Matthieu-Maxime Gorce, *Les bases de l'etude historique de Saint Vincent Ferrier* (Paris, 1923), and *St. Vincent Ferrier* (Paris, 1935); J.M. de Garganta and Vincente Forcada, *Biografia y escritos de San Vicente Ferrer* (Madrid, 1956); and José Anat Jares, *La predicacion cristiana en la doctrina de San Vincente Ferrer* (Astorga, 1963).

promoted to the chair of theology at Valencia. He became a prolific writer of books on ethics, theology, and philosophy...he possessed intellectual abilities of the first order...that he might increase his knowledge of the Old Testament he learned Hebrew...He acquired such a perfect knowledge of the Hebrew that he was able to quote to the Jews ...the Old Testament and to refute the absurd doctrines of the Talmud and the lying stories with which that book abounds.”³⁶⁰

“...in the year of Our Lord 1390...Vincent Ferrer...wanted to convert all the Jews of Spain through preaching and proofs from the Holy Law and Scripture...He and other preachers preached a great deal to the Jews in the synagogues, churches and fields...the Jewish rabbis...were deceived and misled by that gloss called the Talmud...The Jews have ten times as many copies of the Talmud as they do the Bible, and they sent it throughout the world...There were very great lies and intricate arguments in that Talmud...”³⁶¹

“In the countries of the west the number of Jews and infidels increased, who by their wealth and culture of letters exercised a fatal influence...At a favorable moment He sent into the world...Vincent of Valencia...Like a vigorous athlete, he rushed to combat the errors of the Jews, the Saracens and other infidels; he was the Angel of the Apocalypse, flying through the heavens to announce the day of the last judgment, to evangelize the inhabitants of the earth, to sow the seeds of salvation among all nations, tribes, peoples and tongues and to point out the way of eternal life...’

In the decree of his canonization it was stated: “The celebrated Lewis of Grenada boldly affirms of him: ‘After the Apostles, Vincent is, of all apostolical men, he who gathered most fruit in God’s vineyard’...He was almost forty-nine years old when our Lord named him His legate to reform the world; and for the space of twenty years he acquitted himself of that sacred charge, traversing the whole of Europe, and converting to the faith in each city Jews, infidels, heretics and sinners, by thousands....Seeing that

³⁶⁰ Alberto Ferreiro, *Simon Magus* (Brill Academic, 2005), p. 241. Andrew Pradel, *St. Vincent Ferrer*, transl. by T.A. Dixon (London, 1875), p. 218.

³⁶¹ From ch. 43 of Andrés Bernáldez, *Memorias del reinado de los Reyes Catolicos* (“Recollection of the Reign of the Catholic Kings”) an eyewitness to the inquisition in Spain having been a parish priest outside Seville in the reign of Ferdinand and Isabella. His *Memorias* was published in the early 1500s and reprinted in Madrid in 1962, edited by J.D.M. Carriazo and Manuel Gomez-Moreno.

among unbelievers the Jews are most perfidious, he was on that account most desirous of their conversion...St. Vincent was one day introduced into a synagogue by an Israelite, with whom he was leagued in friendship for that purpose. He entered with the crucifix in his hand, which caused confusion and dismay among the assembly... Then in soft and gentle words he began to speak of the holy Christian Faith and particularly of the Passion and Death of the Son of God..."³⁶²

Notice here the link which Christians made between Judaism and Islam as both being in need of evangelism. The connection between the errors of Islam and the errors of Judaism was made by Vincent Ferrer himself numerous times in the course of his missionary work. Prior to the late twentieth century it was the nearly universal practice of both Protestants and Catholics to categorize Judaism and Islam as evil. Like many Protestant exegetes and missionaries, the Calvinist scholar Moses Amyraldus (1596-1664) wrote an entire book dedicated to this issue: *A Treatise concerning religion; In refutation of the opinion which account all Indifferent; Wherein is also evinc'd the Necessity of a Particular Revelation, And the Verity and preeminence of the Christian Religion above the Pagan, Mahometan, and Jewish rationally Demonstrated* (London, 1660). In 1449, Pedro Sarmiento fulminated against the deeds of Iberian Judaics. Chief among the charges was the idea the Judaics of Toledo, had opened the gates to the invading Moors. "...when Toledo was first taken by the Moors it was filled with Hebrews...they, resenting the Gothic persecution, facilitated the progress of the Berbers..."³⁶³

"The Moors on entering Spain at once took the Jews into favor...the Jews found themselves called upon to act as confidential interpreters to the new masters of the kingdom...The Moors, indeed, went far beyond a passive toleration, and protected the Jews with a fervor...They granted the Jews a separate organization and sanctioned their judicial administration. The Jewish government under the patronage of the Moors was remarkable. The synagogues elected the chiefs of the nation: the chiefs in their turn elected judges, who were to form the judicial body, to whom all disputes between Jews were referred. The number of Jews in Spain at the beginning of the

³⁶² Andrew Pradel, *St. Vincent Ferrer*, transl. by T.A. Dixon (London, 1875), pp. 38-39; 287-288.

³⁶³ Richard Ford, *A Handbook for Travellers in Spain* (London, 1855), Part II, p. 776.

tenth century suddenly received a great accession by the destruction of the celebrated academy at Pumbedita in the East (in Babylon); and the Talmud, which the refugees brought with them, was translated into Arabic by order of the Kalif Haschem II...³⁶⁴

With all the chatter about the “clash of civilizations” comparatively little notice or study has been expended upon the Battle of Lepanto between a Muslim superpower, the Ottoman empire’s naval fleet, and a smaller Catholic navy under the military command of Don John of Austria (1547-1578) and Marc Antonio Colonna (1535-1584), Captain-General of the papal Fleet, under the leadership of Pope Pius V. Fought off the coast of Greece on October 7, 1571, it is one of the decisive naval battles of western history, in which the fate of the Mediterranean basin was decided in favor of Europe. One of the combatants was Miguel Cervantes, the future author of *Don Quixote*.³⁶⁵ The role of a Talmudic banking house in exacerbating the conflict is as obscure as the battle itself: “The war, like all wars, had many causes, but one of the more significant ones was the fact that France owed 150,000 ducats to the Duke of Naxos. Turkish Sultan Selim II had conquered the Island of Naxos and appointed his close friend, Joseph Nasi (1505-1579), as Duke. Nasi had been born in Portugal to a family that had been forcibly converted to Catholicism. Joseph was baptized in the church and raised under the Christian name João Miguez. His aunt was the well-known Doña Gracia Nasi (foundress of the Yeshiva of Istanbul). When Joseph followed his aunt to Constantinople, he married his cousin, Brianda, Doña Gracia’s daughter. His famous aunt was now his mother-in-law. Earlier, he had become a principal in the House of Mendes (also spelled Mendez), the family firm, and a major trading and banking company of the age. Mendes ships often assisted crypto Jews in fleeing Iberia, the firm’s agents arranged for bills of credit to save their assets. As a financier, João/Joseph often dealt with the royal houses of Europe, and a loan to the king of France was made while he (João/Joseph) was still openly a Catholic. For their own safety, the family had to emigrate from Iberia and eventually they settled in the Ottoman Empire. Here they returned to Judaism and to their Jewish names.

³⁶⁴ The Westminster Review, “The Jews of Western Europe” in *The Eclectic Magazine of Foreign Literature, Science and Art* (NY), August, 1863.

³⁶⁵ Cf. Angus Konstam, *Lepanto 1571: The Greatest Naval Battle of the Renaissance* (Osprey Pub., 2003).

Joseph (Nasi), as he was now known, became a close friend of Prince Selim, the son of Suleiman the Magnificent. When Selim ascended the throne, he rewarded his Jewish friend with the Dukedom. When King Charles IX of France learned of this, he disavowed his debt to the new Duke, insisting that the loan was taken from the Christian, João, and that nothing was owed to the Jew, Joseph. Joseph, however, owed money to the new sultan and could not pay it unless the French loan was collected. In 1569 Sultan Selim II gave the Mendes/Nasi banking family permission to seize merchandise from French-flagged ships in the port of Alexandria. The French protested to Constantinople, and Sultan Selim notified King Charles that the merchandise would be returned when the loan was paid. The dispute continued and intensified.”³⁶⁶ French vessels joined the allied fleet at Lepanto in part to defend French shipping from the predation of the Mendes/Nasi banking house, which was in turn backed by Muslim naval power at the behest of Joseph Nasi.

Undoubtedly this defense of Europe from Muslim invasion was a legacy of Ferrer. “He (Vincent Ferrer) converted a prodigious number of Jews and Mahometans...He regularly entered synagogues in Toledo and Salamanca and began to preach...”³⁶⁷ “...when he learnt that Granada, the last refuge of the infidels, was clamoring to have him, he determined to go and see....To convert the Moors and the Jews would have meant a grand infusion of freshly baptized blood into the veins of a Christendom grown old. But such a return of Israel to the fold it had deserted, when it rejected its true destiny as written in the Books, was one sign of the end of the world. Vincent’s faith in the proximity of the day of judgment must have been powerfully reinforced. He spared nothing, hurled himself at the Jewish problem in a kind of frenzy. Certain historians claim that he had Jews among his ancestors: there is no proof of this, but it would explain his need...to force the gates of heaven and bring in the chosen people. They were in great numbers in Cordova, Seville, Toledo especially. Vincent made no bones about it. These people were hard of head, they did not want to hear: he must go to seek them in their own places,

³⁶⁶ Arthur Beneviste, “Crypto-Connections: The Battle of Lepanto” in *HaLapid*, Summer 2001. (We do not know if the author is a descendant of Rabbi Abraham Benveniste, a partner in the Mendes branch of the banking house).

³⁶⁷ Alban Butler, *The Lives of the Fathers, Martyrs, and Other Principal Saints* (Dublin, 1866), vol. 4, pp. 44 and 49.

draw them out from their ghettos and their synagogues, bring them once more into the house of God. When he was preaching on the rock of Toledo, in the Church of Santiago del Arrabal, he suddenly felt that there had been enough talk. 'Is it possible, Christians,' he cried, 'that you tolerate here such monuments of perfidy? Let us all go to the Synagogue. Let it become the loveliest sanctuary dedicated to the Mother of God in this town consecrated to her.' He came down from the pulpit, and took the head of the procession, bearing aloft the crucifix that never left him, a huge crucifix six feet high whose shadow fell upon the multitudes faithful or rebellious. He entered the synagogue and Christ went in with him...

"A great many of the Jews accepted the fact: it seemed to them that God had sent them His prophet; he would never have dared if God had not been with him: they accepted baptism.....In every town of Spain, at the time of his preaching, Moors and Jews swarmed; they had common resources of industry, skill, cunning, the art of getting on: they tended to form a State within a State, the one slowly and silently substituting itself for the other. ...The mass of ordinary Jews were not to be feared...but the great Jews, merchants, usurers, bankers, had made for themselves a clientele who were also dependents—and their prestige growing deviously was really undermining the Christian way of life...he 'fished' with all his might in their streets and bazaars and even in their synagogues. And he made an immense haul. It is difficult to arrive at a figure. The most cautious of his historians gives twenty-five thousand converts among the Jews and eight thousand among the Moors. 'You know,' Vincent announced from the pulpit, 'that we have good news. All the Jews and many of the Moors of Valladolid are converted.' There was similar news from Toledo, Huesca, Saragossa. . . . This was after the Congress of Tortosa for the conversion of Israel, suggested to Benedict by a former rabbi, Josua Holuorqui, who had become Friar Jerome

of the Holy Faith.³⁶⁸ It met in 1414...Vincent who took part in the Congress, collaborated in a Treatise on the Jews which served as a base for his further labors among them; in it all the proofs of the Dogma of the Incarnation were magisterially set forth.

"...The populace were massed on the river bank, Master Vincent had taken up his stand to preach on the roof of a house surrounded by trees on the far side of the Ebro. One day he stopped suddenly in his sermon. The people were startled. 'Do not be shocked by this interval,' he said, 'I must wait upon grace.' As the crowd began to laugh, a party of Jews were seen approaching: grace had conquered them. Of sixteen rabbis, fourteen were converted. How he loved these new children of his: he loved to remind Christians who too readily forgot the fact that Jesus and Mary were of the Jewish race..."³⁶⁹

Much libel has been heaped upon St. Vincent claiming he instigated pogroms and abetted the inquisition. These accusations are not supported by the documentary record: Léon Poliakov stated: "...the greatest preacher of the time, Saint Vincent Ferrer, whose flaming eloquence was then arousing the whole western world..His sermons, which all the Jews were forced to attend, did not fail to recall that Jesus as well as the Virgin Mary had been Jewish and that nothing would displease God so much as baptisms obtained by force; that it was vital for the Church to convert the Jews, but that this had to be accomplished by gentle persuasion and kind words."³⁷⁰

"...preaching played a more important role in the new offensive than did the pogroms. The leading player in this drama was St. Vincent Ferrer who, from 1411 onward was able to rouse the Castilian people to a frenzy of

³⁶⁸ "The former rabbi, Josua Holuorqui (also spelled Lorki or Halorki), who had become Friar Jerome of the Holy Faith, seems to have been either an infiltrator or profoundly confused. For some reason he was chosen to head a panel of Christian controversialists who engaged a team of rabbis headed by Joseph Albo, Vidal Benveniste and Astruk ha-Levi, in a marathon, twenty-one month series of sixty-nine debates on Judaism in Tortosa, in Aragon. Tragically, he seems to have contracted the Neo-Platonic virus and in the course of the debate, he advocated the "Christian" Kabbalah: "Halorki tried to demonstrate that Jesus was the Messiah by appealing largely to the methods of cabalistic exegesis, derived from the numerical value assigned to the letters of the Hebrew alphabet..." (Poliakov, 167). Though no book has been written on the subject (to our knowledge) history teaches that hundreds of rabbis and rabbinic students have converted and remained faithful Christians throughout their lives. We are reminded of Joseph Wolff (1795-1862), the son of a rabbi, a convert to Christianity, student of Hebrew and Aramaic at Cambridge University, and from 1821-1826, a missionary to the Jews of the Middle East and central Asia. He was ordained an Anglican priest in 1838.

³⁶⁹ Henri Ghéon *St. Vincent Ferrer*, transl. by F.J. Sheed (NY: Sheed and Ward, 1939), ch. 5.

³⁷⁰ *The History of Anti-Semitism* (Univ. of Pennsylvania Press, 2003), p. 165.

religious fervor and to drive —as if by a miracle—entire groups of Jews to the baptismal font...Between 1412 and 1419, the preaching of Vincent Ferrer alone seems to have led to 15,000 to 20,000 conversions at the very least.”³⁷¹ “He was one of the most successful missionaries to the Jews of his time, particularly in Valencia, Toledo and Valladolid.” ³⁷²

The life of St. Vincent vitiates the claims of those who attempt to put paid to the entire era of Catholic evangelism in Spain. His mission to Judaics, among the most spectacularly successful of all such Christian missions, was launched out of love and compassion, not hatred. It addressed Muslims as well as Judaics and Vincent’s reputation was such that he was greeted with kindness by the Muslim “king” of Grenada, Mahomet Aben-Baha, who exhibited good will toward Vincent and “afford(ed) him liberty to preach in his kingdom...St. Vincent commenced a course of sermons in the presence of the king, his whole court and innumerable...Mahometans...” ³⁷³

In addition to Muslims and Judaics, Vincent desired reformation of the leaders and clergy of his own Roman Catholic church and in some Catholic hagiographies much of this aspect of his life is passed over entirely or reported inadequately. In his apocalyptic treatise *De eversione Europa* he laments bitterly over the decay of ecclesiastic discipline, order and morality. The German Reformers reprinted Vincent Ferrer’s excoriation of the clergy of his time: “...Die priester seind vnwissend, fürnamisch vnd spotter, vngelert, gleichszner, den weisen überlredend, geitig, symoneyer, boser dann dye juden, vnkeüsch, neydig vnd vnlauter dye ganczen welt zerstorent, sy laffend bald nach den pfenning, sy seind aber langsam zu den laff der tugent, sy seynd hort on all barmherczikeyt, Sj haben vil waffen vnd wenige bücher, Sj seind vnweisz claffer vnd vnwarhaft. Die cristenheit freüet sich wenn einen andechtigen vnder tausenten funde.” ³⁷⁴

Certain German Reformation pamphlets seem to have been directly inspired by Vincent Ferrer: “Particular emphasis was placed...on the figure of the ‘Antichrist,’ which is typified in a 1486 Augsburg tract, rendering the

³⁷¹ Ana Foa, *The Jews of Europe* (Univ. of Calif. Press, 2000), p. 88-89.

³⁷² O. Zöckler, *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (Funk and Wagnalls, 1912), v. 12, p. 195.

³⁷³ Andrew Pradel, op. cit., p. 65.

³⁷⁴ Peter A. Dykema and Heiko Augustinus, *Anticlericalism in Late Medieval and Early Modern Europe* (Brill Academic, 1993), p. 463.

apocalyptic ideas of Vincent Ferrer...criticism against the clergy focused on three main issues: the attitude of the clergy to worldly goods and power; their life style; their understanding of clerical office. The range of criticism incorporated into Ferrer's popular tradition made it easily adaptable to varying contexts...This tradition provided a framework of reference for reformation teaching..."³⁷⁵ Catholic clergy in the fifteenth century were viewed in the minds of some of the German yeomanry as akin to rabbis lording it over the people, as for example in Heinrich von Kettenbach's *Ein Gespräch mit einem frommen Altmutterlein* (Augsburg, 1523). As a result, the cry for a "priesthood of all believers" grew out of a desire to correct what was perceived as a growing Talmudic-like chasm between priest and laity that mirrored the divide between the rabbi and his subject Judaics.

Scant scholarly attention has been given to the study of the synchronicity between militant evangelism of Judaics as embodied by Ferrer, and the rise of radical dissatisfaction with corrupt clergy and prelates as embodied by Luther. Was Vincent Ferrer's remarkable success in evangelizing Judaics, coupled with his vision of the rise of Antichrist as a result of corruption in the Church, a twin-engine of the coming Reformation? If the answer is in the affirmative, what does this bode for the modern Church, which has suppressed almost entirely one side of the missionary dynamic — the evangelization of Judaics through exposure of Judaism's errors and iniquity? Given the dissolution of what was a formerly inseparable Christian dynamic, e.g. the commission to convert Muslims *and* Judaics — not merely viewing *Muslims only* as the locus of the lost — do we discover anywhere in these questions the answers to why the Church today, rather than overcoming the world, is being overcome by it? Does the revival of our Faith rest in a new and fearless commitment to the historic mission of the Church, before political correctness and Holocaustianity inculcated in us a false orientation, persuading us that the conversion of rabbis and those subject to them, was no longer our pressing apostolic duty, but was in fact little more than a peripheral issue, if indeed it had any moral force whatsoever?

We need not automatically associate a radical desire for reform with a revolt, or a Protestant-like splintering of the unity of the Church. The

³⁷⁵ Ibid.

demand for reform had come from within the Church for centuries. The protest against corruption was likewise ancient. When the Franciscan Spirituals accused the Conventuals of departing from the rule of St. Francis, were they anticlerical? Susan Karant-Nunn asks, "When the Cistercians accused the Cluniacs of self-indulgent departure from the rule of St. Benedict, were they anticlerical? When the theologians of Paris objected to the presence and privileges of the friars, were they anticlerical?...Were those secular clergy who opposed the incursions of the Jesuits anticlerical?...All of the examples given stand with a venerable medieval tradition of opposing blatant clerical transgression and exploitation of the laity..."

Vincent Ferrer emphasized the mission of the lay people in furthering the Great Commission: "Vincent described the world as a "*mare magnum* (great sea) upon which a boat navigates...Upon this ocean a beautiful boat sails with three decks (*cubertes*) which corresponds to the three types of preachers who propagate the message of Christ across the oceans...the religious in monasteries...the presbyters...The third *cuberta* are navigators traveling freely without any direct ecclesiastic restraints and whom Vincent called the 'laborers'...Vincent was identifying the active preaching role of the laity...Vincent Ferrer admonished all three *cubertes* of preachers to follow Christ daily and at the end of each week to observe the Sabbath by shunning worldly entertainments. To buttress his admonition, Vincent cited Numbers 15...and he additionally censured any work not related to the church as breaking (*trenca*) the Sabbath... Lastly, the three *cubertes* have one common defining characteristic identified by Vincent as the first or principal Christian virtue (*primera virtut*), obedience to Christ...believers living out their earthly lives in denial of Christ, by their constant preoccupation with the world, run the risk of...eternal damnation...Vincent quoted Leviticus 25 and Isaiah 52 as proof texts to the highlight the gravity of the consequences..."³⁷⁶

St. Vincent also anticipated Reformation themes in his use of the vernacular: "The era of Vincent Ferrer is a major turning point in late-medieval Europe for vernacular languages as modes of literary expression in both secular and ecclesiastical life...In the fourteenth century...vernacular tongues received significant impetus by luminaries such as Dante, Chaucer, John Wyclif and preachers like Vincent Ferrer...Vincent's insistence on

³⁷⁶ Alberto Ferreiro, op. cit., pp. 251-252.

preaching in (the language of) Catalan...reinforces the pervasiveness of that language at the local level in fourteenth century Catalonia and southern France...speakers of Breton, Provençal, Occitan and other similar cognate languages would have understood his Catalan preaching..."³⁷⁷

One pathway to understanding the bursting of the floodgates of the Reformation is found in the attitude of the common people. It was almost always the people and not the ecclesiastical hierarchy or the royalty, who objected most passionately to rabbinic control and Talmudic privilege within Christendom. At some point in the late fourteenth and early fifteenth centuries a popular perception arose that the men in charge of the Church had taken a seemingly irrevocable secret oath of allegiance to some occult form of Judaism. If this was indeed the perception, it would explain why the Church, which throughout its long history had always resolved even the most concerted and vigorous protests, could no longer contain them, and from the Renaissance onward, came to be viewed by what would become the populist base of the Reformation, as hopelessly polluted by Kabbalism and Talmudism.

"In canon law a sharp distinction is drawn between clergy and laity. The former have the purpose of leading the church, and the latter are called upon to entrust themselves to this leadership for the sake of the souls' salvation. The difference between the spiritual and temporal estates originates in the sacrament of ordination, which stamps upon the future cleric an indestructible quality (*character indelebilis*) and raises him to a level of participation in the divine essence to which a layman cannot attain. Only the clergyman is able to offer a sacrifice of Christ in the Mass....As long as clergy and laity conducted themselves peaceably with each other the difference of the two estates was a matter of course. As soon, however, as tensions arose and the laity had grounds to doubt the integrity and question the leadership of the clergy, the traditionally established differences could develop into an antagonism..."³⁷⁸

"This is what a man from Limoges remembered from Brother Vincent's teaching...in order to be saved, banish from one's mind all superstitions..."³⁷⁹

³⁷⁷ Ibid., pp. 245-246.

³⁷⁸ *Anticlericalism*, op. cit., p. 504.

³⁷⁹ Louis Chatellier, *The Religion of the Poor: Rural Missions in Europe and the Formation of Modern Catholicism*, Cambridge Univ. Press, 1997, p. 5.

There is a legacy of admiration for St. Vincent Ferrer in Protestant circles. For example, Rev. Joseph Milner and his brother Isaac, the president of Queen's College, Cambridge University, wrote: "Vincent Ferrer...was a shining model of piety...and a zealous preacher of the word of God...his heart was insensible to the charms of worldly honors and dignities. He very earnestly wishe(d) to be an apostolic missionary...His word is said to have been powerful among the Jews, Mahometans and others."

Vincent Ferrer proclaimed, "Whoever is proud shall stand without. Christ manifests his truth to the lowly, and hides himself from the proud."³⁸⁰

³⁸⁰ Rev. Joseph Milner and Rev. Isaac Milner, *The History of the Church of Christ* (London, 1827), vol. 4, pp. 291-292.

The Authority of the Talmud

Judaic scholar Hyam Maccoby, in *Judaism on Trial*, quotes Rabbi Yehiel ben Joseph: "Further, without the Talmud, we would not be able to understand passages in the Bible...God has handed this authority to the sages and tradition is a necessity as well as scripture. The Sages also made enactments of their own...anyone who does not study the Talmud cannot understand Scripture."

The two versions of the Talmud are, as we have noted, the Babylonian Talmud ("*Talmud Bavli*") and the Jerusalem Talmud ("*Talmud Yerushalmi*"; also known as the "Palestinian Talmud"). It bears repeating that the Babylonian Talmud is regarded as the authoritative version: "The authority of the Babylonian Talmud is also greater than that of the Jerusalem Talmud. In cases of doubt the former is decisive."³⁸¹

"Palestinian rabbinic scholars were unable to contend as equals with their Babylonian counterparts, in those fields in which the Babylonians specialized during this period, namely Talmud and Halakha."³⁸² "...we find the most significant, radical, and daring statements about Jesus' life and destiny in the Babylonian Talmud rather than in the Palestinian sources."³⁸³

God gave the Oral Law to Moses at Mt. Sinai. (Mishnah Aboth, 1.1).

God made the covenant with Israel only because of the Oral Law. (BT Gittin, 60b).

The rival Rabbinic schools of Hillel and Shammai are both correct, even where they differ. When their decrees differ, both are the words of God, according to God. (BT Erubin 13b).

The Bible says that the rulings of the Rabbis must be obeyed. (BT Yebamoth 20a).

Those who obey the Rabbis are holy; those who disobey are wicked. (BT Yebamoth 20a,)He who disobeys the Rabbis is a transgressor in Israel. (BT Shabbath 40a).

The decrees of the Rabbinic council (Beth Din) are not to be questioned, and have equal authority with Moses. (BT Rosh Hashanah 25a).

³⁸¹ R.C. Musaph-Andriess, *From Torah to Kabbalah: A Basic Introduction to the Writings of Judaism*, p. 40.

³⁸² Brody, *The Geonim of Babylonia* (op. cit.) p. 117.

³⁸³ Peter Schäfer, *Jesus in the Talmud* (Princeton University Press, 2007), p. 13.

Studying the Bible is a matter of indifference to God; studying the Talmud is meritorious. (BT Baba Mezia, 33a).

Studying the Bible after studying the Talmud produces trouble. (BT Hagigah, 10a).

The Rabbis ("wise men") are greater than the prophets. (BT Baba Bathra 12a).

God intervenes in a Rabbinic dispute and is logically defeated by a Rabbi. The commands of the Rabbis are more important than the commands of the Bible. Whoever disobeys the Rabbis deserves death, and will be punished in Hell with boiling excrement. (BT Erubin 21b).

Disobeying the Rabbis is conduct to be punished with death. (BT Berakoth 4b).

Those who ridicule the Rabbis are fools³⁸⁴ who deserve death. (BT Baba Bathra 75a).

As you read the following Talmud passages picture God Himself soberly engaged in their contemplation. Rabbi Neusner says that in this divine setting, "...the mode of piety, the imitation of God and the focus of sanctity" are the qualities of the Talmudic sages whom Neusner calls "saints," but he qualifies this by saying, "Their sainthood consisted in critical intelligence!"³⁸⁵ The philosopher Martin Buber called the teachers of the Talmud, vessels of the "primeval light of God" and the Talmud "the chariot of God." Elie Wiesel terms the teachers of Talmud, "the source of enrichment..."

The Talmud in the Toilet

We propose that the "enrichment" that Elie Wiesel is referring to is manure. Kosher manure. The rabbis are obsessed with toilets. In Steven Spielberg's movie *Schindler's List*, a Judaic boy saves his life by jumping into the cesspool under an outdoor toilet. The toilet saves his life. He jumps into it and it's full, and he swims around in the excrement in Spielberg's movie, and he's saved. That's a representative form of Talmudic salvation. But most of the time the toilet is not a salvation for Judaic persons, rather it is a source of anxiety and hundreds of rabbinic laws.

³⁸⁴ "Raca" means "fool," as in Matthew 5:22

³⁸⁵ *Invitation to the Talmud*, p. vx, 1973.

The rabbis are frightened of going to the bathroom. They believe that devils reside in latrines and the rabbis have to protect themselves and their co-religionists, from these devils, in various ways. The Rabbis taught: On coming from a toilet a man should not have sexual intercourse until he has waited long enough to walk half a mile, because the demon of the toilet is with him for that time. If he does not walk the half-mile, the children conceived after he went to the bathroom, will be epileptic. (BT Gittin 70a).

The latrine demon (*ruach ra'ah*) would be laughable were it not taken so seriously by the superstitious adherents of Orthodox Judaism. We should all wash our hands upon finishing in the bathroom but the rabbis prescribe here too the infamous *ritual hand washing* to remove the demon of the toilet from one's hands — "It is praiseworthy to wash one's hands three times with a vessel after using the toilet."³⁸⁶ Upon entering a toilet, a Talmudist is supposed to recite the following prayer: "Preserve me! preserve me! help me, help me, support me, support me, till I have entered and come forth..." When he comes out of the toilet the Judaic recites: "Blessed is He who has formed man in wisdom and created in him many orifices and many cavities. It is fully known before the throne of Your glory that if one of them should be opened or one of them closed it would be impossible for a man to stand before You." (BT Berakoth 60b).

Continuing in BT Berakoth, this time at 61b, we read: "Our Rabbis taught: One who goes to the bathroom in Judea should not do so east and west, but rather north and south. In Galilee he should do so only east and west." The text continues with the following accounts of the lengths to which the sages went to learn from their rabbis while they were on the toilet. BT Berakoth 62a: "It has been taught: Rabbi Akiva said: Once I went in the bathroom and spied upon Rabbi Joshua while he was on the toilet, and I learned from him three things. I learned that one does not sit east and west, but north and south; I learned that one defecates not standing but sitting; and I learned that it is proper to wipe with the left hand and not with the right.'

³⁸⁶ Cf. Ben Ish Chai (Toldos 16); Kaf ha-Chayim 4:61; Emes L'yaakov O.C. 4, note 11; Halichos Shelomo, Tefillah 20:25-26. In addition to the bathroom demon there is the bedroom demon, "who adheres to one's hands upon rising in the morning" (*negel vasser*). Ritual hand washing is also required to be rid of this particular *ruach ra'ah*. All this reminds us of a characterization of the wicked in Scripture: "The wicked man flees though no one pursues." Proverbs 28:1.

“Said Rabbi Judah to him: ‘Why should one wipe with the left hand and not with the right hand?’

“Rabbi Raba said: ‘Because the Torah was given with the right hand, as it says, At His right hand was a fiery law unto them. (Deuteronomy 33:2).’

“R. Tanhum said: ‘Whoever behaves modestly in a bathroom is delivered from three things: from snakes, from scorpions, and from evil spirits and disturbing dreams.’

“There was a certain toilet in Tiberias which if two persons entered together even by day, they came to harm. Rabbi Ammi and Rabbi Assi used to enter it separately, and they suffered no harm.’

“The Rabbis said to them, ‘Are you not afraid?’ They replied: “We have learned a certain tradition. The tradition for (avoiding harm in) the toilet is modesty and silence.”

The Talmud also has sacred rules about what to do if one can't find a bathroom: “Rabbi Ulla said: ‘Behind a fence one may ease himself immediately; in an open field, so long as he can break wind without anyone hearing it.’

“Rabbi Issi b. Nathan reported thus: ‘Behind a fence, as long as he can break wind without anyone hearing it; in an open field, as long as he cannot be seen by anyone.’

“An objection was raised: They may go out by the door of the olive press and ease themselves behind a fence (immediately) and they (the olives) remain clean!’ For the sake of ritual purity they made a concession. Come and hear: How close can one be without affecting the cleanness (of the olive press)?”

“The rabbis replied: Any distance as long as he can still see it!’ A certain funeral orator went down in the presence of Rabbi Nachman (to deliver a sermon) and said: ‘This dead man was modest in all his ways.’ Said Rabbi Nachman to the man giving the sermon at the funeral: ‘Did you ever follow the dead man into the bathroom so that you should know whether he was modest or not? For it has been taught: A man is called modest only if he is such in the toilet.’

“Our Rabbis taught: A man should always accustom himself to go to the bathroom in the early morning and in the evening so that he may have no need to go a long distance. And again, in the day time Raba used to go as far as a mile, but at night he said to his servant: ‘Clear me a spot in the street of

the town,' and so too R. Zera said to his attendant, 'See if there is anyone behind the Seminary, as I wish to ease myself.'

"Rabbi Ben Azzai said: 'Go forth before dawn and after dark, so that you should not have to go far. Feel yourself before sitting, but do not sit on the toilet and then feel yourself, for if one sits and then feels himself, should witchcraft be used against him, even from far away, he will not be immune from it.'"

And if he forgets and does sit, and then feels, what is the remedy? "When he gets up off the toilet he should say, thus: 'Not for me, not for me; not *tahtim* nor *tahtim*; not these nor any part of these; neither the sorceries of sorcerers nor the sorceries of sorceresses!'

"Rabbi Safra entered a toilet. Rabbi Abba came and cleared his throat at the entrance. He said to him: 'Let the master enter. When he came out, he said to him: You have not yet been turned into a goat, but you have learned the manners of a goat.' Rabbi Eleazar once entered a bathroom, and a gentile came and forced him out of it. Rabbi Eleazar got up from the toilet and went out, but then a snake came and tore out the gentile's guts. Rabbi Judah said further: There are three things the drawing out of which prolongs a man's days and years; the drawing out of prayer, the drawing out of a meal, and the drawing out of excrement in a bathroom." (BT Berakoth 54b).

"To draw out one's stay in a bathroom, is this a good thing? Has it not been taught: Ten things bring on constipation; eating the leaves of reeds, and the leaves of vines, and the sprouts of vines, and the rough parts of the flesh of an animal, and the backbone of a fish, and salted fish not sufficiently cooked, and wiping oneself with lime, potters' clay or pebbles, which have been used by another. Some add, to strain oneself unduly! "This may be illustrated by what a certain matron said to Rabbi Judah: Your face is (red) like that of pig-breeders and gentiles!"

"To which the Rabbi replied: 'On my faith, both are forbidden me, but there are twenty-four toilets between my house and the Beth Midrash, and when I go there I test myself in all of them.'" (Berakoth 55a).

"Our Rabbis taught: One who is about to enter a bathroom should take off his tefillin at a distance of four cubits and then enter. Rabbi Aha son of Rabbi Huna said in the name of Rabbi Sheshet: "This was meant to apply only to a regular toilet but if it is made for the occasion, he takes them off and eases himself at once, and when he comes out he goes a distance of four

cubits and puts them on, because he has now made it a regular toilet.' The question was asked, 'What is the rule about a man going in to a regular toilet with his tefillin to urinate?' Rabbi Rabina allowed it; Rabbi Mattena forbade it. They went and asked Raba and he said to them: 'It is forbidden, since we are afraid that he may ease himself in them, or, as some report, lest he may break wind in them.'

ד) בבית הפסא אסור להרהר בדברי תורה (כדלקמן סי' ה' ס"ג).
לכן בהיותו שמה, טוב שיהרהר בעסקיו ובחשבונותיו, שלא יבא לידי
הרהור תורה או הרהור עברה חס ושלום. ובשבת שאין להרהר
בעסקיו, ירהר בדברים נפלאים שראה ושמע וכדומה (סימן פ"ה).

"In the toilet it is forbidden to think about Talmud matters. Therefore, while you are there, it is best to think of business affairs and finances in order not to think of the writings of the sages. On the Sabbath, when it is forbidden to think about business, you should think about interesting events that you saw or heard."

ה) יזהר לקנח את עצמו יפה. כי, אם יש לו אפלו משהו צואה
בפי הטבעת, אסור לו לומר שום דבר שבקדשה (כדלקמן סי' ה' ס"ג),
לא יקנח ביד ימין, מפני שקושר בה התפלין. ומהאי טעמא אין לקנח
באצבע אמצעית של שמאל שכורך עליה הרצועה של תפלין. ואסור
יד, יקנח בשמאל דירה שהיא ימין של כל אדם.

"You should be careful to wipe yourself well (after using the toilet) because if you have even the slightest amount of excrement at the opening of your rectum you are forbidden to utter any sacred word. You should not wipe yourself with your right hand because this hand is used to tie the tefillin. Because of this reason you should not clean yourself with the middle finger of the left hand because the tefillin strap is tied around it."

"After each bowel movement or urination, even of one drop, you should wash your hands and recite the berachah, *asher yatzar*. If you urinated or moved your bowels and forgot to recite the berachah, *asher yatzar*, and after urinating or moving your bowels again, you remembered that you did not recite the berachah, you need to recite the berachah only once. After partaking of a laxative that induces diarrhea, and you know that you will use

the toilet numerous times, you should not recite the berachah until after all the excrement has passed through you.³⁸⁷

“Two men should never enter (a lavatory) at the same time.³⁸⁸ Instead, one should sit alone, closing the door behind him so that no one else will enter. If he is afraid to stay there alone, another person may place his hand on his head through a window, but without conversing with him, for as an expression of modesty one does not converse in a lavatory.³⁸⁹ Therefore, if one cannot close the door, and another person desires to enter, they should communicate by making sounds; but should not speak.

“...If a person relieves his bowels in an open place, such as a field, he should distance himself (from others) to the extent that his uncovered body, from the front or from behind, cannot be seen. He does not have to distance himself so far that he cannot be seen at all; even if he can be seen from afar, this is of no consequence. If one is behind a fence, or in a yard behind the walls of a house, there is no need to distance oneself. Even if someone hears him breaking wind, the requirements of modesty do not impose any restriction. All the laws of modesty concerning a lavatory must be heeded at night just as during the day, except for the requirement to distance oneself in a field or the like. At night there is no need to distance oneself at all, and one may relieve oneself even in urban public places.³⁹⁰

“The above applies to elimination. Urinating, however, is permitted even in public and by day, for (one who contains himself) risks sterility. Therefore, in time of need, it is forbidden to postpone (urinating) out of modesty, though one should move to the side.³⁹¹ This applies even to a woman in the presence of her infant son. If a person relieves himself in an open place that is not surrounded by partitions, he should face the south with his back to the north, or vice versa. He should not have his back to the west or to the east, out of reverence for the Divine Presence, which abides in the west, facing east. This is why the east is referred to as ‘the front’ and the west, ‘the back,’ as reflected in the verse, ‘You have hedged me behind and in front.’ The south is

³⁸⁷ BT Berakoth 23a. The Mishnah Berurah stipulates that the Jew must recite the *berachah* each time he defecates, unless he feels the onset of an additional urge to defecate.

³⁸⁸ Tamid 1:1. See also: “Or Zarua,” Part 1, sec. 137; Rama, sub-section 2.

³⁸⁹ BT Berachos 62a.

³⁹⁰ In other words, *anywhere* in the city, in the street, on the sidewalk, on someone’s lawn, etc.

³⁹¹ BT Sanhedrin 104B.

thus called the right, or *teiman*. It is permissible to have one's back to the southwest, the northwest, the southeast or the northeast, provided that one's orientation is more north-south than east-west; if not, this position is forbidden. Where possible, it is preferable to make a point of facing south with one's back to the north, and not the opposite, so that one will not be easing oneself in the direction of Jerusalem and the site of the *Beis HaMikdash*.³⁹² This applies in most of these countries that are located more to the north of Jerusalem than to the west, and even more so in those countries which are located directly to the north of Jerusalem. The above applies when one relieves oneself in an open place.³⁹³ Where there are partitions however, or even one partition, (even) in the west one should sit next to that partition with his back to the west, towards the partition. If the partition is to the east, he should sit next to it with his back to the east...Once seated, one should not eliminate hurriedly and forcibly open the aperture, lest he cause the anal sphincter to rupture and prolapse. For the same reason, undue pressure should not be applied.

"One should not clean oneself with a shard that is not smooth and the like, lest he cause a tear or a perforation. For this reason permission was granted to carry small, smooth stones on Shabbos (the Sabbath), even though they are *muktzeh*³⁹⁴ and even if one has a shard which is not *muktzeh*. Permission was granted (on the Sabbath) to bring thin stones into a lavatory, as many as a handful, to be used in succession until the last one emerges from the anus clean. After that (point has been reached), on the Sabbath one may not continue to clean the anus with them...

"A person who feels no inhibition about cleaning himself with his fingers should not use his right hand, but his left, because it is with the fingers of his right hand that he ties the *tefillin* on his left arm. A left-handed person who puts *tefillin* on his right arm and ties them with his left hand, should 'clean with his right hand.'

"The above applies to cleaning after elimination, but it is permitted to brush off drops of urine even with one's right hand, and likewise one may use that hand to kill a louse. When one urinates while standing, and many drops

³⁹² The Temple.

³⁹³ Yerushalmi Talmud: Berachos 9:5.

³⁹⁴ Items which are forbidden to be handled on the Sabbath.

of urine will fall on his feet if he does not lift his penis, he is permitted to raise it by lifting his testicles. If the drops of urine fall on his feet, he should clean them off immediately with his hands and not walk among people in this manner (since drops of urine on a person's feet may arouse the suspicion that his penis is mutilated and his children are illegitimate). He should not hold the penis itself to raise it, for 'he who holds his organ is considered as if he brought a flood upon the world,'³⁹⁵ lest he become aroused and emit seed wastefully. (This stringency applies) unless he holds the penis from the corona downward, i.e., towards the ground, for this will not arouse him. Alternatively, he may hold (his organ) with a thick cloth, for this too will not arouse him.

"When a person is married, and his wife is in the same city as he is, and she is ritually pure, the letter of the law permits him to hold his penis even above the corona. Since he has a 'loaf in his basket,'³⁹⁶ he will not be stimulated to improper thoughts or to an erection. Nevertheless, pious behavior dictates stringency. Moreover, even according to the letter of the law, permission was granted to a married man to hold his organ only while urinating so that drops of urine will not fall on his feet, but not to rub it, except with a thick cloth which does not cause arousal."³⁹⁷

There are many more Talmudic toilet laws, including the time allowed for deferring the urge to urinate or defecate, figured as the time it would take to walk the length of a *parsah* (approximately four kilometers). The rabbis discussed how to calculate that distance in terms of time: "Some authorities consider the time it takes to walk a kilometer as 18 minutes, while others say 24 minutes. Thus the time it takes to walk a *parsah* will be either 72 or 96 minutes. Rabbi Shneur Zalman of Lyady, the 'Alter Rebbe' favored the 96 minute estimate." Therefore, a Jew is allowed to hold off the urge to defecate or urinate for up to 96 minutes. Readers wishing to delve deeper into the Talmudic toilet laws should consult, among other works, the "Shulchan Aruch HaRav: Mahadura Basra," section 3, "Conduct in the Lavatory," from

³⁹⁵ BT Niddah 13a and 43a; and Rashi's explication of Niddah 13a, 43a, and BT Shabbos 41a.

³⁹⁶ The husband's "basket" in this passage is his wife's vagina. The reference to the "loaf" is an allusion to her availability to his genital organ. As a result of this guarantee of coitus, he does not have to worry as much as he usually does about the position in which he holds his penis while urinating. Cf. BT Yoma 18b.

³⁹⁷ BT Niddah 13a. Maimonides, Hilchos Issurei Biah 21:23; Shulchan Aruch 3:16.

which we have derived the preceding selections. With reference to the urine drops on the feet as an indication of a mutilated penis, this brings us to the account of Amnon and Tamar in BT Sanhedrin 21a, reproduced below:

"וַיִּשְׁנֶאֱתָ אֲמִנוֹן שְׁנֵאָה גְדוֹלָה
מְאֹד". מַאי טַעְמָא? אָמַר רַבִּי
יִצְחָק: נִימָא נִקְשְׂרָה לוֹ,
וַעֲשֵׂאתוּ בְרוֹת שְׁפָכָה.
וְכִי נִקְשְׂרָה לוֹ, אֵיהִי מַאי
עֲבָדָה?
אֵלָא אִימָא: קִשְׂרָה לוֹ נִימָא,
וַעֲשֵׂאתוּ בְרוֹת שְׁפָכָה.
אֵינִי? וְהָא דְרֵשׁ רַבָּא: מַאי
דִּכְתִּיב "וַיֵּצֵא לָךְ שֵׁם בְּגוֹיִם
בְּיָפִיךְ" — שְׂאִין לָהֶן לְבָנוֹת
יִשְׂרָאֵל לֹא שְׁעַר בֵּית הַשְּׁחִי
וְלֹא בֵּית הָעֲרוּהָ.

"Amnon hated her exceedingly so that the hatred with which he hated her was greater than the love with which he had loved her. What is the reason that Amnon hated her? Rabbi Yitzhak said, 'While they were having sexual intercourse her pubic hair became entangled around his penis and it became mutilated as a result.' Even if Tamar's public hair got wound around Amnon's penis, and he suffered an injury as a result, what did she do to deserve his hatred? The matter should be understood as follows: Amnon hated Tamar because she deliberately tied her pubic hair around his penis and it became mutilated as a result. Rava expounded: 'What is that which is written, And your renown went forth among the nations for your beauty'? — It means that the daughters of Israel do not have hair in their armpits or their pubic regions."

Examining the text of BT Sanhedrin 21a the question arises, if Israelite women do not have public hair, how then did Tamar cause Amnon the injury? The answer is found in the connection between having a mutilated penis and having illegitimate children, which was mentioned in the toilet laws. Tamar was a gentile who converted to Judaism and as such she had abundant pubic hair. According to the “reasoning” of the rabbis, she desired to mutilate Amnon’s genitals to keep him from marrying a Jewish woman. A Jewish man with a mutilated penis cannot marry a Jewish woman. He can only marry a convert, like Tamar. The *yichus* of the issue of such a marriage can be suspect, even considered illegitimate in some cases, hence the connection between a maimed penis and illegitimacy. In Judaism issues of illegitimacy however are not the usual ones. For example, a convert (like the Talmudic Tamar, not to be confused with the Biblical Tamar of II Samuel) is regarded, after conversion, as being without biological ties to her parents or relatives. Therefore, under rabbinic law, it would not be incestuous for Tamar to marry a Jew who was her half-brother, her uncle, or her first cousin (in the case of Tamar she was Jewish on her father’s side only).

Talmudic Interpretation of Scripture

God wears phylacteries (BT Berakoth 6a).

Elijah and Moses blamed God for causing the Israelites to sin. God admitted that they were right. (BT Berakoth 31b-32a).

The Old Testament’s new moon goat sacrifice is to atone for the sin of God. (BT Shebuoth 9a).

David had sexual relations with eighteen wives, even while he was ill. (BT Sanhedrin 107a).

Siera had sexual relations with Jael seven times before she killed him. (BT Nazir 23b).

Adam had sexual relations with all the animals in the Garden of Eden. (BT Yebamoth 63a).

Blasphemy against God is only punished if the blasphemer utters the Divine Name. (BT Sanhedrin 55b-56a).

If one hits his father or mother without causing a wound, he is not guilty and should not be killed (BT Sanhedrin 85b).

One who curses his father or mother is not guilty unless he uses the Divine name in the curse (BT Sanhedrin 66a).

The commandment of Moses forbidding enchantments refers only to enchantments performed with weasels, birds or fish (BT Sanhedrin 66a).

A man is not guilty of murder if he causes a poisonous snake to kill a man; the snake should be executed for murder, while the man goes free (BT Sanhedrin 76b, 78a).

If someone ties up his neighbor and the neighbor dies of starvation, or if he incapacitates a man in the presence of a lion and the lions kills the incapacitated man, the man who was the perpetrator is not guilty of murder. (BT Sanhedrin 77a).

Killing a terminally ill person is not murder. (BT Sanhedrin 78a).

King Saul was punished by God because he did not take vengeance on his enemies; no one can be a true scholar unless he takes vengeance (BT Yoma 22b).

Hating your enemy is permitted, even commanded ³⁹⁸ (BT Pesahim 113b).

Canaanites who reside in Israel will have eternal life (BT Kethuboth 111a). Living in the land of Israel gives one eternal life (BT Pesahim 113a).

Agriculture is the lowest form of occupations. (BT Tebamoeth 63a).

He who recites Psalm 145 three times a day will have eternal life. (BT Berakoth 4b).

The Wisdom of the Talmud

Eating dates makes one ineligible to render legal decisions. (BT Kethuboth 10b).

The medicinal value of the excrement of a white dog: to heal the disease of pleurisy ("catarrh") a Jew should "take the excrement of a white dog and knead it with balsam, but if he can possibly avoid it he should not eat the dog's excrement as it loosens the limbs." (BT Gittin 69b).

Rabbinic cures for anal worms; also of bladder stones. (For example, you hang a louse from the penis, then urinate on thorns.) (BT Gittin 69b).

Epilepsy is caused by standing naked in front of a lamp, or sexual relations with the light on. (BT Pesahim 112b).

³⁹⁸ For what Jesus thought of this rabbinic view, cf. Matt. 5:42-48. Though some imagine that Jesus was attacking the law of Moses, he was, in reality, refuting the oral tradition's interpretation of the Mosaic Law.

The law regulating the rule for how to urinate in a holy way is given. (BT Shabbath 41a).

Eating beef and turnips causes fever if it is followed by sleeping in the summer moonlight. (BT Gittin, 70a).

Not burying cut fingernails causes miscarriages. (BT Moed Katan 18a).

Everyone has two kidneys, one of which inspires good deeds; the other, bad deeds. (BT Berakoth 61a).

After seven years, hyenas turn into bats. After even longer periods, they turn into thorns and demons. (BT Baba Kamma 16a).

Dogs in strange towns don't bark for seven years. (BT Erubin, 61a).

Some antelopes grow as big as mountains; some frogs as big as fortresses. (These are eyewitness accounts by Rabbis). (BT Baba Bathra 73b).

A giant tree sixteen wagons wide; and a single bird's egg which swamped sixteen cities and 300 cedars. (BT Bekoroth 57b).

Bad-temper is caused by birth on Monday; riches and sexual promiscuity caused by birth on Tuesday; those who desecrate the Sabbath by being born thereon will die on the Sabbath. (BT Shabbath, 156a).

Solar eclipses caused by improperly mourning the death of particular Rabbis; Lunar eclipses caused by raising small cattle in Israel. (BT Sukkah 29a).

It is forbidden for dogs, women or palm trees to pass between two men, nor may others walk between dogs, women or palm trees. Special dangers are involved if the women are menstruating or sitting at a crossroads. (BT Pesachim, 111a).

Demonic danger is involved when one drinks water on the evenings of Wednesdays and Sabbaths. (BT Pesachim 112a).

Improper occupations: ass and camel drivers, sailor, shopkeepers, doctors, butchers, etc., with some controversy concerning sailors. (BT Kiddushin 82a).

940,000 Israelites were killed on one stone. (BT Gittin 57a - 57b).

Sixteen million Israelite children were wrapped in scrolls and burned alive by the Romans at Bethar. (BT Gittin 58a).

Four billion Israelites were killed by the Romans in one city, the city of Bethar. (Some rabbis say "only" forty million were killed there). (BT Gittin 57b).

Zimri engaged Cozbi in sexual relations 424 times in one day. Also her womb was one-and-½ feet wide. (BT Sanhedrin 82b).

Obed-Edom's wife and eight daughters-in-law all give birth to six children at a time (BT Berakoth 63b).

Those who suffer extreme poverty, are afflicted with bowel diseases, suffer persecution by the Romans or have a bad wife, will not go to hell (BT Pesahim 113b).

He who stays unmarried, doesn't wear phylacteries, or doesn't wear shoes, cannot go to heaven (BT Pesahim 113b).

Women cannot conceive before they reach twelve years and a day, according to the Rabbis. When asked how it was possible that a gentile girl had conceived at age six, the Rabbi replied that gentiles are not human. (BT Niddah 45a).

The Superiority of Jews

If a gentile hits a Jew, the gentile must be killed (BT Sanhedrin 58b).

A gentile who strikes a Jew deserves death. Striking a Jew is in God's eyes an assault on the Divine Presence. (BT Sanhedrin 58b).

All the blessings which gentiles enjoy come to them only because of God's regard for Israel. (BT Yebamoth 63a).

A Jew need not pay a gentile the wages owed him for work (BT Sanhedrin 57a).

If an ox of an Israelite gores an ox of a Canaanite there is no liability; but if an ox of a Canaanite gores an ox of an Israelite...the payment is to be in full. (BT Baba Kamma 37b).

The deeds of Israel are righteous, but the gentiles are capable only of sin. (BT Baba Bathra 10b).

Wine touched by a gentile renders has been defiled and is unfit for use by the Jews. (BT Abodah Zarah 72b). Thieves of unknown ethnic background broke into a Jew's building and touched his wine. Since he did not know who touched the wine, he was unsure whether or not the thieves had been gentiles and whether or not it had been defiled by a gentile's touch. The rabbis ruled that since the majority of thieves in that city were Jews, the wine was undefiled. (BT Abodah Zarah 70a).

Abodah Zarah 17a states that there is not a whore in the world that the Talmudic sage Rabbi Eleazar has not had sex with.

Hagigah 27a declares that no rabbi can ever go to hell.

Whosoever disobeys the rabbis deserves death and will be punished by being boiled in hot excrement in hell (BT Erubin 21b).

A sly rabbi debates God and through trickery defeats Him. God admits the rabbi won the debate. (BT Baba Mezia 59b).

ד' אילנע אומד אם רואה אדם שיצרו מתגבר עליו ילך למקום שאין מכירין אותו וילבש שחורים ויתעטף שחורים ויעשה מה שלבו חפץ ואל יתחלל שם שמים בפרהסיא.

If a Jew is tempted to do evil, he should put on dirty clothes and go to a city where he is not known, and do the evil there. (BT Moed Kattan 17a).

The Inferiority of Gentiles

Gentiles are inclined to bestiality, lewdness and murder. Gentiles prefer sexual relations with cows more than with their own wives. Eve had sexual intercourse with the serpent, transmitting lust to the gentiles, from which Israelites are exempt. (BT Abodah Zarah 22a).

Gentiles are donkeys

A Jew was flogged by a rabbi for sexual intercourse with a gentile. The Jew went to the Romans, who in turn asked the rabbi why he had done this. The rabbi told the Romans that the Jew who was punished had engaged in sexual intercourse with a female donkey. The Romans exonerated the rabbi after Elijah the prophet came down from heaven and declared that the rabbi was telling the truth. After this, the Jew who was flogged called the rabbi a liar. The rabbi replied that he didn't lie, since all gentiles are donkeys. The Jew who had been punished decided to tell the Romans what had really transpired, but the rabbi killed him. The rabbi was justified in killing him. (BT Berakoth 58a).

A gentile who observes a day of rest deserves death. (BT Sanhedrin 58b).

God is displeased when Jews show hospitality to gentiles. (BT Sanhedrin 104a).

It is forbidden to teach gentiles the Law. (BT Hagigah 13a).

A gentile who studies the Law deserves death. (BT Sanhedrin 59a).

It is permissible to cheat a gentile in court. (BT Baba Kamma 113a).

For executing a gentile, only one person's testimony is necessary. (To kill a Jew, two witnesses are necessary).³⁹⁹ (BT Sanhedrin 57b).

Jews May Steal from Non-Jews

If a Jew finds an object lost by a gentile it does not have to be returned. (BT Baba Mezia 24a. Affirmed also in Baba Kamma 113b).

God will not spare a Jew who "marries his daughter to an old man or takes a wife for his infant son or returns a lost article to a gentile." Whoever returns a lost article to a gentile is under the curse of God." (BT Sanhedrin 76a).

This is also what is written in the *Tosephta*, Avodah Zarah chapter 8, halacha 5 (in the Zuckerman edition; in the Vilna edition it is chapter 9, halacha 4): "...Regarding theft — a thief, a robber, one who takes a (captive) beautiful woman, and the like — these are things it is forbidden for a gentile [to perpetrate] against a gentile, or (against) a Jew, but it is permissible for a Jew (to perpetrate) against a gentile."

Property of gentiles is like the desert; whoever among the Jews gets there first, owns it. (BT Baba Bathra 54b).

If a gentile loses something, a Jew may keep it, even if he knows the owner. (BT Baba Kamma 113b).

If the majority of people in an area are gentiles, a Jew may just keep the lost article. If the majority are Jews, an effort must be made to find the owner. (BT Baba Mezia 24a).

A gentile must pay wages to a Jew, but a Jew does not have to pay wages to a gentile. (BT Sanhedrin 57a).

The gentiles are outside the protection of the law and God has "exposed their money to Israel." (BT Baba Kamma 37b).

If a gentile robs a Jew, he must pay him back. But whatever a Jew robs from a gentile, the Jew may keep.⁴⁰⁰ Some robbery of gentiles is disguised as "confiscation of an unpaid debt" (Bava Kama 113b; also Bava Metzia 111b). The permission to steal from gentiles is conditional (see footnote). When

³⁹⁹ The Rabbis here pervert Deut. 19:15.

⁴⁰⁰ Dr. Shahak and his co-author, Prof. Mevinsky, qualify this injunction thus: "The *Halacha* permits Jews to rob non-Jews in those locales wherein Jews are stronger than non-Jews. The *Halacha* prohibits Jews from robbing non-Jews in those locales wherein the non-Jews are stronger." (*Jewish Fundamentalism in Israel*, p. 71). Many rabbinic injunctions are thus qualified by the spirit of the times and the position and power of the followers of Judaism within gentile society.

Talmudists are less powerful in gentile society, they adopt a more honest attitude in order to deceive the gentiles, until they feel strong enough to dispense with the pretense. "According to Tosafos in Bava Metzia 87b (s.v. Ela), even those who propose that *gezel* of a *Cuthian* (theft from a gentile) is permitted admit that it is prohibited by the Torah if the act might lead to the desecration of God's name" (loss of prestige and power in gentile society).⁴⁰¹

"It is known that some religious Jews ⁴⁰²are not scrupulous in their adherence to American law...These people's deeds are holdovers from Eastern Europe, where the Jews were forced to live under unfair and discriminatory laws. Since those laws were not uniformly applied to all the citizens of the land, our Rabbis considered them unjust and gave people license to circumvent them." ⁴⁰³

⁴⁰¹ Rabbi Gershon Tannenbaum and Rabbi Yaakov Klass, *The Jewish Press*, Nov. 8, 2002, p. 52.

⁴⁰² The common fiction among Right wing "Christians" and Republicans is that "religious Jews" are not the problem, but rather that liberal and Leftist ones are. This fable is sown by Michael Medved, Rabbi Yehudah Levin, Rabbi Daniel Lapin, "Dr. Laura" Schlessinger and many others, the implication being that true believers in the Talmud are not as much of a threat to Christianity as are liberals. T.S. Eliot promoted this fallacy in a statement to an audience at the University of Virginia in 1933 (published the next year in *After Strange Gods*): "...reasons of race and religion combine to make any large number of free-thinking Jews undesirable." Remarks like Eliot's are fixtures of a mystical fear and dislike of the Enlightenment intellectual when he happens to be of Judaic descent, a WASP snobbery that delights the rabbis because it causes Judaics who break away from Talmudic solidarity to regret having done so, since they are rebuffed by the T.S. Eliot types among the *goyim*. Personally, all we would ask of a "free-thinking" Judaic is honesty, disengagement from tribal loyalty and from the sense of entitlement which is a hallmark of the Talmudic mentality. *Judaic free-thinkers* meeting those criteria are infinitely preferable to *Talmudic censors, liars, bigots and killers*. Eliot was a consummate wordsmith and judged by eloquence alone, his 1920 poem, "Burbank with a Baedeker: Bleistein with a Cigar," is perhaps the virtuoso twentieth century evocation of the stereotypical "Jew" as an agent of apocalyptic decay and decline. To make amends, toward the end of his life, Eliot the mandarin Nobel laureate, invited Groucho Marx, the "free-thinking 'Jew,'" to deliver the eulogy at Eliot's memorial, held in London, June 13, 1965.

⁴⁰³ Rabbi Eliyahu Touger, *Mishneh Torah: Sefer Nizikin* (Jerusalem: Moznaim Publishing, 1997), p. 281.

Gentile not a brother or a neighbor

BT Sanhedrin 52B: "A non-Jew is not considered a neighbor."⁴⁰⁴

"Rashi wrote on the *beraitha* which appears in Sanhedrin 57a, s.v. *yisrael b'goy mutar*: "For 'You shall not exploit your neighbor' is written, and it is not written 'a gentile'..."⁴⁰⁵

Bava Metzia 111b: "And since the first Tanna learned the law from the phrase 'his brother,' what does he do with the phrase 'his neighbor'? That phrase comes to teach something in his view also, as stated in the *beraitha*: 'his neighbor' — and not a gentile. But isn't it appropriate to learn that a gentile is excluded from the phrase 'his brother'? One (phrase) comes to permit exploiting him (a gentile) and the other comes to permit robbing him, as he holds that robbery of a gentile is permitted."


And thus it is determined in the commentary attributed to the Ran on Tractate Sanhedrin 57a. The Rama also ruled this way in Even Ha'ezer, paragraph 28, section 1, and also the Maharsha in "Yam shel Shlomo" on Bava Kama, paragraph 20 (emphasis supplied). The wording for this ruling on the permissibility of stealing from a gentile and how gentiles do not qualify as a brother or neighbor is corroborated in *Dikdukei Sofrim*, see sections 40 and 50; and in the quotations in the *novellae* of Nachmanides, the Ran, and Tosaphot HaRosh.

⁴⁰⁴ Cf. Rabbi Shimon Finkelman, *Lag Ba'omer: Its observance, Laws and Significance* (Brooklyn, NY: Mesorah Publications, 1999), p. 39.

⁴⁰⁵ As a precaution in case snooping gentiles should discover this teaching and raise a storm of protest, the rabbis inserted an escape clause: "But there is a rabbinic prohibition, according to the one who says that robbery of a gentile is forbidden because of desecration of G-d's name in the last chapter 'HaGozei' (chapter 10 of Bava Batra)." This deceitful clause has not in any way ameliorated treatment of gentiles by robber rabbis and other Talmudists. Robbery of a gentile is forbidden in cases where such robbery will result in harm to Judaism ("desecration of G-d's name"). This is an example of the rabbinic predilection for inserting decoy texts within their sacred writings. There is a precedent among the Hindus and Buddhists for coding sacred texts for purposes of concealing their true doctrine from the non-initiate. Cf. Agehananda Bharati's section on enigmatic e.g. "twilight" language (Sanskrit: *sandhya-bhasa*) in *The Tantric Tradition* (Doubleday, 1970); Jeanne Openshaw, *Seeking Bauls of Bengal* (Cambridge Univ. Press, 2005), p. 67; and G.R. Elder, "Problems of Language in Buddhist Tantra" in *History of Religions*, vol. 15/3, 1976, pp. 231-250.

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"You shall love your fellow as yourself"^[4] — This is a great rule in the Torah."^[3]

Every Jewish soul is represented by a letter in the Torah. The word ישראל (Israel) forms the initial letters of יש ששים רבוא אותיות לתורה, There are 600,000 letters in the Torah^[6]

1. Avos D'R' Nosson 6:2.

2. Nedarim 22b.

3. Menachos 29b. This point is discussed in Ohr Gedalyahu.

4. Leviticus 19:18.

5. Rashi ad loc. citing Toras Kohanim.

6. Zohar Chadash to Shir HaShirim.

Defining neighbor: "one's fellow Jew"



Harav Uren Reich, Rosh Yeshiva, Yeshiva of Perth Amboy: Every Yid is our brother, and when we see things that way, the world is different.

Defining brother: Every "Yid"

We must, he asserted, go beyond mere recognition and acceptance of our brotherhood with other Jews; we must embrace it entirely, and make it, as it should be, an essential part of our essence.

Harav Reich went on to relate how *Gedolim* of the past were shining examples for us of the internalization of *ve'ahavta lere'i'acha kamocha*, how they truly put themselves in the place of others and empathized with even simple Jews in need.

"Every Yid is our brother!" he declared. "And when we see things that way, the world is different."

Hamodia (Israeli Orthodox newspaper), Shevat 7, 5763 (Jan. 10, 2003), p. 68.

Rabbi Saadya Grama of Beth Medrash Govoha, "the Lakewood yeshiva," a renowned Talmudic academy located in Lakewood, New Jersey, in his book *Romemut Yisrael Ufarashat Hagalut* ("Jewish Superiority and the Question of Exile," published in 2003), states: "The Jew by his source and in his very essence is entirely good. The *goy*, by his source and in his very essence, is completely evil. This is not simply a matter of religious distinction, but rather of two completely different species." According to Rabbi Grama, "Jewish success in the world is completely contingent upon the failure of other peoples. Jews experience good fortune only when gentiles experience catastrophe...The difference between Jews and gentiles is not historical or cultural, but rather genetic and unalterable."

In *Romemut Yisrael Ufarashat Hagalut*, Rabbi Grama further states that the Torah mandates that Jews, while in exile, should employ such means as “appeasement, deception, duplicity and bribery in their dealing with gentiles.” *Romemut Yisrael Ufarashat Hagalut* was endorsed by the most eminent rabbinic authorities at the Lakewood yeshiva, including the *rosh yeshiva* (head of the academy), Rabbi Aryeh Malkiel Kotler, who praised Grama’s book for its teaching on “the subjects of the Exile, the Election of Israel and her exaltation above and superiority to all other nations, all in accordance with the viewpoint of the Torah, based on the solid instruction he has received from his teachers.”

The Lakewood yeshiva’s bachelor and master’s degree programs in Talmud instruction are accredited by the State of New Jersey’s Commission on Higher Education. The U.S. Congress, as part of the Consolidated Appropriations Act of 2004, awarded the yeshiva \$500,000 in federal funds to establish a Holocaust memorial library: “\$500,000 shall be awarded to the Beth Medrash Govoha, Lakewood, New Jersey, for equipment and exhibits for the Holocaust Library...” The taxpayer funding was sponsored by New Jersey’s U.S. Senators Jon Corzine and Frank Lautenberg.⁴⁰⁶

“Rabbi Kook the Elder, the revered father of the messianic tendency in Jewish fundamentalism, said, ‘The difference between a Jewish soul and the souls of non-Jews—all of them in all different levels—is greater and deeper than the difference between a human soul and the souls of cattle.’ Rabbi Kook’s entire teaching...is followed devoutly by, among others, those who have led the settler movement in the occupied West Bank...According to the ideologies which underlie Gush Emunum, the militant West Bank settlers group, and Hasidism, non-Jews have ‘satanic souls’...Members of Gush Emunum argue that ‘what appears to be confiscation of Arab-owned land for subsequent settlement by Jews is in reality not an act of stealing but one of sanctification.’ From their perspective the land is redeemed by being transferred from the satanic to the divine sphere...”

“Common to both the Talmud and the Halacha, Orthodox religious law, is a differentiation between Jews and non-Jews. The highly revered Rabbi Menachem Mandel Schneerson, who headed the Chabad movement and

⁴⁰⁶ H.R. 2673. 108th Congress.

wielded great influence in Israel as well as in the U.S., explained that, "The difference between a Jewish and a non-Jewish person stems from the common expression: 'Let us differentiate.' Thus, we do not have a case of profound change in which a person is merely on a superior level. Rather we have a case of 'let us differentiate' between totally different species. This is what needs to be said about the body: the body of a Jewish person is of a totally different quality from the body of (members) of all nations of the world...A non-Jew's entire reality is only vanity'...

"*The Book of Education*, a popular Orthodox religious manual which is reprinted in many inexpensive editions subsidized by the Israeli government, was written by an anonymous rabbi in early 14th century Spain. It explains the 613 religious obligations (*mitzvot*) of Judaism in the order in which they are supposed to be found in the Pentateuch according to Talmudic interpretation. A central aim of this book is to emphasize the 'correct' meaning of the Bible with respect to such terms as 'fellow,' 'friend,' or 'man.' Thus #219, devoted to the religious obligation arising from the verse 'thou shalt love thy fellow as thyself' is entitled, 'A religious obligation to love Jews,' and explains: "To love every Jew strongly means that we should care for a Jew and his money as one cares for oneself and one's money'...The verse, 'Thou shalt love thy fellow as thyself' (Leviticus 19:13) is understood by classical and present day Orthodox Judaism as an indication to love one's fellow Jew, not any fellow human being." ⁴⁰⁷

"The Other"

Emmanuel Levinas is known as the philosopher of the "Other." He is one in a long line of Zionists who are in the habit of instructing the rest of the world in the rudiments of progressive ethics and morality. Levinas made a career out of demanding the abandonment of the concept of the "Other" and the embrace every human being as an image of one's self. These are noble goals. The problem is, Levinas intended them only in the Talmudic sense. The mask came off when he was called to account concerning Israeli responsibility in the slaughter of some 800 Palestinians at the Sabra and Shatila refugee camps in Lebanon in 1982. The love of neighbor he had for years famously instructed the *goyim* to exhibit toward Jews and Zionists,

⁴⁰⁷ Allan C. Brownfeld, "It Is Time to Confront the Exclusionary Ethnocentrism," *Issues of The American Council for Judaism*, Winter 2000.

suddenly vanished as he was coining transcendental and empirical shades of gray and gradations of Otherness while defining love of neighbor as follows, "When you defend the Jewish people you defend your neighbor." He universalized guilt for the massacre, diverting attention from specific Israeli ethical and military responsibility. Faced with the need to defend Israeli war crimes, Levinas turns Talmudic lawyer and argued, "The other is the neighbor who is not necessarily kin...But if your neighbor attacks...what can you do?" Talmudic exceptionalism comes to the fore here, when Israeli nationalism and militarism require a defense. In that case, the Levinas' system considers it ethical to describe the Other as the enemy. The Israelis' Palestinian "Other" is a permissible enemy, and nationalism, as long as it is the exalted Zionist variety, is not equivalent to the low-grade nationalism of the non-Judaic countries. Zionism is to be distinguished from "some sort of commonplace mystique of the earth as native soil."⁴⁰⁸

Jews May Kill Non-Jews

If a gentile kills a Jew, the gentile is to be killed. But if a Jew kills a gentile, the Jew is to go free. (BT Sanhedrin 57a).

"Relying upon the Code of Maimonides and the Halacha, the Gush Emunim leader Rabbi Israel Ariel stated: 'A Jew who killed a non-Jew is exempt from human judgment and has not violated the religious prohibition of murder.'⁴⁰⁹

Jews May Lie to Non-Jews

Jews may use lies ("subterfuges") to circumvent a gentile (BT Baba Kamma 113a).

Non-Jewish Children are Sub-Human

All gentile children are animals (Yebamoth 98a).

Gentile girls are in a state of niddah (*filth*) from birth (Abodah Zarah 36b).

The Roman Commander in Eretz Israel in the days of Hadrian, by the name of "Turnusrufus," asked Rabbi Akiva, "What is so special about this

⁴⁰⁸ Elsewhere, Levinas makes other, less complimentary remarks about Israeli Zionism. We are dealing with a lawyer's misdirection, the frosting that covers the rot, for the consumption of those impelled to believe any fork-tongued utterance by any card-carrying member of "Hashem's Holy People."

⁴⁰⁹ Shahak and Mezvinsky, op. cit.

day, the Sabbath, over other days?" Rabbi Akiva said to him, "The grave of your father which issues smoke six days of the week because your father is burning in *Gehinom* (hell), proves which day is the Sabbath. Your father's grave does not issue smoke on the Sabbath because even sinners in *Gehinom* are allowed to rest on the Sabbath. (BT Sanhedrin 65b [Steinsaltz]).

Forbidden to praise a gentile:

טו) אָסוּר לְסַפֵּר בְּשִׁבְחָן, אֶפְלוּ לוֹמַר, כַּמָּה נָאָה גוֹי זֶה בְּצוּרָתוֹ. וּמִכָּל־שֵׁכֶן שֶׁלֹּא לְסַפֵּר בְּשִׁבַּח מַעֲשָׂיו אוֹ שִׁיחֲבֵב דְּבַר מִדְּבָרָיו, שֶׁזֶּהוּ גַם כֵּן בְּכָלֵל וְלֹא תַחֲנִם, לֹא תִתֵּן לָהֶם חֵן. אֲבָל אִם מִכּוֹן בְּשִׁבְחוֹ לְהוֹדוֹת לַהֲקִדוּשׁ־בְּרוּךְ־הוּא שֶׁבָּרָא בְּרִיָּה נָאָה כְּזוֹ, מֵתֵר.

"It is forbidden to praise them, even to say, 'How good-looking is that gentile.' Certainly you are not to speak in praise of a gentile's deeds or to respect any of his words, for this also comes under the heading of 'You shall not show them grace.'" (Kitzur Shulchan Aruch, 167:15)

Gentiles are not to be trusted to prepare or cook food for Jews:

משנה ע"ז דף לה, ורש"י שם.

ט"ז יו"ד סי' קיג:א.

ע"ז דף לח. ד"ה מדרבנן, ועי' בערוה"ש
קיג:ב.

Chazal (“sages of blessed memory”) enacted a set of laws, *bishul akum*, concerning food prepared and cooked by gentiles. *Chazal* prohibited eating foods cooked by gentiles. The definition of the word “cooked” as pertaining to *bishul akum* includes food that is baked, fried or broiled. Foods that are salted, pickled or smoked however, do not, in all circumstances, incur the prohibition.⁴¹⁰ In case they were ever confronted with the existence of these laws against gentile cooks, the rabbis established an escape clause which states that these laws have nothing to do with hatred or racism toward gentiles. Rather, it is said that these laws were propounded and enacted solely to prevent intermarriage between *Yidden* (Judaics) and *goyim*. For gentiles predisposed to believe that the rabbis are completely truthful and who take whatever the rabbis say at face value, this escape clause will prove sufficient to allay concerns about the rabbinic *halacha* on gentile chefs being a kind of racist hate speech against non-Judaics. Patently, we are not in the category of those who have this level of faith in the rabbis. Therefore, we engaged in further investigation into this matter, whereby we discovered that with regard to food prepared and cooked by Christian priests or other *goyim* who are celibate and who do not marry, the prohibition still applies, even though the fear of intermarriage is not applicable. Hence, we find that the rabbinic texts which state that the prohibition concerning food is intended only to protect Judaics from marrying non-Judaics are nothing more than *decoy texts disseminated for gentile percipients*, in order to conceal the sub-human status which rabbis assign to gentiles, as reflected in the ban on gentiles cooking food for Judaics.

Judaism views gentiles as inherently untrustworthy — liars prone to treachery and dirty tricks. Since consumption of food necessarily renders the consumer vulnerable, and requires a certain amount of faith and trust in the one who prepared it, *Chazal* have institutionalized in *halacha* a highly suspicious attitude toward food prepared by gentiles. There are hundreds of instances of this. Let us focus for purposes of illustration, on fish.

⁴¹⁰ Because they are less susceptible to being contaminated by treacherous gentiles.

Purchasing Kosher Fish From a *Goyishe* Fish Store

We mentioned above that according to most *poskim* it is not required to have a *Yid* check for the kosher signs, and that if one recognizes the fish as being from a kosher species, it is sufficient. Nonetheless, filleted fish may still not be purchased from a *goy*, since once the fish is filleted, one might not be able to verify whether or not it is a kosher species.

Rav Moshe Feinstein rules that even though the *goy* is in business (and there is the fear of being shut down or penalized for misrepresentation), he cannot be trusted to say what type of fish he is selling. Similarly, a *hashgacha* which only requires the *mashgiach* to make sporadic inspections would not suffice for a *goyishe* fish store which sells kosher and non-kosher fish. Such a *hashgacha* only helps eliminate the possibility of fraudulent conduct. A *goy* would be nervous to tamper with the ingredients of an item out of fear of getting caught. However, with regard to the selection of fish, there is really no way to instill fear since the *goy* can claim afterwards that he accidentally overlooked the non-kosher fish amongst all the other fish, and thus failed to remove it.

When purchasing fish from a *goyishe* store, one must see the complete fish that is being bought, and the kosher signs should be identified. If the buyer would like the *goy* to fillet the fish, he must do so in front of the *Yid* using a clean knife and cutting board.

Rav Yosef Eliyahu Henkin strongly opposed consuming any fish unless a *mashgiach* was present in the fish plant, and examined each fish. Rav Henkin maintained that one may not rely on a *goyishe* company's claim that they checked each individual fish.

ע"י אג"ט יו"ד ח"ג סי' ח. ע"י קובץ הפרדס בשנת תשכ"ג.

Gentiles are not to be trusted

"...a gentile's word is totally discounted regarding ritual prohibitions. Hence, food may be eaten even though a gentile declares that he made it *traif* (not kosher). However, a Jew should refrain from eating the food if it appears that the gentile is telling the truth.

"If both a Jew and a gentile have stored wine in the same warehouse, and the gentile could enter and lock the entrance in a manner which would prevent the Jew from entering, the wine would be forbidden. This stricture applies even if the Jew's home is above the warehouse. However, the wine is not forbidden if it is possible to observe the gentile's behavior from a window.

"If a gentile is found in a warehouse which contains only Jewish wine and the entrance is locked in a manner which would prevent Jews from entering, the wine would be prohibited. If it were possible for a Jew to enter at any time, the wine would be permitted. If a gentile is frightened of the punishment he will receive from the local authorities for causing a financial loss to the Jew, the wine is permitted. Due to his fear of apprehension, we can be assured that he did not touch the wine.

“If a gentile was apprehended among stores of Jewish wine, in the market place, the wine is prohibited, unless he fears apprehension...

“A Jewish wine merchant may leave a gentile alone with his goods whether they are stored in his place of business, or with his carrier, if the gentile has no knowledge of when he will return. In such a case, the gentile will fear using the wine lest he be apprehended. Even open barrels of wine are permitted in this case.

“In a situation where a gentile’s word is not relied upon, his conversion to Judaism will not influence our acceptance of his testimony.”⁴¹¹

“Neighbors can prevent the sale or renting of an apartment to a person who has been proven to be a bad neighbor. Included in the latter category are gentiles (in a Jewish neighborhood), missionaries, and prostitutes. All community members should do whatever is in their power to prevent such a sale.

“The laws (of fairness) mentioned above only apply between two Jewish neighbors. Gentiles do not necessarily respect these principles and, hence, there is no obligation to show them such consideration in return.”⁴¹²

Judaism’s segregationist laws are promulgated due to contempt for gentiles, fears of racial amalgamation with gentiles and in the interest of maintaining the “purity” of the Judaic nation. The segregationist *halacha* governs the prohibition of *chukas akum*, e.g. adopting the customs of the *goyim* (“*akum*”). So great is the hatred for the *goyim* that the *halacha* prohibiting *chukas akum*, forbid these “customs” even when they are derived from the Bible: “The *Yid* should be distinguished from the *goyim*...Firstly, the basic *halacha* is that any of the practices that *goyim* have for their worship are forbidden to the *Yiddin*. Furthermore, even if the Torah sanctions this worship, *Yiddin* may not engage in it, if this practice was subsequently adopted by the *goyim*.”

⁴¹¹ Rabbi Ezra Basri (Chief Justice, District Court, Jerusalem), “The Testimony of a Gentile Regarding Ritual Matters” in *Ethics of Business Finance & Charity* (Jerusalem: Haktav Press), vol. 2, chapter 13.

⁴¹² Ibid., vol. 4, chapter 2, “Damages and Claims Between Neighbors.”

Regarding the introduction of the organ into *shuls*⁴¹³: “In attacking the use of the organ, the Orthodox proved that it was a form of worship used in the church, which thereby prohibits its use in a *shul*. With regard to music, most *poskim* say that if the *goyische* songs are used as part of their idolatrous ritual it is forbidden to play or sing those songs, even if the *Yiddin* sang them before the *goyim* started to do so.

Regarding the use of flowers in the *shul*: “The custom to place flowers inside the shul for Shevuous⁴¹⁴ was banned by the Vilna Gaon. He stated that this practice is done by *goyim* who decorate their churches and homes with greenery during their holidays. Although this had been an ancient Jewish custom, the Vilna Gaon ruled that once it became an ideological practice of the *goyim* it is forbidden to the *Yiddin* to continue doing so.”

The American holiday of Thanksgiving

“One should not establish Thanksgiving as a day on which to eat Turkey each year. However, if the reason why one wishes to eat turkey is not because of Thanksgiving but because he received a free turkey from his company or someone else, then it is certainly permitted without making a party. However, one who wishes to act even more stringently should eat it on another night.” Judaics are forbidden to celebrate Christian holidays since such holidays are considered a form of idol worship, but a free turkey is hard to overlook, hence the necessity of receiving and eating the turkey not because of Thanksgiving but because it is free. A similar set of somersaults must be turned if a Judaic wishes to give a non-Judaic employee or service person a gift during a non-Judaic holiday season. Since the giving of such gifts, while technically forbidden, are good for business, a loophole is furnished to get around the letter of the law. These loopholes are both a form of self-deception and a way of cheating God and testify to the spirit of dishonesty which Judaism inculcates in its adherents.

The law itself states that one is not to show a gentile a favor.⁴¹⁵ Hence it is forbidden to “favor” a gentile with a gift. The loophole entails giving a gift to a gentile with whom one has a business relationship. Dig deeper in the

⁴¹³ Literally, “schools.” A name for synagogues.

⁴¹⁴ A festival marking the alleged revelation of the Oral Law to Moses.

⁴¹⁵ Devarim 7:2.

rabbinic texts and one discovers that the “gift” is not really a gift at all, it’s a bribe: “The gift that you are presenting in reality is not a gift but a ‘payment’ of sorts, like any other business transaction” (cf. Y.D. 151:11; Taz 8). But it is presented under the cover of a gift made during a Christian holiday season — therefore, no specific mention can be made that the “gift” is in honor of the holiday and “the gift should be given a day or two before or after the holiday, rather than on the holiday itself.” (Cf. Rama, Y.D. 148:12). Orthodox Judaism is a religion of lies,⁴¹⁶ a tangled web of deceit compounded by duplicity and wrapped in guile.

Speaking the language of the goyim

“The Mishnah in ‘Meseches Shabbos’ states that there were eighteen decrees that the students of Beis Shamai and Beis Hillel adopted. There were extra precautions in observing the law of purity and in preventing assimilation between *Yiddin* and the *goyim*. The Yerushalmi Talmud states that one of the eighteen decrees was the prohibition of adopting the language of the *goyim*. The Chasam Sofer⁴¹⁷ writes that in light of the decree, many revisions were made by the *Yiddin* in the German language which eventually became known as the Yiddish language. (There are those who explain that the Yerushalmi Talmud did not prohibit one from speaking a secular language, and only prohibited one to speak in a very sophisticated poetic way as many of the catholic noblemen did when delivering their sermons).”

⁴¹⁶ John 8:55. I John 2:22.

⁴¹⁷ Rabbi Moshe Sofer, the *halachic* authority and leading opponent of the reform movement. His premise was that all innovation is forbidden.

The Talmud and Women

The birth of a girl is a sad occurrence. (BT Baba Bathra 16b).

Women are a “vain treasure” to their fathers. (BT Sanhedrin 110b).

A Jewish male is obligated to say the following prayer every day: “Thank you God for not making me a gentile, a woman or a slave.” (BT Menahoth 43b-44a). ⁴¹⁸

“If two women sit at a crossroads, one on this side and the other on the other side, and they face one another, they are certainly witches.” (BT Pesahim 111a).

A woman who had intercourse with a beast is eligible to marry a Jewish priest. A woman who has sex with a demon is also eligible to marry a Jewish priest. (BT Yebamoth 59b).

It is not good to talk to women, not even your own wife. (BT Aboth).

Women are lightheaded. (BT Kiddushin 80b).

Walking behind a woman on the road is sinful. (BT Erubin 18b).

It is forbidden to teach the Law to a woman. (BT Kiddushin 29b).

It is permissible to divorce your wife if she burns your dinner, or if you see a prettier girl. (BT Gittin 91a). ⁴¹⁹

Deafness is caused by couples talking during sexual intercourse. (BT Nedarim 20a).

Jews are commanded by Rabbinic Law to have sexual intercourse only in the dark. (BT Shabbath 86a).

Even the Best of Women are Witches

Kiddushin 66c: “The best of the gentiles: kill him; the best of snakes: smash its skull; the best of women: is filled with witchcraft.” (The uncensored version of this text appears in Tractate Soferim, [New York, M. Higer, 1937],

⁴¹⁸ Compare this Talmudic statement with Luke 18:10-14: “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, ‘God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector. I fast twice a week; I give tithes of all that I possess.’ And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

⁴¹⁹ Jesus opposes this in Matt. 19:3.

15:7, p. 282). Other versions delete the misogynist slur. Cf. Y.N. Epstein & E.Z. Melamed, *Mekhilta d' Rabbi Shimon bar Yohai* ((Jerusalem, 1979), p. 51.

"The more possessions the more worry; the more wives, the more witchcraft" (Hillel, first century A.D., Mishnah Abot 2:7).

Every gentile's mother, daughter and sister: NSHGZ

What is Judaism's teaching about gentile women? Judaism teaches that *all* gentile women are *zona* (whores) and *Niddah* (menstruating women). In fact, let's recite the whole litany. According to Orthodox Judaism, *all* gentile women without exception are NSHGZ, a rabbinic acronym that stands for "*Niddah*, *Shifchah*, *Goyyah* and *Zonah*" (menstrual filth, slaves, heathens and whores).⁴²⁰

Rabbinic Sorcery and Magic

Rabbah 45:5 libels Sarah, the wife of Abraham, saying she used witchcraft (specifically, the "evil eye") to cause Hagar to have a miscarriage. This Talmudic account of Sarah follows the *modus operandi* of the Talmudic witch, Johani, the daughter of Retibi, who also used the evil eye to cause spontaneous abortion.⁴²¹ (Libel against Old Testament patriarchs and prophets is a staple of the rabbinic texts. Rabbi Yehuda HaLevi in *The Kurzai*, a purported dialogue between the king of the Khazars and a rabbi, portrays the patriarch Abraham as tainted by astrology.⁴²² Brownfeld attributes to *The Kurzai* the following slur on Abraham: "Abraham was the best of men but he contained in himself some bad elements, and these bad elements came out in the form of Ishmael"⁴²³).

Examples of punishment of Judaic witches in the Talmud are almost non-existent, while in at least one case, gentiles accused of witchcraft were hanged en masse by a rabbi. (According to Hagigah 77d, Rabbi Simeon ben Shetah hanged 80 women in Ashkelon who were accused of witchcraft, but

⁴²⁰ Cf. BT Sanhedrin 81b - 82a.

⁴²¹ B.M. Levin, *Otzar HaGeonim* ("The Treasury of the Geonim"), 11, Sotah (Jerusalem, 1942), pp. 241-242. Also cf. S. Abramson, "Le R. Barukh ben Melekh," *Tarbiz* 19 (1948), 42-44.

⁴²² HaLevy, *The Kurzai* (Jerusalem: Jason Aronson, 1998), pp. 227 and 247. This libel is arrived at from rabbinic prestidigitation on Genesis 15:5: "Then He brought him outside and said, 'Look now toward heaven, and count the stars if you are able to number them.'" HaLevi states, "Our sages have thus explained the verse...to mean that God said to Abraham, 'Leave your astrology.'" (*The Kurzai*, p. 247). Also cf. BT Shabbat 156a.

⁴²³ Allan C. Brownfeld, op. cit.

they were gentile women, not Judaic). Johani the Judaic witch is never punished, perhaps because she is not doing anything contrary to rabbinic teaching. *Tikkun olam* is the name for the alleged Kabbalistic “redemption of the world,” but the rabbinic concept of redemption is very different from what that term signifies to Christians. A deeper understanding can be gleaned from the teachings of one of the major Kabbalistic “sages,” Rabbi Isaac Luria, who said that after *tikkun* was accomplished the spirit of Cain would prevail on earth.⁴²⁴ Sanhedrin 25d comments on the Talmudic observation that most Judaic women are witches by observing that “such is the way of the world.”

By Talmudic standards, Judaic female witchcraft is not something extraordinary; it is an inherent quality of Judaic women, along with other problems endemic to this “sack of excrement” (BT Shabbat 152b) and “valueless treasure” (BT Sanhedrin 100b), including a proclivity for murder (Pesikta Rabbati, 107b). These supposed female attributes ascribed by the rabbis are regarded as ineradicable and a foreshadowing of qualities that will predominate once the “*tikkun olam*” is implemented.

Moreover, witchcraft in the Talmud is not exclusively an attribute of Judaic women. The rabbinic books of black magic of the Babylonian era, such as the Sefer HaRazim and Harba de Mosheh, were compiled by Judaic males. *BT Sanhedrin 17a decrees that to be qualified for appointment to the Sanhedrin (religious court), a man must be a practitioner of sorcery.*

Many revered rabbis used magic and witchcraft to prevail over their enemies or to demonstrate their thaumaturgic powers. Rabbi Simon ben Yohai used magic to turn an opponent into a “heap of bones” (Shevi’it 38d). Rabbi Hanina and Rabbi Oshaia spent every Sabbath eve in studying the ‘Book of Creation,’ by means of which they created a third-grown calf⁴²⁵ and ate it. (BT Sanhedrin 65b). Here we see Kabbalistic sorcery appearing in the Talmud, reflecting the unbound, Promethean man-is-god philosophy which stems from the rabbinic doctrine that: everything that G-d created needs completion (*hashlamah*) and repair (*tikkun*). G-d initiated, but did not perfect the work of creation (*ma’aseh bereshit*); the universe created by G-d is imperfect and will be made perfect (*bara la-asot*), by *Klal Yisroel* (the Judaic people).

⁴²⁴ Cf. Gershom Scholem, *Kabbalah* (Jerusalem: Keter Publishing House 1974; reprinted 1978 by the New American Library, New York), p. 163.

⁴²⁵ “A calf that had reached the size of a three year old calf.”

Rabbi Hanina and Rabbi Oshaia's act of magical proto-cloning of a calf is viewed in Orthodox Judaism by such luminaries as Menachem HaMeiri, as a proud accomplishment. Whereas in the literature of western civilization from Christopher Marlowe's *Doctor Faustus* to Mary Shelley's *Frankenstein*, tampering with God's creation was depicted as an unmitigated disaster.

Rashi's commentary on BT Sanhedrin 65a: To call up the demons to assist in sorcery is not idolatry, because the demons are not worshipped as divinities. (Cf. footnote b (1) in the Soncino edition of BT Sanhedrin 65a).

If a corpse is raised from the dead by means of magical incantations, the dead person does not rise up in the usual manner, but upside down and furthermore, he does not rise up on the Sabbath. But, if he is raised from the dead by means of a "skull" (sphere, i.e. crystal ball), then he rises from the dead in the usual manner and even on the Sabbath. (BT Sanhedrin 65b [Steinsaltz]).

Rava once created a person, after having studied the Book of Creation, and learned to combine the letters of the divine name. (BT Sanhedrin 65b [Steinsaltz]).

The *me'onen* is someone who "captures other people's eyes, deluding them by optical deception into thinking that he is endowed with magical powers." A *me'onen* is "someone who passes seven kinds of semen from seven different animals over his eyes for magical purposes. (BT Sanhedrin 65b [Steinsaltz]). The *me'onen* is an important diviner in Judaism who "calculates the times and hours and says: Today is a good day to embark on a journey. Tomorrow is a good day to purchase merchandise." However, so as not to give scandal to the goyim who may be outraged to learn that a practitioner of the magical arts operates within Judaism, Rabbi Maimonides decreed that a *me'onen* should be whipped. However this supposed ruling is actually a case of dissimulation, because in another passage, this time intended for Jews, concerning a person who was a *me'onen*, Maimonides ruled that "such a person is exempt" (from punishment). (BT Sanhedrin 65b, Steinsaltz, v. 18, p. 209). Maimonides is supposed —by the naive, who have dutifully swallowed the Talmudic bait intended for them— to be the one rabbi in Judaism who is not tainted by magic and superstition.

Christians in the Talmud

To understand Judaism's discreditable and hateful attitudes toward Christianity, one has to possess knowledge of the *halacha* that govern relations with Christians. The rabbinic authorities (*poskim*) teach that Christianity is *avodah zarah* (idol worship) ⁴²⁶ The majority of the *poskim* state didactically that Christianity constitutes idol worship and any place set aside for worship of Jesus Christ is a house of *avodah zarah*: cf. Yayin Malchus, pp. 234-237; Minchas Elazar 1:53-3; Yechaveh Da'as 4:45. Darchei Teshuvah 150:2 and Tzitz Eliezer 14:91 (e.g. Rav Chaim Palagi).

Hatred for the House of Christian Worship

The level of fanatical hostility toward the Christian house of worship, or church, is amazing to behold. There is even a rabbinic prohibition against a Judaic driving his automobile through the parking lot of a church!

"While church services are being held, it is clearly forbidden to enter the church's parking lot, because it may seem to a bystander that one is entering the parking lot in order to enter the church. Moreover, it is a *middas chasidus* (act of piety) not to enter the 'courtyard' of a church." ⁴²⁷

Judaics are not only prevented from entering a church they are prevented from entering any city that contains a church. ⁴²⁸ A loophole for this demented law allows Talmudists to live in the cities of the West based on the notion that because Judaics are in "exile," it would be impossible for them to obey the prohibition against entering cities where a church is located, hence Judaics in the West are considered as having the status of *anusim* (under duress) and therefore are allowed to enter and inhabit such cities. Entering an actual church however, is prohibited. ⁴²⁹

⁴²⁶ Teshuvos Pri ha-Sadeh 2:4; Igros Moshe, Y.D. 3:129-6

⁴²⁷ Cf. Rama, Y.D. 149:2. Igros Moshe, Y.D. 3:129-6.

⁴²⁸ Mishnah: Avodah Zara 11b.

⁴²⁹ Cf. Moses Maimonides, Peirush ha-Mishnayos, Avodah Zara 1:3; and Shach, Y.D. 149:1, and Y.D. 150:1

Escape clauses and loopholes concerning the rabbinic ban on churches

If gentiles were to learn of the institutionalized hatred for the Christian church on the part of Orthodox Judaism, the stature of Judaism in gentile society could be severely diminished. Therefore, as in almost all such potential discoveries by gentiles, escape clauses have been created as a contingency, whereby if gentiles discover the existence of anti-Christian *halacha*, it can be countered that it is an “antisemitic fabrication” to claim there are rabbinic laws against entering a church.

In the event that the contingency must be actualized, the loophole consists in a hair-splitting distinction between the categories of *avodah zarah* and *avodah zarah b'shituf*. Gentiles are told that they are considered idol worshippers only if they totally reject the existence of God. Hence, according to this cover story, only atheists are idol worshippers. (This is of course ridiculous, since atheists do not worship any deity). Since Christianity however, combines belief in God with “idolatrous and alien beliefs,” it is, for public relations purposes, accorded the *halachic* category of *avodah zarah b'shituf* (idol worship in combination, viz. in combination with belief in God).

Christians are informed that *avodah zarah b'shituf* is not considered full-fledged idol worship and that “Michael Hoffman is lying when he tells you that Judaism regards Christian churches as houses of idol worship.” The following rabbinic texts would then be cited to give the appearance of an impressive rebuttal of “Hoffman’s terrible, antisemitic lie”: Rama, O.C. 156 according to Pischei Teshuvah Y.D. 147:2; Mor u’Ketziyah 224; Sho’el u’ Meishiv, Tanina 1:51; Seder Mishnah, Yesodei ha-Torah 1:7.

Judaism’s Epistemology of Subterfuge: The Decoy

There are two brobdingnagian problems with this rabbinic tactic. 1. It is completely unscriptural. In the Bible, a person, place or thing constitutes idol worship or it does not; there is no half-strength idol worship. The whole concept was cooked up by the rabbis because their religion is so fundamentally predicated on deceit that they anticipate revelations and penetration by non-Judaic researchers of what Judaism actually teaches, and they misdirect and mislead by constructing decoy texts which are, in this instance, unscriptural and patently contrived to achieve the objective of deceiving the inquirer. 2. We rejoin the rabbinic texts quoted in rebuttal, by furnishing rabbinic texts which, prior to the publication of this book in

August of 2008, were seldom quoted to outsiders. The following texts secretly teach that *avodah zarah b'shituf* is indeed fully, and without qualification, idolatrous: Noda b' Yehudah, Tanina, Y.D. 148; Sha'ar Efrayim 24 attributed to the Chelkas Mechokek; Pri Megadim, Y.D. 65:45; Teshuvos Chasam Sofer, O.C. 84; Mishnah Berurah 304:4.

Here we discover one of the many deliberately contrived escape clauses devised by the rabbis to misdirect and deceive gentile investigators and researchers who obtain knowledge of the *halacha* which they are not supposed to obtain. Since, according to the rabbis, the gentiles have no legitimate right to the information, in Judaism it is permissible to deceive the gentiles in this regard. How do we know that this is a deception and not a debate? By applying the criterion of *acharei rabim le-hatos*: the vast majority of the rabbinic authorities consider Christianity to be idol worship, and they forbid a Jew from entering a church. If we observe the *issur v'heter* (how that which is permitted and forbidden by the *halacha* is actually applied), we discover that the nice-sounding theory quoted to the gentiles to throw them off the trail, is not the *actual practice* of Orthodox Judaism. Remember this principle because you will encounter it time and again in Judaism's counter-arguments to those who, through forensic documentation, reveal its jealously guarded inner gnosis and epistemology of subterfuge.

Let's examine this at the next level of lawyer's intricacy: a ruling by the *poskim* that *looks like an escape clause but is not*. This ruling definitely does indeed free a gentile who is a member of a church, from being classified as an idol worshipper, but for what should be obvious reasons, this ruling is not very frequently quoted to the *goyim*: Judaism no longer regards many Christians to be idol worshippers, since in our age so many Christians have become so worldly they no longer possess any genuine faith in the gospel of the Jesus of the New Testament — being attached to a church mainly because it's a family tradition, good for business, patriotism, (or similar venal motives). Hence, under such conditions, the participant in *Churchianity* is considered not to be an idol worshipper.⁴³⁰

Moses Maimonides ruled unequivocally that true Christians are idol-worshippers (Hilchos Ma'achalos Asuros 11:7. In looking up this passage, keep in mind that many editions of his work censored this passage. It

⁴³⁰ Cf. Teshuvos Yehudah Ya'aleh, Y.D. 170, and Shulchan Aruch, Y.D. 148:12.

appears uncensored, however, in the Frankel edition. Also cf. Maimonides, Hilchos Avodah Zarah 9:4 and Hilchos Teshuvah 3:8). Regarding a Muslim mosque, Maimonides did not expressly forbid a Jew from entering a mosque.⁴³¹

Talmud citations concerning Christianity

Christians are allied with hell, and Christianity is worse than incest. (BT Avodah Zarah 17a).

Going to prostitutes is the same as becoming a Christian. (BT Avodah Zarah 17a).

Those who read the Gospels are doomed to hell. (BT Sanhedrin 90a).

When the Messiah comes, he will destroy the Christians. (BT Sanhedrin 99a).

Christians ("*min*" or "*minim*") and others who reject the Talmud will go to hell and be punished there for all generations. Sanhedrin 90a. Those who read the New Testament ("uncanonical books") will have no portion in the world to come. (BT Rosh Hashanah 17a).

Jews must destroy the books of the Christians, i.e. the New Testament: "The Books of the *Minim* (Christians) may not be saved from a fire, but they must be burnt in their place." (BT Shabbat 116a). Prof. Israel Shahak reported that the Israelis burned hundreds of New Testament Bibles in occupied Palestine on March 23, 1980.⁴³²

The murder of Christian missionaries is encouraged: "A person who proselytizes any single Jew, whether man or woman, on behalf of false deities, should be stoned to death. This applies even if neither the proselyte or the Jew actually worshipped a false deity. As long as he instructed him to worship the false deity he should be executed by stoning" (Moses Maimonides, Mishneh Torah, *Hilchos Avodat Kochavim V'Chukkoteihem*, 5:1). As previously noted, the twelfth invocation (formerly the nineteenth) of the *Amidah* (the central prayer of Judaism recited three times daily) is the *birkat ha-minim*, the curse on Christians.

⁴³¹ Cf. Hilchos Ma'achalos Assuras 11:7. Y.D. 124:6 and Taz and Shach 12.

⁴³² Shahak (op. cit.) p. 21. Hundreds of New Testaments were burned next door to a synagogue by Israelis in Or Yehuda, in May 2008. *Maariv* reported May 20 that hundreds of "religious school students" took part in the book burning. Deputy Mayor Uzi Aharon called it a "commandment to burn materials that urge Jews to convert" (Associated Press, May 20). Needless to say, this outrage was very lightly reported in the media and within the churches.

Insults Against Blessed Mary

Says Jesus' mother was a whore: "She who was the descendant of princes and governors played the harlot with carpenters." Also in footnote #2 to Shabbath 104b of the Soncino edition, it is stated that in the "uncensored" text of the Talmud it is written that Jesus mother, "Miriam the hairdresser," had sex with many men. (BT Sanhedrin 106a).

Rabbi Lies to Induce Mary to Tell the Truth About How Jesus Was Conceived

"The elders were once sitting in the gate when two young lads passed by; one covered his head and the other uncovered his head. Of him who uncovered his head Rabbi Eliezer remarked that he is a bastard. Rabbi Joshua remarked that he is the son of a *niddah* (a child conceived during a woman's menstrual period). Rabbi Akiba said that he is both a bastard and a son of a *niddah*.

"They said, 'What induced you to contradict the opinion of your colleagues?' He replied, 'I will prove it concerning him.' He went to the lad's mother and found her sitting in the market selling beans.

"He said to her, 'My daughter, if you will answer the question I will put to you, I will bring you to the world to come' (eternal life). She said to him, 'Swear it to me.'

"Rabbi Akiba, *taking the oath with his lips but annulling it in his heart*, said to her, 'What is the status of your son?' She replied, 'When I entered the bridal chamber I was *niddah* (menstruating) and my husband kept away from me; but my best man had intercourse with me and this son was born to me.' Consequently the child was both a bastard and the son of a *niddah*.

"It was declared '..Blessed be the God of Israel Who Revealed His Secret to Rabbi Akiba...' (BT Kallah 51a, emphasis supplied). In addition to the theme that God rewards clever liars, the preceding Talmud passage is actually about Jesus Christ (the bastard boy who "uncovered his head" and was conceived in the filth of menstruation). The boy's adulterous mother in this Babylonian Talmud story is the mother of Christ, Blessed Mary (called Miriam and sometimes, Miriam the hairdresser, in the Talmud).

Jesus in the Talmud

It was the standard disinformation practice of apologists for the Talmud to deny that it contains any scurrilous references to Jesus. According to this customary charade, to assert the truth that the Talmud contains disgusting and pornographic blasphemies against Jesus is “hateful and antisemitic.” The truth cannot be hateful however, except in the eyes of those who hate the truth. Truth is not “anti” anyone, for the truth sets everyone free. While major Zionist and rabbinic organizations charged with the mission of deceiving Christians and gentiles through their mouthpiece media, such as the ADL and the Simon Wiesenthal Center, continue to stonewall and maintain the covert charade by denying that there is anything significant in the Talmud which libels the Christian savior, the position of certain Judaic scholars over the years has undergone an alteration and more have leaned toward revealing the actual rabbinic doctrine on this subject.

In the latter part of the 20th century, for example, Hyam Maccoby was willing to concede in a book intended mainly for scholars and specialists, that it “seems” that: “The Talmud contains a few explicit references to Jesus...These references are certainly not complimentary...There seems little doubt that the account of the execution of Jesus on the eve of Passover does refer to the Christian Jesus...The passage in which Jesus’ punishment in hell is described also seems to refer to the Christian Jesus. It is a piece of anti-Christian polemic dating from the post-70 CE period...”⁴³³

Maccoby’s qualification that the Talmud “seems” to attack Jesus Christ, was gradually replaced by more unambiguous confirmation by other Judaic scholars later in the 20th century. But whether or not Talmudists confirm, qualify or deny it, we are not dependent on their admissions or spin for documentary evidence of the disgusting and hateful references to Jesus in the Talmudic texts themselves, for example in BT Sanhedrin 43a, Sanhedrin 107b, Sotah 47a, Shabbos 104b and Gittin 57a.

In 1984 Prof. Robert Goldenberg wrote: “Many famous legends about personalities in the Bible make their first appearance in the Talmud...rabbinic narrative includes folklore, stories about angels and

⁴³³ Hyam Maccoby, *Judaism on Trial*, pp. 26-27.

demons, and gossip about all sorts of surprising people (Nero became a convert to Judaism, Jesus was an Egyptian magician and so on).”⁴³⁴

By 1999, certain Orthodox Judaic organizations were even more forthcoming, openly admitting that the Talmud describes Jesus as a sorcerer and a demented sex freak. These rabbinic organizations make this admission perhaps out of the conceit that their supremacy is so well-entrenched in the modern world that they need not concern themselves with adverse reactions. On the website of the Chabad-Lubavitch group, we find the following statement, accompanied by citations from the Talmud:

“The Talmud (Babylonian edition) records other sins of ‘Jesus the Nazarene.’ 1. ‘He and his disciples practiced sorcery and black magic, led Jews astray into idolatry, and were sponsored by foreign, gentile powers for the purpose of subverting Jewish worship (Sanhedrin 43a). 2. He was sexually immoral, worshipped statues of stone (a brick is mentioned), was cut off from the Jewish people for his wickedness, and refused to repent (Sanhedrin 107b; Sotah 47a). 3. He learned witchcraft in Egypt...(Shabbos 104b).” (End quote from Chabad-Lubavitch).⁴³⁵

BT Gittin 57a says Jesus is in hell, being boiled in “hot excrement” (feces).

BT Sanhedrin 43a states: “On Passover Eve they hanged Jesus of Nazareth. And the herald went out before him for 40 days and proclaimed, Jesus of Nazareth is going to be stoned⁴³⁶ because he practiced sorcery, incited and led Israel astray. Whoever knows of an argument that may be proposed in his favor should come and present that argument on his behalf. But the judges did not find an argument in his favor, so they hanged him on Passover Eve...Did Jesus of Nazareth deserve that a search be made for an argument in his favor? Surely he incited others to idol worship...”⁴³⁷

Jesus “went and set up a brick to symbolize an idol and bowed down to it...Anyone who sins and also causes the community to sin is not permitted to

⁴³⁴ Robert Goldenberg, “Talmud,” *Back to the Sources: Reading the Classic Jewish Texts*, (op. cit.), p. 170.

⁴³⁵ Quoted from the Chabad-Lubavitch, “Noah’s Covenant Website,” at www.noahide.com/yeshu.htm on June 20, 2000; a printed copy of which is preserved on file.

⁴³⁶ According to Rabbi B.L. Visotzky, “stoned” is generic for “executed.”

⁴³⁷ *Steinsaltz Talmud*, v.17, pp. 158-159.

do repentance. And a Sage said: Jesus performed magic and incited the people of Israel and led them astray.” (BT Sanhedrin 107b).⁴³⁸

Through the middle and late 20th century a sincere seminarian, for example, in many cases would be laughed out of the seminary classroom if he asserted that the rabbinic texts contained hateful and vile invective against Jesus. The mainline Protestant and Catholic churches in that period ordained tens of thousands of clergymen who had been indoctrinated to believe that there was no noteworthy anti-Jesus polemic in the sacred rabbinic texts. The principal scholars and texts relied upon to promulgate this fallacy were as follows: Hermann L. Strack, author of *Introduction to the Talmud and Midrash* and *Jesus die Häretiker und die Christen nach den ältesten jüdischen Angaben*, who claimed that the Talmud said little about Jesus. Similar denials were proffered by Hebrew University Professor Joseph Klausner in his 1922 book, *Yeshu ha-Notzri*; by Morris Goldstein in *Jesus in the Jewish Tradition* (1950) and by Jacob Lauerbach, in his essay “Jesus in the Talmud” in *Rabbinic Essays*.⁴³⁹

The most formidable and effective of these apologists is Johann Maier of Cologne University, author of the 1978 work, *Jesus von Nazareth in der talmudischen Überlieferung* (“Jesus of Nazareth in Talmudic Tradition”), a book crammed with sophisticated arguments and impressive-looking charts seeking to demonstrate that there is no Christian Jesus in the Talmud. The judgment of Talmud scholar Peter Schäfer on Maier’s work is that it constitutes a “chimera of rationalistic and positivistic historicity...evoked almost as if to evade the real questions.”

Maier’s main contention is that the Talmud is unreliable as an actual historical source of information about Jesus. This is true. We have no argument with this assertion. It grieves us to see so many Christians foolishly turning to the Talmud for supplementary information about Christ and His time. As Schäfer astutely affirms, “The historical Jesus does not appear in our rabbinic sources; they do not provide any reliable evidence of him, let alone historical ‘facts’ that deviate from the New Testament and therefore must be taken seriously.”

⁴³⁸ Ibid. v. 21, pp. 134-135.

⁴³⁹ Hebrew Union College Press, 1951.

Yet what *is* significant are the Talmud's *fantasies about Jesus as the formative basis for what Judaism taught about Him*. Of course the Talmud lies about Jesus. Hitler lied about Judaics, but the fact that they were lies cannot justify anyone claiming that Hitler wasn't in fact defaming Judaics or referring to Judaics. The same is true for the Talmud. It is a fantasy, but at the same time this fantasy serves to inform and direct the rabbinic teaching concerning Jesus Christ that is imparted to Judaic youth generation after generation, as well as to humanity at large through popular books such as *The Passover Plot* and influential movies like *The Last Temptation of Christ* and *The Da Vinci Code*. What Prof. Schäfer points to in his important book, *Jesus in the Talmud*, is the historical significance of the Talmud vis a vis Jesus Christ. The Talmud is not a reliable record of Jesus' life; far from it. It does however, constitute valid testimony of the Antichrist hate propaganda (Schäfer styles it "counternarratives") that Judaism erected over time as a reply to the challenge of the Gospel:

"...these (mainly) Babylonian stories about Jesus and his family are deliberate and highly sophisticated counternarratives to the stories about Jesus' life and death in the Gospels -- narratives that presuppose a detailed knowledge of the New Testament, in particular of the Gospel of John, presumably through the Diatessaron and/or the Peshitta, the New Testament of the Syrian Church...they are polemical counternarratives that parody the New Testament stories, most notably the story of Jesus' birth and death. They ridicule Jesus' birth from a virgin, as maintained by the Gospels of Matthew and Luke, and they contest fervently the claim that Jesus is the Messiah and the Son of God. Most remarkably, they counter the New Testament Passion story with its message of the Jews' guilt and shame as Christ killers. Instead, they reverse it completely: yes, they maintain, we accept responsibility for it, but there is no reason to feel ashamed because we rightfully executed a blasphemer and idolater. Jesus deserved death, and he got what he deserved. Accordingly, they subvert the Christian idea of Jesus' resurrection by having him punished forever in hell and by making clear that this fate awaits his followers as well, who believe in this impostor. There is no resurrection, they insist, not for him and not for his followers; in other words, there is no justification whatsoever for this Christian sect that impudently claims to be the new covenant...This...is the historical message of the (late) talmudic evidence of Jesus...the rabbis drafted...a powerful

counternarrative that was meant to shake the foundations of the Christian message: for, according to them, Jesus was not born from a virgin, as his followers claimed, but out of wedlock, the son of a whore and her lover; therefore, he could not be the Messiah of Davidic descent, let alone the Son of God.”⁴⁴⁰

By the twenty-first century, long-standing denials by Talmudists and Zionists and their gentile apologists concerning Jesus in the Talmud were slowly being discredited after having held sway over Christians for decades. Judaism’s new storyline, as of this writing, is to pretend there never were any significant denials and that, “of course negative portrayals of Christ are in the Talmud and the rabbis have never denied it.” They just “obscured” it “a little.” David Klinghoffer demarcates this new line in “What the Talmud Really Says About Jesus”:

“...the scandalous passages indeed refer not to some other figure of ancient times but to the famous Jesus of Nazareth. What exactly is so scandalous? How about Jesus punished in Hell for eternity by being made to sit in a cauldron of boiling excrement? That image appears in early manuscripts of the Babylonian Talmud, as does a brief account of Jesus’ trial and execution—not by the Romans but by the Jewish high court, the Sanhedrin. The Jewish community...has been content to let them remain obscure and unknown...it seems fair to say now...that the Talmud is every bit as offensive to Christians as the Gospels are to Jews. The Talmud’s scattered portrait of Jesus unapologetically mocks Christian doctrines including the virgin birth and the resurrection.”⁴⁴¹

The reader is directed to Mr. Klinghoffer’s statement that the “Jewish community” has been content to let the evil sayings of the Talmud about Jesus “remain obscure and unknown.” That’s wrong from two perspectives: the rabbinic and Zionist “community” actively taught those hateful things about Jesus within their religion, *while actively denying to the world that they were present in their sacred texts*. This fact must not be suppressed by the Klinghoffers of the world. Those who insist on German accountability for every one of the crimes ascribed to them from 1939-1945, ought to be accountable themselves for their own documented misprision. The rabbis did

⁴⁴⁰ Schäfer, op. cit., pp. 8-10.

⁴⁴¹ *Publishers Weekly*, Jan. 31, 2007.

not just passively content themselves with “obscurity.” They actively proclaimed to the Christian world that Jesus Christ was not in the Talmud.

Second, Klinghoffer claims that the Talmud is “every bit as offensive to Christians as the Gospels are to Jews.” This statement is an attempt to establish a parity between the two, where none exists. The rabbis are offended at the truth which the New Testament represents. Christians are offended at the disgraceful libels and malice in the Talmud, in addition to its pornographic scurrilities and obscenities directed against Christianity. The admission, by Klinghoffer and others, that Jesus is indeed in the Talmud, has brought with it no substantive analysis of the long record of rabbinic denials and falsification that preceded this revelation. All memory of rabbinic dissimulation on this subject seems to have been expunged; or at least that’s the objective. The failure to recall the record of their deception however, will ensure that it happens again in some other field of human knowledge or endeavor where prevarication and deception advance the cause of Judaism. We should deny them the incentive to lie about the contents of the Talmud in the future by documenting their past lies and the methods they employed to lend those lies credibility. These methods amount to a system. Mr. Klinghoffer is eager to have us pass over Judaism’s system of dissimulation as quickly as possible.

The new line on Jesus in the Talmud with its accompanying amnesia about the scope and extent of the former denials, is not solely the province of adherents of Judaism such as David Klinghoffer. To put it over on the public, it is necessary that “distinguished Christians” advance the amnesia as well. The pope’s own preacher (i.e. “preacher to the papal household”), from the pontificate of John Paul II through that of Benedict XVI, has been Rev. Father Raniero Cantalamessa. In a sermon given in the Vatican in May 2007 Cantalamessa stated, “From the accounts of Jesus’ death present in the Talmud and in other Jewish sources...one thing emerges: the Jewish tradition has never denied the participation of the religious leadership of the time in Christ’s condemnation. It has never defended itself by denying the fact but rather by denying that the fact constituted a crime and that it was an unjust condemnation.”⁴⁴²

⁴⁴² “The True Jesus of the Gospels (Part 3)” Vatican City, May 16, 2007. English translation by Zenit News.

This is the new line now that the cat is out of the bag. After centuries of denials and of castigating anyone who dared to report truthfully that the Christian Messiah was attacked in the Talmud as a foul sorcerer, it's all forgotten. There will be no price to pay in credibility or prestige for "the Jewish tradition" because the record of their lies and denials about Jesus in the Talmud have been neatly sent down the memory hole by the likes of the "preacher to the papal household." The Newspeak now has it, in the words of Klinghoffer, that "The Jewish community...has been content to let them (negative depictions of Jesus in the Talmud) remain obscure and unknown..." This suggests a passive act ("let them remain") rather than an active campaign to confuse, conceal and mislead. Father Cantalamessa is too slippery to follow Klinghoffer's lead directly. Read his language. Cantalamessa implies that there is an admirable candor and courage reflected in the Talmud ("Jewish tradition") having taken credit for the death of Jesus. What he omits is the important fact that the rabbis of Judaism who are the custodians of the Talmud, for centuries shamelessly lied, and procured from their gentile stooges similar mendacious denials that Jesus was in the Talmud. Klinghoffer and Cantalamessa approach the issue from two different directions, but the result is the same. The chameleon has changed the shade of its skin again, to suit the *zeitgeist* and the Zionist "experts" and illustrious gentile "papal preachers" play along, with the result that memory of the documentary record in this regard is nearly lost. Let us see how much of that memory we can salvage.

According to the Anti-Defamation League of B'nai Brith, "To agitate Christian readers, anti-Talmud writers often attempt to portray the Talmud as demeaning the figure of Jesus."⁴⁴³ So, the ADL as recently as 2003 was still asserting that the Talmud contained no major polemic against Christ. By the ADL's reasoning, "anti-Talmud writers" are never dispassionately committed to the discovery and dissemination of the truth about what the Talmud teaches about Jesus, but rather, they only "portray" the Talmud as "demeaning" Jesus in order to "agitate" Christians. Consequently, those who seek to publish what the Talmud teaches about Jesus are, in the view of the

⁴⁴³ ADL, *The Talmud in Anti-Semitic Polemics* (New York: Feb. 20, 2003), p. 11.

ADL, “agitators” who do so only from impure motives, to inflame relations between Christians and Judaics.

How the ADL arrived at this conspiracy theory is not revealed, but the undercurrent of intimidation is clear: those researchers who write candidly and accurately about how Jesus is defamed in the Talmud are seeking to “agitate Christians.” No reputable scholar would want a career-killing stigma like that attached to his research and most scholars are thereby intimidated from pursuing the truth about the Talmudic depiction of Jesus. Furthermore, according to the ADL, “the Talmud only refers to Jesus in a handful of places, and though these references may not reflect the courteous ecumenicism of the modern world, neither are they particularly inflammatory.”⁴⁴⁴

Gosh, it would appear that Mr. Klinghoffer and our peter piper papal preacher are somehow not aware that one of the most powerful Zionist lobbies in the world, as of 2003, was still clinging to the old script. One wonders how they could possibly be unaware of this fact and how they could pronounce with such sweeping generalization and certainty “the Jewish tradition has never denied the participation of the religious leadership of the time in Christ’s condemnation.” True, the *uncensored* Babylonian Talmud itself, doesn’t deny it. But *there is* a rabbinic and Zionist tradition of denying “the Jewish tradition,” i.e. the authentic contents of the Talmud. Gaining access to uncensored translations of the relevant Talmud texts has for non-Judaics, until recently, been a difficult, daunting and highly controversial endeavor.

Let us return to the ADL’s story line: “But the Talmud bears much harsher animus towards the biblical figure of Balaam, the pagan magician who sought to curse the Jews as they traveled through the desert after the Exodus from Egypt. Rabbinic tradition ascribes other crimes to Balaam as well, and in various places describes some of the punishments he may have suffered after his death. In the nineteenth century, when the field of academic Jewish studies was in its infancy, a small group of Jewish scholars suggested that in some cases the term Balaam in the Talmud may be a code word for Jesus. Though later scholars showed that this suggestion could not be true (for reasons pertaining to the context of the Balaam references and the lack of manuscript variants substituting Jesus for Balaam), anti-Semites

⁴⁴⁴ Ibid.

have ever since claimed that the true hatred that Judaism possesses for Christianity is expressed in these coded expressions against Balaam found in the Talmud.⁴⁴⁵

According to the all-knowing *gedolim* of the ADL, aside from a handful of wayward “Jewish scholars” it is mainly dastardly “anti-Semites” who assert that in the Talmud Balaam is a code-word for Jesus. If the ADL will pardon our inexcusable impudence in seeking to think for ourselves, let us parse the texts of the Babylonian Talmud to determine the truth.

BT Berakoth 17b: “There is no breach, that is: may our company not be like that of David from which issued Ahitophel (who made a breach in the kingdom of David)...may our company not be like that of Saul from which issued Doeg the Edomite (who went forth to evil ways). And no outcry: may our company not be like that of Elisha, from which issued Gehazi (who became a leper and thus cried out, ‘Unclean, unclean!’). In our broad places: may we produce no son or pupil who disgraces himself in public like Jesus of Nazareth.”

The words “like Jesus of Nazareth” appear in the original Talmud and in Babylonian Talmud manuscripts Oxford Opp. Add. 23 (366) and Paris Heb. 671. But in the Talmud manuscripts known as Munich 95 and Firenze II.1.7, following the phrase “in public” the name Jesus of Nazareth has been removed. Prof. Peter Schäfer states (p. 154), “In the Soncino and Vilna printed editions, the text has been tampered with by the censor.”

The Mishnah at Sanhedrin 10:2 declares, “Four ordinary people have no portion in the world to come...Balaam, Doeg, Ahitophel and Gehazi.” But, *nota bene*, in Berakoth 17b, the *Gemara* (not “anti-semites”) puts Jesus in the place of Balaam to indicate that Jesus is another Balaam!

Who was Balaam? He is the one who seduced Israel into the sexually-oriented idolatry of Baal-Peor. Consequently, the passage in BT Berakoth 17b is more than just an attack on Jesus as damned to perdition along with Doeg, Ahitophel and Gehazi. Orthodox rabbis and scholars would be conversant with the original damnation formula of the Mishnah in Sanhedrin 10:2: “Balaam, Doeg, Ahitophel and Gehazi” and would be aware that the formula in Berakoth 17b: “Ahitophel, Doeg, Gehazi and Jesus of Nazareth” reflected the fact that Jesus had been chosen to represent Balaam as symbolic of one of

⁴⁴⁵ Cf. www.adl.org/presrele/asus_12/the_talmud.pdf and www.adl.org/presrele/asus_12/4232_12.asp and www.revisionisthistory.org/wire1.html

the supremely evil four personages damned by the early Pharisaic oral tradition.

According to the ADL, which has often partnered with the U.S. government in sponsoring programs for U.S. troops, public schools and police departments, for us to point out that the Talmud identifies Jesus with Balaam is not an act of historiography or scholarship, it is an act of antisemitic "*agitation*" without legitimate scholarly value. In other words, it smacks of a hate crime. Therefore, the exposition you have read thus far about Jesus in the Talmud and Jesus as a symbol of Balaam, you should not have read. According to the ADL, we have not written it to tell the truth, to cast accurate light on a shrouded history or present verifiable Talmudic statements about Jesus Christ. Rather, we have done it mainly to "agitate Christian readers." This is an example of the paranoid inquisitorial mentality par excellence, which imputes to the spirit of free inquiry, a diabolic substratum if it leads to conclusions that contradict rabbinic disinformation.

By means of their accusation about "agitation," it would not be difficult for the ADL to convince the European Union that this book which you are reading constitutes hate speech and on that basis should be banned. Such a ban, if implemented, would be a device for preventing this writer from presenting to the public, documentary truths about the contents of sacred rabbinic books which are themselves a form of agitation against Christians — an agitation, which, because it emanates from the Holy People — is one which Christians in a "pluralistic, open society" must submit to, by self-censoring and silencing themselves. According to the ADL, to compare Babylonian Talmud tractate Berakoth 17b with Mishnah tractate Sanhedrin 10:2 and draw the conclusion that the rabbinic "sages" were indeed drawing a parallel between Balaam and Jesus, is an act of "anti-Semites." Thus scholarship, when it exceeds the bounds prescribed by the rabbis and their ADL thought cops, becomes an act not of advancement of knowledge but of "racist hatred."

Schäfer, with reference to BT Berakoth 17b and Mishnah Sanhedrin 10:2, states, "Jesus-Balaam is now the paragon of an idolater...by enticing all of Israel into idolatry. He did it 'in our streets,' that is, as the Talmud

explains, publicly and unabashedly—just as Balaam did, his ‘master’ and model.”⁴⁴⁶

Schäfer concedes in the first edition of his 2007 book (we specify the date and edition because Schäfer could be made to recant or self-censor in subsequent editions, as Prof. Ariel Toaff was forced to recant his revisionist ritual murder history under threat of Israeli arrest), that Balaam is a “model” for Jesus in the Talmud. From the beginning, the rabbinic transcript of the Pharisee oral tradition represented by the Mishnah, intended Balaam to serve as a *code for Jesus* (with apologies to the ADL). There are two clues that tend to indicate that this is the case. First, if we look at the context of the passage, taking Sanhedrin 10 as a whole into account, we see that what is at issue in Sanhedrin 10, is the destiny of all *Israel*. The preceding verse, Mishnah Sanhedrin 10:1 reads, “All Israelites have a share in the world to come.” 10:1 then proceeds to list the “fine print” (exceptions) which cause certain Israelites to have no portion in the world to come. For example, 10:1, at the fourth clause states that “he who reads heretical books” will have no portion in the world to come. At this stage in early rabbinic Mishnaic Judaism, this was a reference to the reading of the New Testament.

Second, in the catalogue of the four Israelite miscreants who were sent to damnation — rather than eternal life — Balaam indeed must be a code for Jesus, because Balaam was not an Israelite, he was a pagan. Jesus was the Israelite. Thus, BT Berakoth 17b in the Gemara is actually unlocking the secret code in Mishnah Sanhedrin 10:2, and that is why, when the Christian Church was energetic and vigilant, this passage in Berakoth became one of the most heavily redacted in the entire rabbinic corpus, not simply because this passage disrespected Jesus in the limited verbatim sense of Berakoth’s text in 17b, but because it was a key to unlocking an encrypted form of the name of Jesus (“Balaam”), thus pointing to an entire, centuries-long tradition of execrating and ritually damning Jesus Christ from the very dawn of the formation of rabbinic Judaism in the first century A.D. This testifies to *the inherently inflammatory character of Orthodox Judaism as an institutionalized form of relentless ritual cursing and blasphemy of the Name of Jesus Christ*, rather than, as the ADL claims, a religion with a few fleeting rabbinic references in a “handful of places, that, while not exactly

⁴⁴⁶ Schäfer, op. cit., p. 33.

“courteous,” are not “particularly inflammatory” either. When the textual pieces of the puzzle are fitted together however, we find that *woven throughout the sacred books of Orthodox Judaism, is a staggering and incessant hatred of Jesus Christ which renders Judaism incapable of reform, since it cannot abandon its blasphemy without gutting the central core of its innermost creed.*

We now leave the foolish ADL pamphlet and address the larger body of denial material, by turning our attention to the attack on Jesus in BT Sanhedrin 107b. Jesus is mentioned by name in that text, so there is no doubting his presence in the verse: “One should not act like Elisha who pushed Gehazi away with two hands, causing him to lose his place in the World to Come, nor should one act like Yehoshua ben Perahyah, who pushed Jesus the Nazarene away with two hands.”⁴⁴⁷ This Talmud passage acts as a polemical counter to Jesus’ statement that a man who looks on a woman with lust has already committed adultery in his heart. It depicts Jesus doing that very thing, for which he is denounced by his rabbi (“Yehoshua ben Perahyah”). The sacred rabbinic texts ritually degrade Jesus by imagining him in their fantasy literature doing that which He never did during His lifetime, grovel before them. Sanhedrin 107b reads as follows: “Yehoshua ben Perahyah...rose and headed back to Eretz Israel. He happened upon a certain inn where he was shown great honor. Rabbi Yehoshua ben Perahyah said, ‘How lovely is this inn.’ His disciple Jesus said to him, ‘Master, this inn is not so lovely, for the innkeeper’s wife’s eyes are oval and unattractive.’ Rabbi Yehoshua ben Perahyah said to Jesus, ‘Wicked man! Do you engage yourself in looking at the eyes of a married woman?’ Rabbi Yehoshua ben Perahyah immediately took out four hundred shofars and placed a ban upon his errant disciple.”⁴⁴⁸

The next section of this Talmud passage has Jesus begging his rabbi-master to receive him back into his good graces: “Jesus appeared before his master several times and said to him, ‘Accept me back, for I have repented,’ but Rabbi Yehoshua ben Perahyah paid no attention to him.”⁴⁴⁹ After this

⁴⁴⁷ *The Talmud: The Steinsaltz Edition, Vol. XXI* [NY: Random House, 1999], p. 132.

⁴⁴⁸ *Ibid.* p. 134.

⁴⁴⁹ *Ibid.*

scene, the Talmud enacts a little charade concerning the issue of repentance. Jesus requests it, the rabbi refuses it, but then the rabbi “intends” to gesture to Jesus with a hand signal that is meant to indicate that Jesus is accepted back, but Jesus, of course, “misinterprets” the signal. This then leads to the two most scathing indictments of Jesus Christ in the whole of the Talmud, the charge that He was an idolater and a sorcerer and that He deceived the Israelite people: “Jesus misinterpreted the signal, and thought that his master was pushing him away again. So he went and stood up a brick to symbolize an idol and bowed down to it. Rabbi Yehoshua ben Perahyah said to him, ‘Repent.’ Jesus said to him: ‘But surely it is from you yourself that I learned, Anyone who sins and also causes the community to sin is not permitted to do repentance.’ And a sage said, ‘Jesus performed magic and incited the people of Israel and led them astray.”⁴⁵⁰ Prior to the publication of the Steinsaltz edition of the Talmud, this passage was heavily censored in Talmud manuscripts, substituting for the name of Jesus the generic words, “the disciple” (see the Vatican 110 ms. and the Munich 95 ms.).

To know the context of this passage is to know how much greater is the sting intended for Jesus. The rabbi who is Jesus’ master in these Talmud verses and before whom Jesus alternately commits sin and begs forgiveness is a *zug*, one of the legendary founding fathers of Judaism. For Jesus to be led about by this “Rabbi Yehoshua ben Perahyah” and for “Rabbi Yehoshua ben Perahyah” to be placed in a position to catch Jesus in the act of sinning, and then to condemn Jesus as a “wicked man,” furnishes the fantasy gratification that the rabbis of the Oral Tradition never had when Jesus was actually in their midst.

The pattern of lies Judaism weaves through its sacred texts is most telling. The Talmud teaches new generations of Judaics that Jesus was subordinate to one of the highest and holiest of all rabbis, the *nasi* (elected head of the Sanhedrin) and more importantly, “one of the sages responsible for maintaining the chain of the Oral Law” (the foundation of the religion of the Pharisees, i.e. Judaism). It was this “Rabbi Yehoshua ben Perahyah” who stood witness as Jesus lusted and idolized in the Talmud’s account.

This fantasy projection onto history and historical persons is a fixture of the Talmudic mentality. Of course there never was any Rabbi Yehoshua ben

⁴⁵⁰ Ibid. pp. 134-135.

Perahyah: "After having established the chain of tradition from Moses through the members of the 'Great Assembly,' the Mishna proceeds first to certain individuals (Shimon the Righteous, Antigonus from Sokho) and then with altogether five 'pairs,' all of them shrouded in the mists of history, reaching safer historical ground only with the pair (Hillel and Shammai)...Except for Shimon b. Shetah and Hillel/Shammai, little is known about these early 'pairs,' who are presented as the 'forefathers' of the rabbis. And why of all possible candidates, Yehoshua b. Perahyah is chosen as the one who fled to Egypt...remains dubious...This is but another anachronistic attempt of the rabbis to backdate a later (second century C.E.) rabbinic institution to a much earlier period..."⁴⁵¹

BT Sanhedrin 107b is not just a put-down of Christ. It reflects the rabbinic need to manipulate history to such an extent that persons who never existed and events that never took place are fabricated so that an enemy can be ritually degraded. Jesus is made subservient to a rabbi who history teaches never existed. Jesus is shown engaged in events that never occurred. Perhaps this is why Churchianity has had to deny or minimize Jesus' place in the Talmud: as soon as one establishes that Jesus is the one who is being attacked, the view that the Talmud is of God becomes untenable for any true follower of Jesus Christ, because the passages mentioning Jesus are not only sordid, they are lies, and grandiose ones at that, from *a religion that institutionalizes false witness*. This is the discernment obtained from a profound and objective study of Judaism; therefore few acts are more forbidden in the "democratic" West than deep and unflinching scrutiny of Judaism and its sacred books.

The Talmud's next encounter with Jesus, in the form of one of his disciples, occurs in BT Avodah Zarah 16b-17a and here the protagonist is Rabbi Eliezer, one of the chief Pharisees of the later first century to early second century A.D., known formally as Rabbi Eliezer ben Hycranus (also spelled Hykranus). In this passage, Rabbi Eliezer is mistaken (by one of Trajan's magistrates circa 109 A.D., according to the Soncino editors), for a *min* (Christian) and put on trial. (The note on this passage in the Soncino edition states, "abstract noun...Min...'heresy' with special reference to

⁴⁵¹ Schäfer, (op. cit.), pp. 35-36.

Christianity). Using techniques of mental reservation and equivocation, Rabbi Eliezer tells the alleged Roman judge that he considers the judge trustworthy (the Soncino has him declaring, "I acknowledge the Judge as right"). This in turn, BT Avodah Zarah 16b-17a informs us, caused the judge to respond, "Because you acknowledge me as trustworthy, you are acquitted." Of course, the clever Rabbi Eliezer did not at all regard the judge as trustworthy. His reference was to the Supreme Judge, not the judge before whom he stood as a defendant. He thereby cleverly allowed the judge to deceive himself.

After his acquittal, the Talmud has Rabbi Eliezer's student, Rabbi Akiva (also spelled "Aqiva" and "Akiba") ask him if he was arrested due to the fact that he may actually have been tainted with the heresy (of Christianity). Rabbi Eliezer answers by saying that at one time in the past he encountered "in the upper market of Sepphoris one of the disciples of Jesus of Nazareth." Rabbi Eliezer quotes words he attributes to Jesus' alleged disciple, "Jacob of Kefar-Sekaniah" approvingly, concerning prostitutes and money used to build a toilet for the High Priest. This latter bit of *psychopathic-sexualis* is a recurring Talmudic obsession, as we have seen, having nothing to do with any Christian pronouncement, but it is a challenge for the rabbis to get away from toilet themes for very long, and this passage reflects that mania. Rabbi Eliezer states: "Jacob of Kefar-Sekaniah said to me: 'It is written in your Torah, Thou shalt not bring the hire of a harlot into the House of the Lord. May such money be used for making a toilet for the High Priest?' I made no reply. He said to me, 'Thus was I taught by Jesus of Nazareth, For the hire of a harlot has she gathered them and unto the hire of a harlot shall they return. They came from a place of filth, let them return to a place of filth.' These words (of Jacob quoting Jesus who is citing a portion of Micah 1:7), pleased me very much, said Rabbi Eliezer and that is why I was arrested as a *min*."

In other words, the Christian, "Jacob," is concluding, in his last utterance, that the money earned from prostitution can be used for public works, such as building latrines for the High Priest. Rabbi Eliezer is well-pleased with this line of thought coming from a Christian disciple who directly cites Jesus as his inspiration. Is this an example of a rabbi approving of Christian teaching, however indirectly? It would be, if this account from BT Avodah Zarah 17a concluded at this point. But the very next passage is

going to impart one of the essential Antichrist teachings of the religion of Judaism. Rabbi Eliezer states, "I was arrested as a *min* because I transgressed the scriptural words, 'Remove thy way far from her—which refers to a *min*—and come not nigh to the door of her house—this refers to the harlot."

The Talmud is here teaching that Jews are not to heed or follow Christ or his disciples and teachings, even when those teachings are in accord with the word of God (in this case, Micah 1:7). *It is not what is taught that matters. It is the identity of the teacher that counts.* The teacher — Jesus Christ, in the person of his disciple "Jacob" — is a heretic, therefore *he is to be discounted even when he speaks the truth!* Christianity is itself a form of prostitution and a Jew must not go to the door of "her" (Christianity's) house (Proverbs 5:8).

Here we see one form Judaism will take throughout the centuries, in its resistance to conversion to Christ. Though it took a while, this passage returns to the familiar accusation that Christianity and Christian saints are sexually promiscuous. We have seen Blessed Mary, the Mother of Jesus, accused in this fashion, and here in BT Avodah Zarah 17a we have Christ, His disciples and teachings portrayed in this manner. This libel is repeated with monotony throughout the sacred rabbinic texts. In the *Midrash Quolet Rabbah*, a Palestinian Jew converts to Christianity: "He had indeed become one of those evil ones...These heretics sent a message to Rabbi Jonathan, 'Come, share in deeds of loving kindness for a bride.' The rabbi went and found the Christians each taking a turn having sexual intercourse with the bride. He exclaimed: 'This is the way Jews behave?'"

BT Avodah Zarah 16b-17a forms part of a continuing rabbinic pedagogy for succeeding generations of Judaics in which truth is ruled to be not relevant as a factor when it pertains to the gospel of Jesus Christ. In BT Avodah Zarah 16b-17a, the Christian disciple's use of the scripture is confirmed as truthful by Rabbi Eliezer. But truth is not relevant here. The rabbinic tradition, having twisted the scripture in Proverbs 5:8, has forever convicted Christianity of being a form of prostitution. On the basis of this conviction by the rabbis, in their eyes it doesn't matter whether the gospel of Jesus is indeed the truth. The gospel is evil, even though it is truthful, because the rabbis have declared the one who brings these truths to be a heretic, a *min*.

This Talmud section, once it is made known among true believers in Christ, is quite damaging to the propaganda prospects of Judaism and therefore it becomes necessary to cast doubt upon its veracity. That task has fallen to a number of exegetes, but the leader of the pack is the aforementioned Johann Maier who, in his *Jesus von Nazareth in der talmudischen Überlieferung* contends that almost all such references are either “later additions” or wholesale forgeries. Peter Schäfer of Yale and Daniel Boyarin, Professor of Talmud at the University of California at Berkeley, disagree.⁴⁵² Schäfer, in his statement on the accounts given in BT Avodah Zarah 16b-17a observes that they “...reveal...knowledge of the Christian sect and its hero, and this knowledge is not just a distorted and vague hodgepodge of this and that, but a well-designed attack against what the rabbis experienced as the reality of the Jewish-Christian message.”

When not reviling Jesus, the Babylonian Talmud attacks Mary, His Mother, with nauseating epithets, insults and aspersions against her moral character. Some of the Talmudic falsehoods about Mary are centered on tales of a certain “Pandera” (Sanhedrin 67a), and his consort, called alternately “*Sedata*” and “Miriam the hairdresser.” Just as the ADL with pompous derision attempted to deny the Balaam/Jesus connection, Rabbi Adin Steinsaltz, the *nasi* of the revived Sanhderin, writes in a similar vein concerning the Jesus/Pandera links: “Christian censors as well as popular tradition identified ‘ben Setada’ and ‘ben Pandera’ with Jesus of Nazareth because of the similarity of several aspects of the two stories. However, Tosafot regarded this identification as impossible because of the chronology.”

Blessed Mary, called “Miriam the hairdresser” in the Talmud, is vilified as a “promiscuous woman,” while the other name assigned to her, “*Sedata*” is a synonym for adulteress. In a footnote to tractate BT Shabbath 104b in the Soncino Talmud we read as follows: “In the uncensored text this passage follows: Was he then the son of Stada: surely he was the son of Pandira? — Said R. Hisda: The husband was Stada, the paramour was Pandira. But the husband was Pappos b. Judah? — His mother was Stada. But his mother was

⁴⁵² For Boyarin, cf. *Dying for God*, pp. 27-32.

Miriam the hairdresser? It is as we say in Pumbeditha: This one has been unfaithful to her husband (*satat da mi-ba'alah*).”⁴⁵³

In the Babylonian Talmud, according to tradition, the fool/magician (Jesus) is called ‘son of Stada’ and according to another one he is called ‘son of Pandera.’ The Talmud is concerned about the fact that the same person is called by two different names. Rav Hisda (a Babylonian *amora* of the third generation and an important teacher at the academy of Sura; died 309 A.D.), states that the person in question had, as it were, two “fathers,” because his mother had a husband *and* a sex partner, and that Jesus was called ‘son of Stada,’ when referring to the husband, and ‘son of Pandera,’ when referring to the sex partner. Another Talmudic source states that Jesus’ mother’s husband was not some “Stada,” but rather Pappos b. Yehuda, a Jewish-Palestinian scholar of the first half of the second century A.D., and in fact it was Jesus’ mother who was called “Stada.”

We need to explain this strange code-name “Stada” for the mother of Jesus. His mother’s name was Miriam (Mary). “Stada” is a grave insult. Schäfer found that “Stada” is derived from the Hebrew/Aramaic root word *satah/seté* (“to deviate from the right path, to go astray, to be unfaithful”). In other words, his mother Miriam was also called “Stada” because in the eyes of the rabbis she was a *sotah*, a woman suspected, or convicted, of adultery. The Steinsaltz version of BT Sanhedrin 67a states: “the inciter’s mother was Miryam the (woman’s) hairdresser...a promiscuous woman: that one (*setat da*) strayed from her husband.”⁴⁵⁴

Establishing a Legal Principle for Courtroom Entrapment of Christ and Christians

Another significant passage regarding Jesus (“the inciter”) in BT Sanhedrin 67a concerns the concealment of defense witnesses and the right of the court to “entrap” Him. The rabbis approve of both. “(T)he Mishnah follows the position of the Sages, and teaches that an inciter is regarded as a *hedyot* — a fool — regarding the concealment of witnesses. The inciter is

⁴⁵³ Also cf. Burton L. Visotzky, “Mary Maudlin among the Rabbis” in *Fathers of the World: Essays in Rabbinic and Patristic Literature* (Tübingen, 1995); and Michael Sokoloff, *A Dictionary of Jewish Babylonian Aramaic of the Talmudic and Gaonic Periods* (Bar Ilan University, 2002).

⁴⁵⁴ Steinsaltz *Talmud* (op. cit.) v. XVIII, p. 227.

treated as a fool who has little regard for his own life, and so the court may conceal witnesses in order to entrap him...in the case of a person who is suspected of incitement to idolatry, the court may intentionally hide witnesses in order to apprehend the offender...this is precisely what they did to the well-known inciter, the son of Setada...who was hanged for his crime on the eve of Passover...the inciter was known as the son of Sedata. But her lover was in fact the inciter's father, named Pandera, and so the inciter was also known as the son of Pandera." (BT Sanhedrin 67a [Steinsaltz]).⁴⁵⁵

Pandera and Balaam

These vile passages are closely related to those in the Babylonian Talmud at tractate Shabbath 104b, which describe Jesus (the "inciter") as one who "brought forth witchcraft from Egypt" and his mother, "Miriam the hairdresser" as a woman of loose morals who had intercourse with men other than her husband. Schäfer: "If the Talmud takes it for granted that Jesus' mother was having sex with someone other than her husband, then it follows that Jesus was a *mamzer*, a bastard. In order to be categorized as *mamzer* it didn't matter whether his biological father was indeed his mother's sex partner, and not her legal husband, the supposed fact that she had committed adultery made Jesus' legal status dubious. Hence the uncertainty, in that his father is sometimes called Ben Stada and sometimes Ben Pandera."

The context of Shabbat 104b/Sanhedrin 67a suggests that Mary's supposedly long and uncovered hair ("*megadla neshayya*") was indicative of her allegedly indecent behavior. In the lecherous minds of the rabbis, a woman who appears bareheaded and with long hair, in public, is prone to all sorts of lewd conduct (cf. BT Gittin 90a). Of course there is no proof that Mary the mother of Jesus ever went about in this manner, but it indicates the resentment the rabbis felt at the liberty Jesus dispensed to His female followers. Describing his mother as allegedly going about without a head-covering — which remains a Talmudic requirement for many *frum* ("observant") female followers of the rabbinic traditions to this day — is one expression of that resentment.

⁴⁵⁵ Ibid. p. 226.

There is also independent evidence of the existence of the Jesus-Pandera teaching in Judaism, in the writings of Celsus, the second century A.D. pagan opponent of Christianity, who attacked it by quoting the calumnies of the rabbis which were current in his time, in his tract, *Alethes Logos* (called "True Doctrine," although literally, "True Word"), and which are precisely those of the Talmud: "Celsus opens the way for his own attack by rehearsing the taunts leveled at the Christians by the Jews. They are: Jesus was born in adultery and nurtured on the wisdom of Egypt."⁴⁵⁶ Celsus' works are lost, but we know of him through his third century Christian challenger, Origen, who quoted him at length in *Contra Celsum* ("Against Celsus"). Celsus employs the opinions of the rabbis concerning Jesus, in his campaign against Christianity, in the form of a Judaic about whom he inquires concerning what this Judaic may know about Jesus. The Judaic replies: "...he (Jesus) came from a Jewish village and from a poor country woman who was driven out by her husband, who was a carpenter by trade, since she had been convicted of adultery. After she had been driven out by her husband and while she was wandering about in a disgraceful manner, she secretly gave birth to Jesus. Because he (Jesus) was poor, he hired himself out as a workman in Egypt, and there tried his hand at certain magical powers on which the Egyptians pride themselves; he returned full of conceit, because of these powers, and on account of them gave himself the title of God."⁴⁵⁷

Celsus, writing in 178 A.D., gives us exactly the description of Jesus that would be committed to writing in the Babylonian Talmud a few hundred years later. Origen analyzes the statement which the Judaic conveyed to Celsus: "Let us now return to where the Jew is introduced, speaking of the mother of Jesus, and saying that 'when she was pregnant she was turned out of doors by the carpenter to whom she had been betrothed, as having been guilty of adultery, and that she bore a child to a certain soldier named Panthera...those who have blindly concocted these fables about the adultery of the Virgin with Panthera,...on account of its extremely miraculous character...It was was to be expected, surely, that those who would not believe the miraculous birth of Jesus would invent some falsehood."⁴⁵⁸

⁴⁵⁶ "Celsus," *Encyclopædia Britannica*, eleventh edition (1910–1911).

⁴⁵⁷ *Contra Celsum*, Book I, ch. 28.

⁴⁵⁸ *Contra Celsum*, Book I, ch. 32.

As Origen documents, Celsus' Judaic informant might as well have been quoting from a volume of the Talmud turned to Gittin 90a and Shabbath 104b. But these rabbinic statements would not be committed to writing in those Talmud tractates for another few hundred years, indicating that these malicious lies about Jesus, his mother and his patrimony, were well-established dogma in Judaism *as early as* 178 A.D. They were subsequently and formally institutionalized by being committed to writing in the holiest books of Judaism. "It is certain, in any case, that the rabbinical sources also regard Jesus as the 'son of Pandera.'" ⁴⁵⁹

Like the ADL's claim that asserting that Balaam is a code word for Jesus is an expression of antisemitic bias, another bogus response of Talmudic apologists has been to claim that the Babylonian Talmud's Pandera is a reference to the father of *another* ancient Jesus, not Jesus of Nazareth. They also claim that the name Pandera is a common one in Latin i.e. "gentile" inscriptions from the period, which is true. But, as Prof. Schäfer points out, the name Panthera/Pandera is *highly uncommon in Hebrew and Aramaic usage*, "and this fact alone makes the connection to Celsus' Panthera obvious."

The Offspring of the Father of Lies

The rabbis patently saw Christianity as a competing creed, whose Davidic Messiah had to be delegitimized by any means, including the most common rabbinic means, that of lying about Him. Those who take the word of the rabbis in these matters can be assumed to be wrong as a general principle, and those who doubt the word of the rabbis can assumed to be generally right. Jesus clearly taught that these religious leaders "abode not in the truth." He declared that their father was the "father of lies." It's interesting that the controversy turns on a *patronymic*. According to Jesus Christ, falsehood had a father and that father has spiritual children.

Who was correct, the rabbis of Babylon when they taught that Jesus' father was a gentile and Jesus therefore a bastard, or Jesus, when he taught that the Pharisees' father was "the Father of Lies"? Much depends on our answer, because Christian believers must be guided by their Master's Word and proceed through life, scholarship, and texts with His Word in mind.

⁴⁵⁹ *Jewish Encyclopedia*, v. 6, p. 170 (NY: Funk and Wagnalls, 1912). In the Gemara, cf. BT Hullin 2:22 and 2:24.

Those who claim the mantle of Christ and then give the deceptions of the rabbis the benefit of the doubt, are a type of Judas, which is to say, a type of satan (John 13:27). This deception finds its climax in the work of the Antichrist (2 Thess. 2: 3-12), which is the nature of the religion of Orthodox Judaism since its inception in the first century A.D., to personify Antichrist. The witness of Christianity challenges this personification. But what happens to that challenge, when there no longer is a faithful witness?

The issue of false witness conveyed in a pornographic and scurrilous manner has, in the past, often been the dominant trope in studies by Christians critical of what the Talmud teaches. But the Babylonian Talmud is not simply gratuitously insulting and defaming Christ and His mother. Mary was a chaste and humble Israelite woman. How can she merit any defamation whatsoever, except for the fact that she gave birth to the Messiah of Israel? For that birth she is declared by the rabbis to have been lewd, shameless, an adulteress and a nymphomaniac, whom her husband had to lock up to keep her from having sex with other men (BT Gittin 90a). In the case of Mary, the Talmud is purely a vehicle for vengeance and resentment. In other cases however, it represents both revenge *and* an attempt at refuting Jesus' teachings. The classic exchange between the Pharisees and Jesus in John chapter 8, is a case in point. Jesus confronts the Pharisees with their attempts to kill Him. Here Jesus establishes the existence of two fathers, His Father and the Father of the Pharisees who are the founders of the petrified Phariseeism that became Judaism. He declares that those who murder truth-tellers are not Abraham's children. They have another Father (8:37). Jesus' Father, "the one who sent me," is *Truth* (John 8:26). He then tells the Pharisees, "What I, for my part, speak of, is what I have seen with my Father; but you put into action the lessons you learned from your father" (8:38). This causes them to become defensive and indignantly protest that, "We were not born of fornication." (8:41). Racially of course, the Pharisaic Jews were correct. They were genetically descended of Abraham (8:37), yet Jesus insists that their real father is not Abraham. What can He mean? How can the Pharisees be wrong in light of the racial reality of their descent? Jesus is working on the principle that the son behaves like his father and that by their murderous and deceitful actions, the religious leaders of the Jews are demonstrating that the devil is their *spiritual father*. The Jewish religious leaders see in the charge a claim that they are

illegitimate. Jesus is speaking spiritually, and as always, the Pharisees are thinking racially. They have no cogent answer to Jesus, whose exposure continues to build in intensity, until reaching its zenith in John 8:44.

Their posthumous “answer” to Jesus, their *l’esprit de l’escalier* ⁴⁶⁰ became part of their early oral tradition as conveyed by Celsus, and eventually it formed the pedagogy of their written texts. Rather than trying to answer the indictment — that they sought to murder their own Messiah — they formulated a rejoinder entirely in racial terms, circumscribed by their access-controlled, semi-secret (for Judaics only) Talmudic texts: Mary was a lustful adulteress, Jesus was born in fornication. These insults are more than insults, they are an attempt to build a hedge around the Gospel, to fence Judaics out and away from the appeal of what Jesus promised to the Jews who believed in Him: that they would find truth and freedom (8:32). The Talmudic insults are not just a matter of false witness. They are intended to immunize Judaics against attraction to the Messiah of Israel. This is a far more serious offense than pornographic invective. This is the shutting of the door of salvation. This is ensuring that Judaics will die in their sins (8:24). *Everyone who cooperates with the Talmud to any degree, who minimizes its evil, who rhapsodizes over its alleged “good parts” and “wisdom,” who receives its followers and exponents “in brotherhood,” is guilty of hating Judaics to such an extent that they are assisting in guaranteeing that they will die in their sins. This is what the demonic trap of Judaism ultimately is: “Jew-hate” in its purest synthesis.*

“The most bizarre of all the Jesus stories (in the Talmud) is the one that tells how Jesus shares his place in the Netherworld (hell) with Titus and Balaam, the notorious arch enemies of the Jewish people. Whereas Titus is punished for the destruction of the Temple by being burned to ashes, reassembled, and burned over and over again, and whereas Balaam is castigated by sitting in hot semen, Jesus’ fate consists of sitting forever in boiling excrement. This obscene story has occupied scholars for a long time, without any satisfactory solution. I will speculate that it is again the deliberate, and quite graphic, answer to a New Testament claim, this time

⁴⁶⁰ “Staircase wit” (eloquence that occurs to a party in a dispute after the other disputant is no longer present).

Jesus' promise that eating his flesh and drinking his blood guarantees eternal life to his followers" ⁴⁶¹

Catholic Cardinal George Makes Reference to the Talmud's Attacks on Jesus

As denials become untenable, the "fortress" is being abandoned in this "Revelation of the Method" age of ours. Increasingly, the customary stonewalling and denials that the Christian Jesus was in the Talmud, or that most derogatory references are not to him but to a "Balaam" who has no connection to him, are being dropped in certain forums and venues. We saw this in the controversy over the Roman Catholic Church's 1962 Tridentine Good Friday prayer for the "Jews," which was altered by Pope Benedict XVI as a response to rabbinic pressure. "He removed the age-old references to Jews' 'blindness' and the request that God 'take the veil from their hearts.'" ⁴⁶² The pope did, in fact, retain in the prayer a call to "acknowledge Jesus Christ, the savior of all men." The never-satisfied rabbis and Zionists lived up to their reputation and remonstrated with the pope over their continued dissatisfaction with even the modified Good Friday prayer. In an interview with the *National Catholic Reporter*, Cardinal Francis George of Chicago, the president of the U.S. Conference of Bishops, asked the rabbis who were offended by the prayer, if it was time for Judaics to "to look at some of the Talmudic literature's description of Jesus as a bastard, and so on, and maybe make a few changes in some of that?" This is an unprecedented statement from a modern Catholic cleric in the post-Vatican II era; and it may be an inkling of a movement to go beyond the usual tail-between-the-legs whimpering which the modern Vatican usually evinces in reply to any charge by Talmudists that Catholicism is hateful or racist toward Judaics. We hope that Cardinal George's statement is a harbinger of courageous candor. However, the Vatican knows how to play Kabbalistic games and often nothing is as it seems on the surface concerning pronouncements from the hierarchy of the Catholic Church. Pardon our skepticism, but we can't help wondering if Cardinal George's statement wasn't an attempt at some vigorous bargaining in a *quid pro quo* negotiation with Judaism's power base, concerning the Vatican's freedom of movement within its own liturgy. In

⁴⁶¹ Schäfer (op. cit.), p. 13.

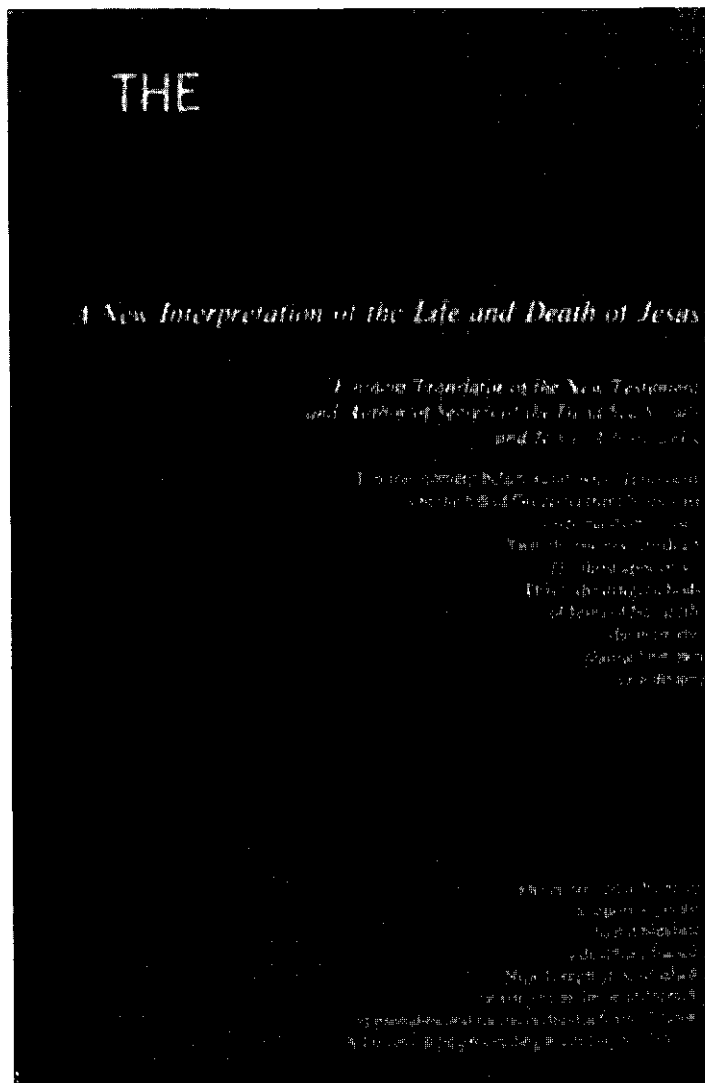
⁴⁶² "Catholics vs. Jews: Restoration of the Latin Mass revives long feud over who's demeaning whom," Religion News Service (RNS), March 15, 2008.

other words, was Cardinal George making a principled stand in defense of Jesus, or was he playing the bad cop in an elaborate stage play at which the Vatican, after the rabbis, is past master? Without corroborating evidence we do not wish to assert outright, with certainty, a conclusion that impugns George's motives and intent. However, we do believe that it is our obligation to call Christians to vigilance concerning the Vatican's predilection for playing chess games with diabolic forces. We note that it wasn't long before a Vatican "good cop" came forward, almost as if on cue, representing the pillar of *chesed*, to soften and modify Cardinal George's original statement. In early 2008, in a letter to the ADL, "Cardinal William Keeler, a veteran of Catholic-Jewish dialogue, stepped in to try to smooth relations. 'Cardinal George respects the fact that there can be no comparison between passages in the Talmud...which do not now play any significant role in Jewish life or worship, with some texts from the rites of 1962...' 463

"Passages in the Talmud...do not now play any significant role in Jewish life or worship"? Come again, Cardinal Keeler? Was it not your own fellow cardinals who recently studied none other than the "insignificant" Talmud with the New York rabbi who tormented the nuns of Auschwitz? Is not the Talmud studied daily in every Orthodox yeshiva and kollel in the world? Are not Orthodox Judaism's constantly referenced, god-like "sages of blessed memory" (*Chazal*), the authors and promoters of the very oral law and traditions which the Talmud embodies? Once again, we witness a Big Lie advanced on the basis of personal prestige ("from the pen of a cardinal") and depending for its credibility on the abject ignorance of the Christian public on this subject. But aside from these bewildering prelatical maneuvers worthy of Don Corleone, we do at least have Cardinal George on record attesting, in 2007, to what the Church Fathers, saints, intrepid scholars and those of us who have been in this mission field for decades, have testified to all along, that the "*Torah SheBeal Peh*" of Judaism excoriates the person and blessed name of Jesus Christ. The defilement of Jesus Christ as "*Yoshke*" and *getchke* (idol) routinely spews forth from the mouths of Orthodox Judaics, as has been documented on camera, on the Internet and recorded on DVD in this Revelation of the Method information age. "Jesus Christ" is repeatedly spoken as a swear-word in dozens if not hundreds of Hollywood movies.

463 Ibid.

These facts should make it very difficult indeed for the multitude of so-called "Christians" who prattle about a "Judeo-Christian" heritage and make common cause with Talmudic rabbis, to maintain their facade as followers of Our Savior.



Schonfield's *Passover Plot* claims Jesus faked his death on the cross ⁴⁶⁴

⁴⁶⁴ There is a rumor that attributes the following quotation to John Lennon, founder of the Beatles: "My views on Christianity are directly influenced by *The Passover Plot* by Hugh J. Schonfield." Cf. H. Clarke, *The Gospel of Matthew and its Readers* (Indiana Univ. Press, 2003), p. 246. This remark is supposedly from a press conference Lennon gave in 1966. We have checked extant transcripts of his press conferences and have been unable to locate the quote.

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The movie, *The Passover Plot*, produced by Menahem Golan and starring Zalman King as Jesus the faker, is drawn from the book of the same name and represents the sort of everyday, run-of-the-mill Antichrist hate speech that permeates our society without stirring significant critical notice, protest or boycott. Hugh J. Schonfeld's bestselling *Passover Plot* claimed that Jesus staged His crucifixion, and had himself drugged on the Cross to make it look as though he were dead. The book was reissued for its 40th anniversary in 2005.

An elementary error often made by sloppy and ignorant critics of Judaism and in turn exploited by the rabbis to indict all critical scrutiny of Judaism, is the claim that "Jesus is horribly defamed in the Talmudic book *Toledot Yeshu*." The problem is, the notorious *Toledot Yeshu* is not a Talmudic book. It has no canonical status in Judaism. Its status is that of folklore. Originating in late antiquity, it was widely circulated by Judaics in Europe from the early medieval period onward and portrays Jesus in particularly hateful terms, with special emphasis on Him as a magician and con-man. Accounts in the multiple editions published over the centuries vary, but in general He is depicted as having staged his own resurrection. In a contest of magical prowess, Jesus loses to a rabbi. Canonical or not, this popular writing became a major source for the average Judaic's knowledge of Jesus from the early Middle Ages up to the dawn of the twentieth century.

Dr. Shahak states: "The Editio Princeps of the complete Code of Talmudic Law, Maimonides' *Mishneh Torah* — replete not only with the most offensive precepts against all Gentiles but also with explicit attacks on Christianity and on Jesus (after whose name the author adds piously, 'May the name of the wicked perish')..."⁴⁶⁵

"According to the Talmud, Jesus was executed by a proper rabbinical court for idolatry, inciting other Jews to idolatry, and contempt of rabbinical authority. All classical Jewish sources which mention his execution are quite happy to take responsibility for it; in the talmudic account the Romans are not even mentioned. The more popular accounts — which were nevertheless

⁴⁶⁵ *Jewish History, Jewish Religion*, (op. cit.), p. 21. "*Yemach shemo*" = "May the name of the wicked be blotted out." Talmudists regularly use this traditional curse of theirs in conversation: "The Pope, *yemach shemo*." "Jimmy Carter, *yemach shemo*." "Martin Luther, *yemach shemo*" etc. These are not ancient curses. The malediction on the pope was overheard recently from the lips of an eminent rosh yeshiva at Yeshiva University in New York. This hate speech is common usage in Orthodox Judaism.

taken quite seriously — such as the notorious Toledot Yeshu are even worse, for in addition to the above crimes they accuse him of witchcraft. The very name ‘Jesus’ was for Jews a symbol of all that is abominable and this popular tradition still persists... The Hebrew form of the name Jesus — *Yeshu* — was interpreted as an acronym for the curse, ‘may his name and memory be wiped out,’ which is used as an extreme form of abuse. In fact, anti-zionist Orthodox Jews (such as Neturei Karta) sometimes refer to (Zionist founder Theodore) Herzl as ‘Herzl Jesus’ and I have found in religious zionist writings expressions such as ‘Nasser Jesus’ and more recently ‘Arafat Jesus.’⁴⁶⁶

While the sacred texts of Judaism gloat over the death of Christ and “are happy to take responsibility for it,” the official position of the Anti-Defamation League (ADL), as imposed on the producers of the Oberammergau Passion Play⁴⁶⁷ is that *the Romans alone*, not the Pharisees, were guilty of Christ’s death and that it was Pilate, not Caiphas, who actively conspired in His assassination. This line has been endorsed by the National Conference of Catholic Bishops⁴⁶⁸ and by Pope John Paul II, who conferred the Knighthood of St. Gregory on ADL officer Leonard Zakim.⁴⁶⁹ It is also promoted in Hollywood films such as the CBS-TV miniseries “Jesus,” nationally televised in May, 2000.

The historian Daniel-Rops writes: “We certainly cannot look to the Talmuds for any direct historical information regarding Jesus. All that the rabbis let us know about him is hostile, insulting and malevolent. Sometimes he is referred to under the name of Balaam the son of Behor, ‘the false prophet’ who led Israel astray; sometimes under his real name of Jesus of Nazareth, but always with some insulting qualification, such as the liar, the impostor or the bastard. These fables even crystallized in the rabbinical tradition to form a blasphemous pseudo-biography, the *Toledoth Yeshu* which circulated among the Jews...According to this compilation, Jesus was the illegitimate son of Mary, the wife of a perfumer and of a Roman soldier, called Pandara or Panthera. He was taken by his stepfather to Egypt where he studied sorcery and was thus enabled to seduce Israel. He was arrested as

⁴⁶⁶ Ibid. pp. 97-98, 118. Neturei Karta rabbis are popular in some Right wing gentile circles.

⁴⁶⁷ *Detroit Free Press*, Feb. 17, 1990.

⁴⁶⁸ ADL press release, April 27, 2000.

⁴⁶⁹ *Boston Globe*, Nov. 4, 1999.

an agitator and a sorcerer and turned over to the Sanhedrin, spending forty days in the pillory before he was stoned and hanged at the Feast of the Passover. This repellant fable is so full of absurdities that it is idle to combat it; the stepfather of Jesus is called Josue ben Parania, although the personage of that name died 78 years before the Christian era. The reference to Mary as a perfumer comes obviously from confusion with Mary Magdalen because 'Magdala' can mean a hairdresser, while the name Panthera is probably due to an imperfect understanding of Greek since *parthenos* means virgin and the Christians have always referred to Christ as the Son of the Virgin." ⁴⁷⁰

Those proselytes of modern Laodicean Judeo-Churchianity, who think themselves wise, continue to believe that the Talmud is a reliable guide to the Old and New Testaments. Oxford University's Prof. G.B. Caird thinks that the Talmud is helpful to understanding the New Testament: "In the first place, it would never have occurred to a Jew to consider the overshadowing of Mary by the Holy Spirit as a substitute for normal parenthood (see Niddah 31a: 'There are three partners in the production of man: the Holy One, blessed be he, the father, and the mother.' Cf. Sotah 17a; Genesis R (abab)..."⁴⁷¹ Hence, the Talmud, written centuries later in Babylon, and its tractate Niddah, on rabbinic nonsense regarding menstruation; along with the Midrash, with its plethora of fantastic tales which the rabbis added to the Scriptures, comprises, for Prof. Caird, and other academics of his generation, compelling insight into the mindset of the Jews of first century Palestine. Pre-Vatican II Roman Catholic endorsements of rabbinic exegesis and the Midrash are not uncommon either. In a 1944 work, *Back to the Bible*,⁴⁷² bearing an imprimatur, and a foreword by Archbishop Richard Downey of Liverpool, England, Jesuit Father Cuthbert Lattey makes the following astonishing statement: "A more difficult problem of literary form may be broached under the rubric, *midrash*, a Jewish word of suitable meaning

⁴⁷⁰ Daniel-Rops, *Jesus and His Times*, translated from the French by Ruby Millar (Garden City, NY: Image Books, 1958), pp. 66-67.

⁴⁷¹ G.B. Caird, *The Gospel of Saint Luke* (Penguin Books, 1981), p. 31. Caird was an "official Observer at the Second Vatican Council."

⁴⁷² Recently reprinted in hardcover by the "traditional Catholic" publishing house, Roman Catholic Books (Fort Collins, CO).

which serves as a more or less technical term for historical fiction. We are familiar with such a literary form in our own literature; many a novel introduces historical persons or events but weaves round them a tale of fiction. And nobody thinks of calling the authors liars. It may be taken for granted, then, that *midrash* does not of itself involve formal error, and therefore, so far as that goes, it cannot be excluded *a priori* from the Bible, provided that the fiction in question be not unworthy of God on other grounds" (p. 39).

In March, 2007 the late Jerry Falwell's Liberty University issued the following press release: "Liberty Obtains Babylonian Talmud. Liberty University's library has a major new acquisition: a complete edition of the Babylonian Talmud. Acquired at the urging of Liberty Seminary President Ergun Caner, this 73-volume collection is an English translation of extensive rabbinic interpretations of the Law of Moses, written between the first century and about 800 AD....Liberty Seminary students wishing to understand the Jewish mindset and worldview have available this resource of incomparable value. *Old Testament students will benefit from this Jewish source for interpreting the Old Testament.*" ⁴⁷³ Here we go again. Future Christian leaders will learn how to interpret the Old Testament better by relying on the oral traditions of the Pharisees which Jesus condemned prior to their having been committed to writing and then further distorted in pagan Babylon. To compound the farce, Falwell's school purchased the censored ArtScroll translation of the Talmud.

The Modern Line: Blame the Romans, anyone but the Pharisees

Don't expect straight talk from the Vatican on much of anything except when it comes to "combatting antisemitism," then the unambiguous, pro-forma peals of thunder and bolts of lightning will indeed roll. With regard to other issues however, their tongues are forked as a matter of course, since they are so utterly submerged in the philosophy of the Talmud, Kabbalah, Mishneh Torah, Machiavelli, Hegel and Husserl. Therefore we must watch closely and with the utmost attention in order to detect the line promoted by the Pope's own homilist, the previously introduced Fr. Raniero Cantalamessa. Judaism's campaign against Christianity involves more than

⁴⁷³ *National Liberty Journal*, March 2007; emphasis supplied.

episodic concealment/divulgence of the Talmudic “counternarrative.” Judaism also pursues this goal in the realm of apportioning responsibility for the murder of Jesus; a campaign pursued as much in the media and the popular culture of books and cinema as in the realm of suborning theologians and university scholars. The main point, emphasized with a sledgehammer in recent televised dramas about ancient Rome, and, on the other hand, with the finesse of Machiavelli by Cantalamessa, is that the Pharisees are not guilty, or they are of lesser guilt painted in existential shades-of-gray intended to confuse and disarm Christians. The main villain in these accounts is the Romans. It’s a sure test of rabbinic influence when one encounters a supposedly Christian source expounding on the notion that the principal movers and shakers behind the killing of Christ were the Romans. As we read the text of the sermon by the Pope’s personal preacher, keep in mind that it is the Pharisees and not the Sadducees who are the founders of rabbinic Judaism. Note how he blames the Sadducees and lessens the guilt of the Pharisees (with the requisite qualifications of course):

The True Jesus of the Gospels (Part 3). Commentary by Father Raniero Cantalamessa Vatican City, May 16, 2007, (Zenit.org). — Here is a translation of the Italian-language commentary by Capuchin Father Raniero Cantalamessa, preacher of the Pontifical Household... “Joachim Jeremias has shown the anti-Pharisaic motivation present in almost all of Jesus’ parables. *The Gospel data is just that much more credible insofar as the contrast with the Pharisees is not at all prejudicial or general. Jesus has friends among them (Nicodemus is one of them); we find him at dinner in one of their houses; they are willing at least to dispute with him and to take him seriously, unlike the Sadducees.* Without denying therefore that the later situation did something to further the contrast, *it is impossible to eliminate every opposition between Jesus and an influential part of the Jewish leadership without completely unraveling the Gospels and making them historically incomprehensible...*Of course Pilate was not so sensitive to the demands of justice to be worried about the fate of an unknown Jew; *he was a hard and cruel type*, ready to suppress with blood the tiniest hint of rebellion. All of that is true enough. However, *he did not try to save Jesus out of compassion for the victim but only to score a point against his accusers with whom he had been in a cold war since his arrival in Judea. Naturally, this does not at all diminish Pilate’s responsibility in Christ’s condemnation. He was just as*

responsible as the Jewish leaders. ...the New Testament sources which on the one hand highlight the participation of the Jewish authorities (of the Sadducees more than the Pharisees) in the Christ's condemnation, and on the other hand often excuse them, attributing their actions to ignorance (cf. Luke 23:34; Acts 3:17; 1 Corinthians 2:8). Raymond Brown also comes to this conclusion in his 1608 page book on The Death of the Messiah." (End quote from Cantalamessa).

"...they are willing at least to dispute with him and to take him seriously..." Father Cantalamessa is grasping at straws. Seeking to ingratiate himself with his rabbinic masters, he's desperate to find anything positive to say about the Pharisees. He seizes on their penchant for setting crafty verbal traps for Jesus as a means of embarrassing and discrediting Him in public. Rev. Cantalamessa finds virtue in this! In the Roman Pilate, who declared he could find nothing evil in Jesus, the papal preacher locates the axis of iniquity: "...he did not try to save Jesus out of compassion for the victim but only to score a point against his accusers." How does Father Cantalamessa know this? Pilate risked the ire of his superiors in Rome by seeming to seek to spare Jesus, a "rabble-rouser" who a majority of own Jewish people despised and wanted dead. "Pilate sought to release Him: but the Jews cried out, saying, if thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar." (John 19:12).

And Pilate only really risked this, not because of any justice in himself, but as a "cold-warrior" merely seeking to score some "points" against his Pharisaic adversaries? How does Cantalamessa know this? What is his evidence — his own prestige as *capo* of the ecclesiastic Mafia in the Vatican? All the available evidence about Pilate testifies to the contrary. Cantalamessa concludes with two lies, the latter a real whopper: 1. that the Sadducees were more guilty of deicide than the Pharisees, and 2. that Pilate was "just as responsible as the Jewish leaders." This is a boldface lie. In John 19:11, Jesus tells Pilate, "He that delivered Me unto thee hath the greater sin."

אָמַר עוֹלָא: וְתִסְבְּרָא? יֵשׁוּ
הַנוֹצְרִי בֶּר הַפּוֹכִי זְכוּת הוּא?
מִסִּית הוּא, וְרַחֲמָנָא אָמַר:
"לֹא תַחֲמַל וְלֹא תִבְסֶה עָלָיו!"
אָלֵא, שָׂאֲנִי יֵשׁוּ, דְּקָרוּב

BT Sanhedrin 43a on Jesus' relationship with the Roman authorities

Moreover, the Babylonian Talmud, for what it's worth, in Sanhedrin 43a taught Judaics that the Romans were favorable toward Jesus and did not want to execute him: "Rather it must be that the case against Jesus was different, because he had close connections with the non-Jewish authorities, and those authorities were interested in his acquittal."⁴⁷⁴

Writing in Oxford University's sophisticated and cerebral *The Oxford Bible Commentary*, C.M. Tuckett engages in the modernist fad of casting doubt on the authenticity of the New Testament account of the life, trial and death of Jesus: "There are perennial problems of the historical reliability of John...The Markan account has been somewhat embroidered and we certainly cannot simply read it as a straight transcript of what actually happened."⁴⁷⁵ Yet, Tuckett relies upon the rabbinic Mishnah (Sanhedrin 7:5) for supposedly correctly perceiving the charge of blasphemy against Jesus by the Sanhedrin, as related in Mark 14:64. For Tuckett, the Mishnah is credible. The Gospel of Mark is not. Tuckett is so duplicitous however, that he omits quoting from the rabbinic texts when the citation would undercut his thesis. For example, he leaves out all reference to the Babylonian Talmud's account in Sanhedrin

⁴⁷⁴ BT Sanhedrin 43a. *Steinsaltz Talmud*, v.17, p. 159.

⁴⁷⁵ Tuckett, "The Sanhedrin Trial," in Barton and Muddiman (eds.), *The Oxford Bible Commentary* (Oxford Univ. Press, 2001), p. 918.

43a of Jesus having Roman friends in high places when he wants to echo Cantalamessa and make the point that Mark's "picture of Pilate...in no way squares with what we know from elsewhere of the man, viz., a cruel tyrant who would not have had the slightest compunction in executing an odd Jew or two...Pilate simply ordered Jesus' crucifixion without any compunction at all." ⁴⁷⁶

The modern world conspires to qualify, modify, moderate and mitigate, like a shyster lawyer, the guilt of the founders of the religion of Judaism.⁴⁷⁷ This is very important to them due to the fact that the book you are reading offers evidence that the religion of *Orthodox Judaism is the direct descendant and continuation of the religion of the Pharisees*. We have offered this evidence since the year 2000, in this book's predecessor, *Judaism's Strange Gods*.⁴⁷⁸ As this knowledge leaks out, it is more than ever incumbent upon operators like the Vatican's Cantalamessa and Oxford's Tuckett to make certain that the Romans take the lion's share of the blame for that which the Jewish leaders, including the Pharisees, are guilty.

What is there to debate after 1 Thessalonians 2:14-15? "...the Jews Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men." To argue that the Romans bear the lion's share of responsibility for the death of Jesus is a contrived debate motivated by a desire to serve and appease rabbinic and Zionist power on earth. We have the unambiguous statement of Scripture in 1 Thessalonians 2:14-15. This Scripture statement was made by the Apostle Paul without qualifications of any kind.

⁴⁷⁶ Ibid., p. 919.

⁴⁷⁷ We can trace this movement to 1866 and Ludwig Philippson's *Haben wirklich die Juden Jesum gekreuzigt?* ("Can we really blame Jews for the Crucifixion of Jesus?"). Also: "In three editions of his famous *Geschichte der Juden* ("History of the Jews") between 1856 and 1878, H. Graetz moved from defending the Jews of Jesus' time for executing him, to defending them as not having executed him." Extreme philo-rabbinic sources have even reversed the equation, cf. Franklin H. Littell, *The Crucifixion of the Jews* (Mercer Univ. Press, 2000). There is also the Muslim denial that Jesus died on the Cross. Cf. for example Abubakr Ben Ishmael Salahuddin, *Saving the Savior: Did Christ Survive the Crucifixion?* (2001). The Muslim thesis is reminiscent of *minhag* (Judaic folklore) concerning Christ allegedly having "faked" his crucifixion, the modern incarnation of which is the aforementioned *The Passover Plot* (Random House, 1965; Bantam Books, 1967). The "Da Vinci Code" imaginarians have spun off a whole industry of fabrications in this vein, fueled by the greed of major publishing houses. A particularly egregious sample is Michael Baigent's *The Jesus Papers: Exposing the Greatest Cover-Up in History* (2006).

⁴⁷⁸ Almost the entire contents of *Judaism's Strange Gods* are included in the present volume.

"It is generally agreed that I Thessalonians was written about A.D. 50, and certainly Paul would have had the idea that Jews killed the Lord Jesus long before he wrote this letter. Indeed, since Paul was in Jerusalem and hostile to Christians shortly after Jesus' death (Gal. 1:13, 18), this passage is a very serious challenge to the thesis that there was no Jewish involvement in the death of Jesus."

It was by the Jewish leaders' malice that Christ was killed and there was nothing new in that: "This is the heir, let us kill him" (Matt. 21:38). Those who killed Jesus were, by their own testimony, "the descendants of them that killed the prophets" (Matt. 23:31). The spirit of persecution was a tradition with them, descending from one generation to another and Jesus prophesied that they would continue these crimes: "Therefore I am sending you prophets and wise men and teachers. Some of them you will kill and crucify; others you will flog in your synagogues and pursue from town to town" (Matt. 23:34). Paul testified that this was transpiring in his time: they were *contrary to all men*, that is, hindering the course of the Gospel appointed for humanity's salvation and despising all other nations in comparison to themselves. This situation continues in our day, with the difference being that those priests and ministers in our time who call themselves followers of Jesus and imitators of Paul, assist Judaism in hindering the course of the Gospel.

In the next passage in Thess., v. 16, Paul states that the leaders of the Jews are under God's "wrath" for these actions of theirs. So too are all the ones masquerading as "Christians" who, so as to be seen as respectable in the eyes of the world and its media, and to advance their business, career, celebrity, power or bank account, defend to lesser or greater degrees, the Pharisees, the Talmud, Midrash or Kabbalah, the rabbis or the Israeli Zionism that is the product of these spiritual plagues, these Christ-killing ideologies.

Granted, *it is absolutely wrong to call a person of Judiac descent a "Christ-killer."* The Talmudists have really made hay out of that one: "Prior to the Holocaust, as a child of six, the Christians chased me down the street, calling me a Christ killer." By hearing stories like that one many times in a variety of forums and venues, horrified Christians are persuaded of an enormous non-sequitur: that we are not to regard *the religion of Orthodox Judaism* (the continuation of the creed of the Pharisees), as a Christ-killing ideology. But if we are indeed Christians, then it is certainly fitting, necessary and just, to

dare to speak as Jesus and Paul did, and to call the *ideology of Judaism* a *Christ-killing phenomenon* whose recurrence was prophesied.

Gentile racists do the work of the rabbis when targeting some hapless Judaic child, who did not choose his or her Judaic ethnicity, as a “Christ killer.” This is contrary to Scripture: “For we wrestle *not against flesh and blood*, but against principalities, against powers, against the rulers of the darkness of this world, against *spiritual wickedness in high places*.” (Ephesians 6:12). A synonym for this spiritual wickedness is the Christ-killing *ideology*. The Romans embodied no such *spirituality* or *ideology*. Roman citizenship protected the Apostle Paul. Roman armies fulfilled Christ’s prophecy concerning the religion of Judaism by destroying the Temple of Jerusalem. The Reformation doctrine of identifying Rome as *the* Antichrist, was a factor in producing the lamentable predicament in which we find ourselves today, wherein the Gospel has been counterfeited and Rome has replaced the leaders of the first century Jews as the alleged central malefactor in the New Testament.

Much rabbinic deceit is based on distraction. It is an irony that some Reformation biblicists removed Judaism from principal focus as the primary example of *spiritual wickedness in high places*, as indicated by the preceding Scripture verses, and, derogating those passages, replaced Judaism with Rome, a move which continues to disarm Christians of the twenty-first century by distracting attention away from the premier Christ-killing ideology on earth, now as in the first century A.D., rabbinic Judaism. That Judaism allies with a subordinate, apostate Rome we neither deny nor minimize. But for Protestants to believe that Rome surpasses Judaism in iniquity, or for Catholics to believe the same about Protestantism, is the sucker trap that undergirds centuries of shameful sectarian wars of religion that have pitted Christian against Christian to the delight of the rabbinate, who, depending on the time and circumstances, gave aid to one side or the other, the better to fan the flames of Christian fratricide and divide and conquer.

We will grant that there is room for discussion on New Testament passages that speak of certain persons who “know not what they do” as they crucify Christ (Luke 23:34; also cf. I Cor. 2:8; Acts 3:17), although for us this issue is definitively resolved in light of the precedence we must assign to Christ’s own words about the condemnation of these persons in John 3:19; and more

specifically the key passage in John 15:22 about there being no excuse; also John 15:24. John MacArthur's comment on Luke 23:34 is insightful: "...their ignorance certainly did not mean that they deserved forgiveness; rather, their spiritual blindness was itself a manifestation of their guilt (John 3:19)." ⁴⁷⁹ Dr. MacArthur seems to be giving voice to Thomas Aquinas, who stated:

"...their ignorance did not excuse them from crime, because it was, as it were, affected ignorance. For they saw manifest signs of His Godhood. Hence, He Himself says of them in John 15:22: 'If I had not come, and spoken to them they would not have sin; but now they have no excuse for their sin.' And John 15:24 'If I had not done among them the works that no other man had done, they would not have sin....Bede likewise says, 'It is to be observed that he does not pray for those who, understanding Him to be the Son of God, preferred to crucify Him rather than acknowledge Him.'...All this shows that while they beheld Christ's marvelous works, it was owing to their hatred that they did not allow him to be the Son of God...The rulers of the Jews knew that he was Christ: and if there was any ignorance in them, then it was affected ignorance, which could not excuse them...Among the Jews, some were elders, and others of lesser degree...those of lesser degree—namely the common folk...The Jews of the common order sinned most grievously as to the kind of their sin: yet in one respect their crime was lessened by their ignorance...they were deceived ...by their rulers so that they did not believe Him to be the Son of God or the Christ."⁴⁸⁰

⁴⁷⁹ *MacArthur Study Bible* (Thomas Nelson, 1997), p. 1564. John 3:19: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

⁴⁸⁰ *The Summa Theologica of St. Thomas Aquinas*, part III, question 47, articles 5-6. Aquinas here distinguishes between the less culpable *am ha'aretz* and their more guilty leaders.

**The Institutionalization of Child Molestation in the Religion of Judaism
Sexual Intercourse with Boys Less than Nine Years of Age:
“Not a Significant Act”**

GEMARA אָמַר רַב יְהוּדָה אָמַר רַב Rav Yehudah said in the name of Rav: If a young boy less than nine years old has intercourse with a grown woman, his act places her in the category of a woman who has been injured by a stick, and whose hymen was ruptured as a result. Even though intercourse with a boy under nine years old is not considered a significant sexual act, it is no less intrusive than a stick that causes the hymen to be ruptured. Therefore, according to the Sages who maintain that a woman who was injured by a stick is no longer considered a virgin, a woman who has had intercourse with a boy less than nine years old is also considered a non-virgin, entitled to a ketubah of only 100 dinarim. Rav Yehudah continued: When I reported this ruling before Shmuel, he said: ⁶The laws pertaining to a woman who was injured by a stick do not apply in a case where the woman's body was penetrated by the flesh of a young boy. Thus, according to Shmuel, even the Sages — who maintain that a woman who was injured by a stick is no longer treated as a virgin — agree that a woman who has intercourse with a boy younger than nine years old is entitled to a ketubah of 200 dinarim when she marries.

“...intercourse with a boy under nine years old is not considered a significant sexual act...”

BT Ketubot 11b

object of sodomy. If a boy under the age of nine perpetrated sodomy upon an adult, the adult is not liable for punishment, for the intercourse of a boy under nine years of age is not legally an act of intercourse. Since a child less than nine years old cannot commit sodomy, he can also not be the object of sodomy.

¹ בְּמֵאֵי קָמִיפְלָגִי? ² רַב סָבַר:
כָּל דְּאִיתִּיהָ בְּשׁוֹכֵב אִיתִּיהָ
בְּנִשְׁכָּב, ³ וְכָל דְּלִיתִּיהָ
בְּשׁוֹכֵב לִיתִּיהָ בְּנִשְׁכָּב.
⁴ וְשִׁמוּאֵל סָבַר: “מִשְׁכָּבִי אִשָּׁה”
כְּתִיב.

“...a child less than nine years old cannot...be the object of sodomy” (even if he has been sodomized)

BT Sanhedrin 54b

This Baraita supports Rav, for it teaches that if a man engaged in homosexual intercourse with a child under the age of nine, he is exempt from liability.

BT Sanhedrin 54b

("Baraita" denotes a tradition that emanates from the Gemara or post-Gemara rulings rather than from the Mishnah).

The Signposts of the Religion of Babylon

What are the signposts of the religion of Babylon? First, homosexual predation, especially homosexual sex with young children. If the Talmud reflects the religion of pagan Babylon, and not the laws and truths of the Bible, the Talmud will allow homosexual congress with young boys and here is the evidence that it does, photographically reproduced directly from the Steinsaltz Talmud (and this is probably why publication of the volumes of the Steinsaltz Talmud was stopped midway through publication and dropped completely. It's now out of print, in favor of redacted translations such as the recent Artscroll/Schottenstein edition).

If the reader were to ask a rabbi about the uncensored text of Sanhedrin 54B, after the rabbi recovered from his shock that you even were aware of it, he's likely to fob you off with the oft-heard claim that this Talmud passage was "just Rav's *opinion* in a *debate* with Shmuel." What he is not likely to reveal to you is that the post-Talmudic codifier of Judaic law, Moses Maimonides, confirmed that Rav's ruling about sex with a boy less than nine years old was the correct one — the adult *is* exempt from liability for having sex with a boy less than nine years of age. (Maimonides' decision in favor of Rav's depraved ruling may be found in Issurei Biah 1:14).

Moreover, the text of BT Ketubot 11b and of Sanhedrin 54b photographically reproduced from the Steinsaltz Talmud on the previous page, fully support the *halakha* that the age of nine is the key factor in

determining when sex with a boy is permissible. Judaism's *halakha*, as derived from the "sages" of the Babylonian Talmud, amounts to a free pass for Talmudic child molesters.⁴⁸¹

תִּנּוּ רַבָּנָן 'Our Rabbis taught the following Ba-
raita: "If a woman acted lewdly with her minor son,
in the course of which he engaged with her in the
first stage of sexual intercourse,² the School of
Shammai say: He disqualified
her from marrying into the
priesthood.³ And the School of
Hillel disagree and say that she
remains fit to marry into the
priesthood."

תִּנּוּ רַבָּנָן: "הַמְסוּלָּלָת בְּבִנָּה
קָטָן וְהִעָרָה בָּהּ, בֵּית שַׁמַּאי
אוֹמְרִים: פְּסָלָהּ מִן הַכֹּהֲנֻת,
וּבֵית הִלֵּל מְכַשְׁרִין."

BT Sanhedrin 69b

HALAKHAH

תִּנּוּ רַבָּנָן תִּשְׁעָ שָׁנִים וְיוֹם אֶחָד
Nine years and one day old. "If a
boy who is nine years and one day old has sexual
intercourse with a woman who is forbidden to him, she is
liable to be punished (and becomes a *zonah* so that she is
thereafter disqualified from marrying into the priesthood).

and he is exempt. If he is less than nine, both the woman
and the boy are exempt, following the School of Hillel."
(Rambam, *Sefer Kedushah, Hilkhot Issurei Bi'ah* 1:13; *Shul-
han Arukh, Even HaEzer* 6:9; 167:1.)

Sex between a Judaic woman and a child: the *halakhah* (law) of BT Sanhedrin 69b as recorded by Rabbi Adin Steinsaltz, the head of the modern Sanhedrin.⁴⁸²

In terms of sex with a male child, the age of nine is a determining factor in Judaism, no matter what the gender of the pederast, whether an adult woman, or an adult man. In BT Sanhedrin 69b, it is argued that a woman having sex with a boy less than nine is an act that is exempt from punishment (and therefore permissible), and does not render her a *zonah* (prostitute) or disqualify her from marrying a Judaic priest, because sex with male children less than age nine is not considered sex. We have photographically reproduced the relevant passage from the Steinsaltz

⁴⁸¹ But only in those circumstances where they will not be detected by gentiles in a gentile-dominant society that objects to the molestation of children. Where Talmudists are dominant or gentile society is pagan, concerns about detection are vitiated. It is important to note that among non-religious Judaics, these rabbinic laws permitting molestation are mostly unknown. The majority of Judaics would be as distressed at learning of their existence as anyone else.

⁴⁸² Steinsaltz *Talmud*, vol. 19, p. 13.

Talmud, above. The actual reference in Sanhedrin 69b is to sex between a mother and her own son! If her son is less than nine years-of-age, then it's rabbinically permissible for her to engage in it with him.

While the school of Shammai objected to her being eligible to marry a priest, they were overruled by Maimonides and the other penultimate *halachic* decisor, Rabbi Karo, in the *Shulhan Aruch*; but the original ruling exempting the punishment and disqualification of the incestuous molesting mother, which came to be accepted as *halakha* by the majority, was made by Hillel, the one we're repeatedly told was the "good Pharisee" who allegedly has "so much in common with Jesus." Yet here's that "good Pharisee" establishing the utterly depraved and barbaric principle that sex between a mother and her son does not actually qualify as sex, if the son is less than nine years-old.

The Halacha of Mesirah

Most of these acts of perversion performed between Orthodox Judaic men and young boys, or Orthodox Judaic women and young boys are hushed up, thanks to a culture of silence, because in Judaic law, a *moser* (also spelled *moisser*) is one who stoops to “*maser*” (inform) on a fellow Judaic; which is, technically, a death penalty offense drawn from the *halachic* conception of *mesirah*, defined as “handing over a Judaic to an “antisemitic” state government that could do harm to the Judaic in question.” In England in the summer of 1991 the Judaic parents of a little girl allegedly molested by Philip Eli Cohen were violently attacked after “Cohen, 18 was convicted at Southwark Crown Court of indecently assaulting a five year old girl. After the conviction more than 100 members of the community attacked the home of the girl’s parents with bricks and iron bars, reviling the parents as *moissers*, the Yiddish word for informants. Even as they chanted ‘*moisser, moisser, moisser,*’ they kept to their rigid gender separations — men threatening from one side of the street, women on the other. The police had to find the family a safe-house, fearing for their lives and those of their two young children.”

Under such circumstances the criminality of the Judaic is not an issue. This is quite an enormous loophole for Judaic perpetrators when we consider that the rabbis view almost all gentile governments as “antisemitic” to one degree or another. Occasionally however, some reports of these crimes having been allegedly perpetrated, reach the media, particularly in the Israeli state:

“A couple from the community of Elad was arrested on Thursday on suspicion of abusing their 11-month-old son. The mother was allegedly filmed by her husband performing oral sex on the boy and simulating the movements of sexual intercourse....The wife’s attorney, Noga Sidi, said this weekend that her client was ‘upset, confused and in shock’ and that she fainted when she saw the videotapes during her interrogation. She was briefly hospitalized and then examined by a psychiatrist, who determined that she could be held in detention. Sidi intends to request a more thorough examination. ‘When she saw the pictures she said she wanted to die. She doesn’t remember her actions because she was under the influence of tranquilizers that her husband gave her, according to her,’ Sidi said. The woman told police her husband apparently edited out from the tapes his own

verbal instructions to her. Relatives of the woman said yesterday that the husband's actions were a bid to win 'Brownie points' in their divorce proceedings. 'He wants to get custody of the baby and to divorce her without having to pay alimony. He was sure the best way to do it was to frame her and present her as mentally ill,' the woman's brother told *Haaretz* yesterday....Elad is a community for ultra-Orthodox Jews." ⁴⁸³

"It is strictly forbidden to maser (inform the non-Judaic authorities on) either a Jewish person or his property. One who masers a Jewish person or his property has no share in the world to come."

Shulchan Aruch, Choshen Mishpat, 388

Jewish code snarls probe into Crown Heights attack

"Long before the first rapper stopped snitching or any Mafiosi swore an oath of *omertà*, there was the Jewish law of *mesira*. The tenet that forbids Jews from informing on fellow Jews is one of the hurdles facing Brooklyn prosecutors probing the April 14 attack on a black man by two Jewish men, sources told the *Daily News*.

"Authorities - invoking a complaint long cited in cases involving rappers —said the initial probe was hindered by the local Hasidim's refusal to cooperate. One source suggested the Orthodox community was taking a page from the rap world's 'stop snitching' handbook. But it was actually lifted directly from the Code of Jewish Law. The Hebrew word is *mesira*, which means basically you are not allowed to be an informant,' said Rabbi Shea Hecht, a well-known figure in Crown Heights. 'In essence, I am not allowed to snitch, period.'

"The attack in Crown Heights led Brooklyn District Attorney Charles Hynes to empanel an investigative grand jury to try to shake loose reluctant witnesses. It's the same technique prosecutors tried unsuccessfully in the slaying of rapper Busta Rhymes' bodyguard in 2006. Rhymes and about 50 other witnesses refused to cooperate with cops. Their decision was based on street cred(ibility). The slaying remains unsolved.

⁴⁸³ Yuval Azoulay, "Couple arrested on suspicion of sexually abusing baby son," *Haaretz*, Sept. 18, 2005. (When cases like this one are reported in the media, the Israeli government has no choice but to save face and mount the appearance of a prosecution, but the denouement is often just a slap on the wrist. We do not know the final disposition of this particular case).

“When college student Andrew Charles was attacked in Crown Heights by two men wearing yarmulkes last month, police quickly identified a suspect —the driver of the getaway SUV. Menachem Ezagui came to the 71st Precinct stationhouse with a lawyer after the vehicle was discovered. Police sources said he refused to answer any questions.

“Charles, 20, the son of a city cop, was walking on Albany Ave. when a bicycle-riding assailant sprayed him with Mace. The SUV then pulled up, with a second man jumping out to smash the college sophomore twice with a nightstick, police said. Cops have made no arrests. A lawyer sought to broker a deal that would have led two Jewish suspects to surrender on reduced charges. Sources said the district attorney’s office rejected the deal, insisting the attack was too severe.

“According to Hecht, *mesira* is not an all-encompassing concept — common sense supersedes the law, as does the responsibility of preventing injury to others. ‘You’re not allowed to stand on the blood of your brother,’ he said. That comes with a loophole, too. If Jews are convinced that one of their own will not get a fair shake from authorities, they have no obligation to cooperate. ‘There are double standards — sometimes they work to your advantage,’ Hecht said. ‘To think there’s no political element to justice in America would be foolish.’⁴⁸⁴

Notice the contradiction between the statement, “In essence, I am not allowed to snitch, period,” and “it’s not an all-encompassing concept...” Rabbi Hecht can’t keep his story straight. The Mafia is infamous for the code of “*omerta*,” but Judaism’s own *omerta* is largely unknown among the goyim. The ADL and other Zionist groups have a long history of soliciting and encouraging informants among non-Judaics.

A textbook case of homicidal animosity toward informants follows the trail of the alleged misdeeds of Rabbi Naftali Zvi Weisz: “The Hasidic Rebbe, or ‘Grand Rabbi,’ is no ordinary Jewish spiritual leader...the Rebbe in Hasidic communities is much more than a teacher, adjudicator of Jewish law and community leader. He is nothing less than a conduit between his followers and the Heavens; a man believed by the faithful to be immaculately holy, endowed with a direct line to God Himself and thereby blessed with supernatural powers that include miracle-healing, divination and the magical

⁴⁸⁴ *Daily News*, May 9, 2008. Rules on *Lashon hara* (evil talk) are also used to enforce silence.

granting of every imaginable human need, from bequeathing children to the clinically barren to endowing wealth to the chronically impecunious. A classic Hasidic adage assures that it is within the Rebbe's power to bestow believers with 'offspring, long-life and sustenance.'⁴⁸⁵

At least one contemporary Hasidic Rebbe is allegedly also blessed with the power to grant sophisticated money-laundering and tax-evasion services to his supporters. When the Grand Rabbi of the Boro Park clan of the Spinka Hasidic dynasty, 59-year-old Naftali Zvi Weisz — or as he is reverently known to his followers, "His Honored Holiness our Master, Teacher and Rabbi of Spinka, Shlita" — was busted by federal agents in Los Angeles on December 19 (2007), along with his *gabbai*, or personal assistant, Rabbi Moshe Zigelman, and four co-conspirators, on charges of having defrauded the American government of almost \$35 million, the Hasidic world entered

⁴⁸⁵ This description omits the corollary, a Hasidic rabbi's alleged "power" to shorten life, visit sterility on a husband or wife and kill people with the "evil eye." Belief in these supposed rabbinic magical powers helps to keep the adherents of Orthodox Judaism firmly underfoot.

into paroxysms of shock, dismay and anger.⁴⁸⁶ The mood of this deeply insular ultra-Orthodox community only darkened further as copies of the 45-page federal indictment detailing no fewer than 37 criminal charges against the Rebbe and his cohorts, as well as the juicy FBI transcripts richly documenting the surveillance methods employed to uncover the Spinker Rebbe's elaborate schemes, hit the Internet.

"But the lion's share of the Hasidic community's anger was directed not at the alleged crimes of their Rebbe, but rather at the FBI's informant. Referred to in FBI documents only as 'RK,' the informant cut an immunity deal with the government years ago and was the key figure in blowing the whistle on the Rebbe's alleged scam.⁴⁸⁷ The New York Yiddish weeklies published under Hasidic auspices, as well as numerous comments on a

⁴⁸⁶ "The grand rabbi of Spinka, a Brooklyn-based Hasidic sect, was arrested Wednesday with his executive assistant in Los Angeles on charges that they arranged and profited from inflated charitable donations that saved the donors millions of dollars in federal income taxes. The rabbi, Naftali Tzi Weisz, 59, and the assistant, or gabbai, Moshe E. Zigelman, 60, were charged in a 37-count indictment returned on Tuesday in Los Angeles that named them as the masterminds of the money-laundering scheme, through which the authorities say they reaped more than \$750,000 in profits. They were arrested by federal agents while on a fund-raising trip. Six other men in California and in Israel were also charged in the case. Under the scheme, officials said, Rabbi Weisz and Mr. Zigelman spent more than a decade soliciting contributions for Spinka charities by promising to secretly refund as much as 95 percent of the money to the donors. The donors could then claim tax deductions on the full amount while paying as little as 5 percent, officials said. In some cases, the contributions were returned as cash payments through what the government called 'an underground money transfer network' involving businesses in and around Los Angeles's jewelry district, the government said. Three men in California were charged with taking part in the money transfer network: Yaacov Zeivald, 43, a professional scribe from Valley Village, Calif.; Yosef N. Naiman, 55, a tour company owner from Los Angeles; and Alan Friedman, 43, a businessman, also from Los Angeles. A fourth man, Moshe A. Lazar, 60, a diamond dealer, was charged in the scheme as well and was believed to be in Israel, the government said. The contributions were repaid by a sophisticated series of wire transfers from businesses controlled by the Spinka sect to secret accounts in Israel, the government said. The accounts were established with the help of an official at the Israeli bank, Joseph Roth, 66, of Tel Aviv, who was arrested in Los Angeles, and a Tel Aviv lawyer, Jacob Kantor, 71, who remained at large in Israel, the government said. According to the indictment, Mr. Roth helped the contributors get loans from a Los Angeles branch of the bank so their money would be available to them in the United States. The contributors could also hire officials of the Spinka sect to repatriate their money for them, albeit for a fee, the government said. Earlier this year, the indictment said, Rabbi Weisz and Mr. Zigelman determined they had taken in some \$8.7 million in contributions solicited by Mr. Zigelman alone. Of that, they held on to almost \$750,000, the indictment said. The case was broken, in part, with the help of a secret cooperating witness, a Los Angeles businessman identified in the indictment only as R. K. In one year alone, before he turned state's evidence and agreed to record his former colleagues secretly, R. K. contributed about \$1.7 million to the Spinka sect's scheme. Five Spinka charitable organizations in Brooklyn — identified in the indictment as Yeshiva Imrei Yosef, Yeshivath Spinka, the Central Rabbinical Seminary, Machne Sva Rotzohn and Mesivta Imrei Yosef Spinka — were named as defendants in the case..." NY Times, Dec. 20, 2007.

⁴⁸⁷ "RK" is alleged to be Robert Kasirer.

variety of Hasidic Web sites, all cried foul — demanding a community-wide inquest to unmask and root out the ‘evil spy and informer’ who betrayed and defamed the Holy Spinker Rebbe, *Shlita*.⁴⁸⁸

“The matter of second-greatest urgency expressed in the Hasidic media was fulfilling the mitzvah of *pidyon shvuyim*, or ‘redeeming the captive’ rabbi. Jewish history’s most famous rabbinic captive, the legendary 13th century German sage, Rabbi Meir of Rotenburg, heroically refused to be released at any onerous expense to the Jewish community, choosing instead to spend the last seven years of his life in brutal imprisonment, despite his innocence of any crime. Indeed, it is this historical image of a sage held captive by a violent Jew-hating regime that established the centrality of the mitzvah of redeeming captives in the classic halakhic tradition. But the Spinka Rebbe is no Rabbi Meir of Rotenburg; Weisz, after pleading not guilty of all charges, apparently had no compunctions about accepting the \$2.5 million bond scared up by his followers — and America is not 13th-century Germany. How are we to understand such charged corruption, hardly the first time by a Hasidic organization, but certainly the largest ever in scale, and the first allegedly directed personally by a bona fide Hasidic Rebbe? And more urgently, how can one explain his followers’ reaction to the news of the charges against their leader? The anger directed by pious Jews at the American government, its law-enforcement agencies and especially their informant — as well as the great rush to bail out a man revered as an agent of God Himself, now accused of a host of very serious criminal counts — beg explanation.

“There has long been a violent hatred, especially within Hasidic culture, for informants....A dramatic illustration of the depth of hatred harbored by Hasidim for these informants is provided by one of the most unseemly episodes in Russian Jewish history. In 1836, two Jews suspected of being informants to...Tsar Nicholas I — Yitzhak Oksman and Shmuel Shvartzman — were brutally murdered. Oksman’s badly beaten and frozen body was retrieved by fishermen from a river near the town of Wonkowcze, in the Podolia region, while Shvartzman’s remains were never found. His body is believed to have been quartered by Hasidic butchers and incinerated in the oven that warmed the community’s *mikvah*, after he had been strangled —

⁴⁸⁸ “*Shlita*” is an abbreviation of “*SH*e-yichyeh *LI*-yomim Tovim Aruchim” — “May he live long and delightful days”—an honorific applied mainly only to the most august rabbinic personages.

according to some fanciful accounts, by the *retsuos*, or leather bands, of his own *tefilin* — during morning prayers in the *shul* in the town of Nowo-Ushits.

“...Rabbi Israel of Ruzhin...was suspected, though never actually convicted, of putting out the hit on Oksman and Shvartzman. Even if he had put out the hit, Rabbi Israel would have been merely following the dictates of Jewish law that classify an informant as a mortally dangerous *rodef*, or pursuer of Jewish lives, and thus mandate his murder. It was precisely the declaration by some extremist rabbis from the Gush Emunim settlers’ movement that Israeli prime minister Yitzhak Rabin was, according to Jewish law, a *rodef*, on account of his willingness to turn over parts of biblical Israel to her ‘enemies,’ that inspired Yigal Amir to assassinate him.

“...the FBI is quite simply enforcing the laws of a just and uniquely philosemitic land (with the assistance, by the way, of a small team of FBI Yiddish translators, as a fascinating little footnote in the Bureau’s transcripts revealed). But this distinction is lost on the Spinker Hasidim, to whom the very idea of historical evolution is entirely foreign and whose main concern, now that the Rebbe is ‘free,’ is to wreak God’s bloody vengeance upon the despised informant. Given the historical disdain for informants shared by all Hasidic sects, one imagines that some followers of any given one of them might react similarly. Still, there seems to me to be something unique about the Spinka case. Many other sects of Polish and Russian origin have found themselves mired in financial and legal scandals. But I believe their shady activities pale, both in magnitude and frequency, next to those of the Rumanian and Hungarian Hasidim. Why? The answer can be found mainly in a failure of historical and theological evolution among these groups, despite the dramatic evolution of their circumstances since arriving in America. The mind-set of numerous smaller, mostly Rumanian and Hungarian Hasidic sects is typically mired in a romance with the ‘glory days’ of their respective founding Rebbes. In the case of Spinka, this harkens back to the distinctly inglorious late 19th century era of what Jewish historians have dubbed “decadent Hasidism” in the loosely Austrian-ruled district of Bukovina, in the infamously lawless land of Rumania. Indeed, it may all go back to the father of ‘decadent Hasidism,’ Rabbi Israel of Ruzhin — who, you’ll recall, was also the very man suspected of putting out the hit on Oksman and Shvartzman in the Mayseh Ushits.

“Following his release from prison in February 1840, Rabbi Israel fled Tsarist Russia to the Austrian-ruled Rumanian district of Bukovina, there to establish the wealthiest and most unabashedly materialistic dynasty in Hasidic history. As the Israeli scholar David Assaf has richly documented in his magisterial biography of Rabbi Israel,⁴⁸⁹ this Rebbe inaugurated a uniquely opulent style of Hasidic leadership that spread like prairie fire to Hasidic courts all across Rumania...Rabbi Israel unabashedly demanded enormous sums of money from his Hasidim (presumably without offering kickbacks or illegally inflated tax-receipts). He wore outrageously lavish, silver and gold-laced outfits, favored royally decorative walking-sticks, was serenaded to sleep by his personal orchestra and was transported in a gilded chariot said to have been drawn by a dozen white stallions (some say six Arabians, while others argue three Rumanian nags). And he infamously was fond of declaring, as a kind of personal motto, ‘All the money in the world belongs to me.’

“Historians of Hasidism have long considered the establishment of R. Israel of Ruzhin’s palatial headquarters, and those of his followers such as the Rebbes of Sadigora and Buhush in Bukovina and Tchortkov in Galicia, as the inception of a period of...a steep rise in superstitious gullibility on the part of their Hasidim, particularly relating to the Rebbes’ alleged supernatural abilities and personal immaculateness....It is for this reason that Rumanian Hasidism was rife with all manner of financial corruption and vulnerability to a host of criminal tendencies...

“Less than a hundred miles east of the palatial courts of the Hasidic dynasties established by the Ruzhiner Rebbe and his heirs, lies the tiny Rumanian hamlet of Spinka, in the Maramures region bordering on Hungary. It was there that the first Spinker Rebbe, R. Joseph Meir Weisz (b. 1838), known as the Imre Yosef after the title of his entirely unremarkable Torah commentary, established his small sect. His son, R. Isaac Weisz, inherited the leadership of Spinka in 1909...After the war, the Spinka sect became fragmented among almost a dozen rabbinic descendants of its original founders. Spinka is today less a true Hasidic dynasty than a network of small *shtibelekh* (tiny synagogues) and charitable institutions in Williamsburg, Boro Park, Jerusalem, Bnai Berak, Antwerp and London, each

⁴⁸⁹ *The Regal Way: The Life and Times of Rabbi Israel of Ruzhin* (Stanford Univ. Press, 2002).

of whose spiritual leaders is referred to as a 'Spinker Rebbe.' Perhaps the most tragic element in this terribly embarrassing scandal is that the only one of today's many Spinker Rebbes who will likely 'enjoy' historical posterity is the Boro Park Rebbe, Naftali Zvi Weisz...⁴⁹⁰

"Los Angeles — The scandal that has emerged since a Hasidic rebbe and others were charged late last month with defrauding the federal government of tax dollars has caused shock waves beyond Hasidic circles, with even Modern Orthodox rabbis addressing the issue in impassioned sermons. The pressure was particularly great at the 900-family Modern Orthodox Beth Jacob Congregation, in Beverly Hills, where the government's chief informant in the case, Robert Kasirer, is a member. Rabbi Steven Weil delivered a sermon January 11, causing what must have been an awkward juxtaposition for many congregants: The prayer books they were using were donated by the Kasirers and emblazoned with their name. Indeed, the question of Kasirer — the FBI witness who turned state's evidence against the Hasidic rebbe in exchange for a lighter sentence on previous fraud charges stemming from his health care business — seems to be weighing most heavily on people's minds, according to Los Angeles rabbis interviewed by the *Forward*. In traditional Jewish law, if a Jew reports another Jew to the government, he is deemed a *moser*, and in some interpretations, a *moser's* actions are punishable by death. The issue of *mesira*, or informing, has prompted a round of collective soul-searching in segments of Los Angeles's Jewish community. 'People are very shell-shocked about the whole thing on many levels,' said Rabbi Daniel Korobkin, a West Coast representative of the Orthodox Union. 'Number one, that our neighbors and friends are implicated, and number two, that an act of *mesira* on this level was perpetrated by one of our own.'

"...A prominent Modern Orthodox rabbi here, who requested anonymity because of the sensitive nature of the case, said that Kasirer's plea bargain has compounded his problems. 'He's certainly a persona non grata across the board,' he said, referring to Kasirer. 'Everybody is just disgusted with the idea that a person tried to save himself by hurting others.' Kasirer could not

⁴⁹⁰ Allan Nadler, "Righteous Indignation: How Are We To Understand the Alleged Spinka Scandal?" *Forward*, Jan 23, 2008. (Nadler is professor of religious studies and the director of the Program in Jewish Studies at Drew University. It is said that his grandfather was instrumental in establishing the Montreal synagogue of the late Shotzer Rebbe).

be reached for comment. In 21st-century America, the laws of *mesira* are up for a wide variety of interpretations. While a *moser* in the Talmud could be killed for his actions, and some in more right-wing corners still hold this to be the case, many others contend that given the high comfort level of Jews in America today, the same standard created when Jews lived under hostile governments cannot be applied... Kasirer, a fixture in this city's Modern Orthodox community who has ties across the denominational spectrum, was a regular attendee at Beth Jacob Congregation for more than 10 years. His father, Jacob Kasirer, was a prominent Jewish philanthropist who donated the funds to build the Bais Yaakov School for Girls, located on Los Angeles's Beverly Boulevard. Since word of the scandal broke, Kasirer has requested that his name be removed from the prayer books and from other dedications. The synagogue, however, has not yet determined how it will proceed. Kasirer and his wife, Debra, remain members of Beth Jacob, where her family has worshipped going back multiple generations. A room at the synagogue bearing the Kasirer name was dedicated six-and-a-half years ago by Kasirer's grandchildren and by his wife. Kasirer's legal troubles stretch back more than 15 years. In 2004, the Securities and Exchange Commission filed a civil fraud complaint against the health care entrepreneur, charging that from 1996 to 1999, he and his business associates at Heritage Healthcare of America defrauded hundreds of municipal bond investors who had invested \$131 million to finance what they thought was the building of a facility to aid people afflicted with Alzheimer's Disease. According to a 2003 report in the Los Angeles Business Journal, Kasirer's wife also received more than \$1 million in salary and consulting fees from Heritage Healthcare. Moreover, the article states, Kasirer cited a minimum of \$122,208 in monthly living expenses. Ultimately, in October 2004, Kasirer struck a deal with the federal government in which he would plead guilty in exchange for serving as an informant in another investigation. This led Kasirer to wear a wire for the government until 2007, in order to help it nail down the Spinka tax-fraud case."⁴⁹¹

⁴⁹¹ Rebecca Spence, "Case of Informant Reverberates Through L.A.'s Orthodox Community," *Forward*, Jan 23, 2008. If the Talmudic laws against informing the police about the criminal conduct of fellow Jews were enacted entirely out of fear of "antisemitic" governments who would misuse the information, how do Talmudic apologists explain away the many cases in which the Jewish victims of Jewish molesters who reported the molestation to the police were assaulted and shunned by their fellow Jews?

Sexual Intercourse with Little Girls is Permissible

1023

KITZUR SHULCHAN ARUCH

CHAPTER 152

6) If a girl is less than three years old, it is permitted to be secluded with her. Likewise, if a boy is less than nine years old a woman is permitted to be alone with him.

If a girl is less than three years old, it is permitted to be secluded with her. Likewise, if a boy is less than nine years old a woman is permitted to be alone with him."

—*Kitzur Shulchan Aruch: Classic guide to Jewish Law*
(Metsudah Publications, 1996), v. 2, p. 1023

"If a grown-up man has intercourse with a little girl, it is nothing, for having intercourse with a girl less than three years old is like putting a finger in the eye."

—BT Ketubot 11b

Though the Talmud's permission for the heinous crime of child molestation is virtually unknown among the public and is never mentioned in the establishment media, among Talmud researchers it is notorious. This portion of tractate Ketubot concerns Halakhic definitions of sexual intercourse. In this particular ruling it is stated that copulation with girls below the age of three cannot be considered sexual activity because, although penetration ruptures her hymen, such intercourse is merely "like putting a finger in the eye," since the hymen at this age will eventually regenerate ("just as a finger stuck in an eye will cause the eye to water, yet the eye will heal and return to its former state, so the hymen of a girl under three will rupture during intercourse but will heal later").

Once her hymen grows back, the little girl is regarded as lawfully still a virgin. Hence the Talmud recognizes no sexual intercourse as having occurred and therefore exacts no penalty for coitus with a female child of less than three years of age.

Pharisaic Rituals

Erubin 21b. "Rabbi Akiva said to him, 'Give me some water to wash my hands.'

"It will not suffice for drinking,' the other complained, 'will it suffice for washing your hands?'

"What can I do?" the former replied, 'when for neglecting the words of the Rabbis one deserves death? It is better that I myself should die than that I transgress against the opinion of my colleagues.'" (This is the oral tradition's ritual hand washing condemned by Jesus in Matthew 15:1-9 as "commandments of men" falsely represented as divine doctrine).



Talmudic Aphorisms. Jonas Jeitteles (Prague, 1821)

Genocide Advocated by the Talmud

Soferim 15, Rule 10. This is the saying of Rabbi Simon ben Yohai: *Tob shebe goyyim harog* ("Even the best of the gentiles should all be killed"). This passage is from the original Hebrew of the Babylonian Talmud as quoted by the 1907 *Jewish Encyclopedia*, published by Funk and Wagnalls and compiled by Isidore Singer, under the entry, "Gentile," (p. 617). This Talmud passage has been concealed in some translations. *The Jewish Encyclopedia* states, "...in the various versions the reading has been altered, 'The best among the Egyptians being generally substituted.'" In the Soncino version: "the best of the heathens" (Minor Tractates, Soferim 41a-b).⁴⁹²

Yohai's genocide injunction permeates Judaism. Israelis annually take part in a national pilgrimage to the grave of Rabbi Yohai, to honor the rabbi who advocated the extermination of non-Judaics. The obsession with the corpse of Rabbi Shimon (Simon) ben Yohai is at the center of the pilgrimage, which occurs in the spring, as part of Lag (thirty-third) b'Omer,⁴⁹³ which commemorates the Bar Kokhba revolt against the Romans, circa 132-135 A.D., after which, the seeming perennial canon of Jewish "Holocaust lore has it that "a terrible massacre of over *one-half million Jews*" followed.⁴⁹⁴ At Rabbi Yohai's purported grave, tens of thousands of both Khazar and Sephardic Judaics gather to receive "emanations" from his corpse.⁴⁹⁵ Rabbi Yohai and his male companion spent most of their twelve years in the cave together sitting nude in sand up to their necks (BT Shabbos 33b). It was here that Yoahi allegedly learned the secrets of the Kabbalah. Lag Ba'omer marks the day the two finally left the cave.⁴⁹⁶ Organizing a pilgrimage to Yohai's grave is tantamount to Germans organizing a pilgrimage to the burial place of Adolf Hitler. The world would be shocked and repelled by the latter (and

⁴⁹² *Jewish Press*, June 9, 1989, p. 56B.

⁴⁹³ The 18th day of Iyar (the second month; the month that follows Nissan;) is known as the 33rd day of the Omer count. This comprises part of the 49-day period of Sefira HaOmer (counting of the Omer).

⁴⁹⁴ Abraham Z. Idelsohn, *The Ceremonies of Judaism* (Cincinnati: National Federation of Temple Brotherhoods, 1930), p. 46.

⁴⁹⁵ Two Kabbalist rabbis of considerable stature, Moses Cordovero and Solomon Alkabez explain the magical significance of rabbinic cadavers in their book, *Tomer Devorah*, portraying them as a kind of cosmic battery.

⁴⁹⁶ Aruch HaShulchan, Orach Chaim (OC) 493:7.

rightly so) but smiles on the Lag B'omer festivities on behalf of the rabbi who sought to exterminate all gentiles and who hated all Romans and is credited with being the first to begin compiling a book of black magic (Kabbalah).

While Protestants mock Catholics for crediting various miracle stories associated with saints canonized by Rome, many of these Protestants do not seem to find anything objectionable or worthy of sarcastic comment in the outlandish miracle tales associated with "holy rabbis" like Yohai. The Talmud tells us that the Romans were hunting Rabbi ben Yohai and he was forced to hide in a cave for a total of thirteen years, during which time there would have been no food or drink available (BT Shabbos 33b), had it not been for a magical carob tree that began to miraculously grow in the vicinity of the cave, which gave Yohai and his son, food and drink. Every Friday, in honor of the Sabbath, the carob tree turned into a fig tree so that the most holy rabbi would have rich fare for the Sabbath.⁴⁹⁷ After thirteen years in the cave, Rabbi ben Yohai was no longer hunted. He left the cave and God gave him permission to begin teaching the secrets of the Kabbalah to a Holy Group (*Chavraya Kadish*) of Judaics. These events are referred to as the Lag Ba'omer holiday. Yohai's teachings were eventually committed to writing, forming the basis for the Zohar.⁴⁹⁸

According to the Talmud, during Rabbi Shimon ben Yohai's lifetime a rainbow never appeared on earth. God didn't need to show the rainbow while Rabbi ben Yohai was alive because the rabbi was so great a person that his own righteousness protected the whole world. God's rainbow was not needed.⁴⁹⁹ On the anniversary of Lag Ba'omer, Rabbi ben Yohai knew he was dying. He called together his *Chavraya Kadish* and told them that he would, on this last day of his, impart to them even deeper magical secrets than the ones he had disclosed previously. While Rabbi Yohai taught these final secrets, a holy fire began to burn around his house and remained there for as long as he taught on that day. When he had disclosed all the arcana to his followers, he died in bed, at which time the bed began to fly, with a ring of holy fire accompanying it through the air! When Rabbi ben Yohai's body was taken to the cave in Meron to be buried, a heavenly voice declared, "This is

⁴⁹⁷ Middos Rashbi citing Midrash Talpious; BT Shabbos 33b based on Ta'anis 23a.

⁴⁹⁸ Ramchal, *Adir BaMarom*.

⁴⁹⁹ Jerusalem Talmud, Berachos 9:1.

Rabbi Shimon ben Yohai who gives Hashem pleasure every day!"⁵⁰⁰ Tens of thousands of Judaics travel to Meron every year on the anniversary of Lag Ba'omer, lighting fires to commemorate the secret inner fire of Kabbalah knowledge and to praise this would-be exterminator of all non-Judaics. This festival is also commemorated by hundreds of thousands of additional followers of orthodox Judaism throughout the world.

⁵⁰⁰ Zohar, Parashas Ha'azinu.

Goldstein's Massacre at the Mosque

During the rabbinic festival of Purim, Feb. 25, 1994, a Brooklyn-born physician and Israeli Army officer, Baruch Goldstein, slaughtered 40 Palestinian civilians, including children, and wounded 150 others, while they knelt in prayer in a mosque in Hebron. 25 Palestinians who protested the massacre were subsequently shot to death by Israeli troops under the command of Ehud Barak. Goldstein was a disciple of the late Brooklyn Rabbi Meir Kahane, who told Mike Wallace of CBS News that his teaching that Arabs are "dogs" is derived "from the Talmud."⁵⁰¹

There was little that was exceptional about Goldstein's massacre other than the high death toll. In May, 1990, Ami Popper, an Israeli, murdered seven unarmed Palestinian day-laborers at Rishon leZion. Eleven Palestinian civilians who protested the massacre were subsequently shot to death by the Israeli army.⁵⁰²

A year before Popper's massacre, Rabbi Moshe Levinger was sentenced to a mere five months in prison for the unprovoked murder of an unarmed Palestinian shopkeeper. Before entering prison, Rabbi Levinger was feted at a party in his honor attended by Israeli President Chaim Herzog and Israeli Army Gen. Yitzhak Mordechai. Rabbi Moshe Neriya published a statement for the occasion, enjoining Jews to "shoot Arabs left and right without thinking and without hesitating."⁵⁰³

University of Jerusalem Prof. Ehud Sprinzak described the philosophy of Israelis like Popper, Levinger, Kahane and Goldstein: "They believe it's God's will that they commit violence against *goyim*, a Hebrew term for non-Jews."⁵⁰⁴

⁵⁰¹ CBS 60 Minutes, "Kahane."

⁵⁰² *Los Angeles Times*, May 23, 1990, p. A4.

⁵⁰³ *Wall Street Journal*, May 24, 1990.

⁵⁰⁴ *NY Daily News*, Feb. 26, 1994, p. 5.



Three months' in prison for murdering an Arab civilian

"Amid cheers and protests, Rabbi Moshe Levinger is carried from the gates of Eyal prison following his release after completing three months of a five-month sentence for killing an Arab shopkeeper in Hebron."

—*Canadian Jewish News*, August 23, 1990, p. 9. ⁵⁰⁵

⁵⁰⁵ The shopkeeper's name was Hassan Salah. He was murdered in cold blood at his place of business for no reason other than that he was an Arab. Rabbi Levinger murdered him in September, 1988.

As a physician, Baruch Goldstein refused to treat gentiles. He is reported to have said, "I am not willing to treat any non-Jew. I recognize as legitimate only two authorities: Maimonides and Kahane."⁵⁰⁶

Goldstein had been the recipient of a certificate of appreciation from the Israeli army medical commander in Hebron.⁵⁰⁷ Goldstein was subsequently disarmed and beaten to death by Arab survivors of his massacre. The Israeli government authorized the closing of some of the busiest Israeli streets in honor of Goldstein's funeral cortege, and the Israeli army provided a guard of honor for Goldstein's tomb.⁵⁰⁸ Israeli journalist Teddy Preuss wrote that Goldstein's "recorded statements and those of his comrades, however, prove that they were willing to exterminate at least two million Palestinians at an opportune moment...As their statements abundantly testify, they see the Arabs as nothing more than disease-spreading rats, lice or other loathsome creatures..."⁵⁰⁹

At his funeral, the mass murderer was eulogized by a host of rabbis, including Rabbi Dov Lior, who has called for using Arab prisoners in medical experiments.⁵¹⁰ These rabbis not only lauded Goldstein and vociferously cheered his massacre, but advocated further slaughters of Palestinians. These eulogies included Rabbi Israel Ariel's statement that, "The holy martyr Baruch Goldstein is from now on our intercessor in heaven"⁵¹¹ and Rabbi Yaacov Perrin's declaration that, "One million Arabs are not worth a Jewish fingernail."⁵¹² Rehavam Ze'evi was somewhat more charitable than Perrin. In 1989 he told the Knesset (Israeli parliament), "Every Jew is worth a thousand Arabs." His appalling statement was videotaped by Visnews and

⁵⁰⁶ *Yediot Ahronot*, March 1, 1994. Goldstein was educated in NY at the Yeshiva of Flatbush; Yeshiva University and Albert Einstein Medical College. The reference here is to Rabbi Moses Maimonides and Rabbi Meir Kahane.

⁵⁰⁷ Rabbi Yitzhak Ginsburg, Rabbi Ido Elba, et al., *Baruch Hagever* ("Baruch the Blessed"), (Hebron: Kach, 1995). A photo of the certificate being conveyed to Goldstein is reproduced on the front cover of the first edition of *Baruch Hagever*, a large (533 pp.) anthology, published in honor of Goldstein and his massacre. In Rabbi Ido Elba's 26 page essay inside the book he declares, "...it is a *mitzvah* (divine good deed) to kill every gentile from the nation that is fighting the Jew, even women and children."

⁵⁰⁸ *Yediot Ahronot*, Feb. 28, 1994.

⁵⁰⁹ *Davar*, March 4, 1994.

⁵¹⁰ Chaim Bermant, *Jewish Chronicle*, March 4, 1994.

⁵¹¹ *Yediot Ahronot*, Feb. 28, 1994.

⁵¹² *NY Times*, Feb. 28, 1994, p. 1.

witnessed by Member of the Knesset (MK) Yossi Sarid, who, to his credit, protested it.⁵¹³ In a 1983 Knesset session, Israeli Army Chief of Staff Rafael Eitan referred to Palestinians as “cockroaches in a bottle.”⁵¹⁴



“Jews Honor a Killer Whom Some Call a Saint”: At the grave of Baruch Goldstein, who killed at least 29 Palestinians in a Hebron mosque last month and then was killed, dozens of Orthodox Jews gathered yesterday to praise him and denounce peace talks.”⁵¹⁵

⁵¹³ *Al-Fajr*, Nov. 6, 1989, p. 15.

⁵¹⁴ *N.Y. Times*, March 6, 1994, p. E16.

⁵¹⁵ *New York Times*, April 1, 1994, p. 1. Goldstein is buried at the Rabbi Meir Kahane Memorial Park in Kiryat Arba, a Talmudic settlement near Hebron.

“Goldstein is indeed being worshipped as a saint...His intercession before God is asked by (Talmudic) pilgrims and it is reported that he cures the ill.”⁵¹⁶ A 1994 poll determined that “at least half of all Israeli Jews would approve of the (Goldstein) massacre, provided that it was not referred to as a massacre...”⁵¹⁷ According to journalist Gabby Baron, Israeli schoolchildren were “enthused” by Goldstein’s massacre.⁵¹⁸ Four former members of the Rabbi Meir Kahane’s Kach Party distributed a book in praise of Goldstein. The four — Michael Ben-Chorin, Netanel Uzari, Yoel Lerner, and Yosef Dayan — issued the book in honor of Goldstein, *Baruch Hagever* (“The Blessed Man”). It has sold thousands of copies among Israelis, and includes an article written by Rabbi Yitzhak Ginsburg which “sings the praises” of the killer and calls Goldstein, a “saint.” Ginsburg declares in *Baruch Hagever* that what Goldstein did in murdering the unarmed Palestinian civilians at their house of worship, constitutes, “a fulfillment of a number of commands of Jewish religious law...Among his (Goldstein’s) good deeds, as enumerated, are...taking revenge on non-Jews, extermination of the non-Jews who are from the seed of Amalek...and the sanctification of the Holy Name.’ The murders have led, in the rabbi’s opinion, to...clear knowledge among the Jews that ‘the life of a Jew is preferable to the life of a non-Jew...”⁵¹⁹ The celebration of Goldstein and his 1994 mass murder is based on the rabbinic conviction that they have the Talmudic right and *halakhic* duty to kill gentiles. Moshe Belogorodsky, an Israeli municipal council member, stated:

⁵¹⁶ *Washington Report on Middle East Affairs*, Jan.-Feb., 1997, p. 102.

⁵¹⁷ Yuval Katz, *Yerushalaim*, March 4, 1994.

⁵¹⁸ *Yediot Ahronot*, March 16, 1994.

⁵¹⁹ *Ma'ariv*, October 11, 1996; *Jerusalem Post*, November 12, 1996.

"It says in the Talmud that when a non-Jew strikes a Jew it's as if he's striking the Divine Presence itself.⁵²⁰ It's a desecration of God's name. What Baruch (Goldstein) did, at least in my book, is the opposite. It's the sanctification of God's name."⁵²¹

SPECIAL ANNOUNCEMENT

RABBI YITZCHAK GINSBURGH
LECTURE TOUR

between
Sunday the 28th of Adar I (March 2) &
Wed. the 1st of Adar II (March 5)

SCHEDULE DETAILS:
Date: Sunday 28th of Adar I (March 2)
Location: Chabad Lubavitch Community Center
770 Chabad Gate, Thornhill, Ontario, Canada
Time: 12:00 PM (Brunch-lecture together with Rabbi Ginsburgh)
Important Information: \$36.00 participation for brunch-lecture together with Rabbi Ginsburgh. Reservations must be made in advance. For details and reservations call: Moe Wortzman: 416-831-5830 or Ester Edson: 847-221-0940

Date: Sunday 28th of Adar I (March 2)
Location: Shaarei Tefillah Synagogue, 3600 Bathurst St., Toronto, Ontario, Canada
Time: 8:00 PM
Important Information: For details call: Moe Wortzman: 416-831-5830 or Ester Edson: 847-221-0940

Date: Tuesday, 30th of Adar I (March 4)
Location: United Lubavitcher Yeshiva, 570 Crown St., Brooklyn, NY, USA
Time: 8:30 PM
Important Information: participation \$10.00 entrance fee. For more information call: Devorah Korn 718-953-2550

Date: Wednesday, 1st of Adar II (March 5)
Location: Congregation B'nai Yeshurun, 641 Engelwood Ave., Teaneck, NJ, USA

Lecture tour for Rabbi Ginsburg, mass murder advocate and racist

Hosted by: Chabad-Lubavitch Community Center; Shaarei Tefillah Synagogue of Toronto; United Lubavitcher Yeshiva of Brooklyn; Congregation B'nai Yeshurun, Teaneck, NJ

⁵²⁰ BT Sanhedrin 58b.

⁵²¹ *N.Y. Times*, March 4, 1994, p. 10.

“Although little analyzed, the concept of divine honor or glory (*kavod shamayim*) has been central to formulations of classical Jewish thought and ethics. In the aftermath of the 1994 Hebron massacre, Rabbi Yitzhak Ginsburg deployed the concept of divine honor as a religious sanction for murder. His tract *Barukh Ha-Gever* treats atrocity as a mystical technique for the attainment of unmediated, ecstatic, and personal experience of the divine.” Cf. Don Seeman, “Violence, Ethics, and Divine Honor in Modern Jewish Thought,” *Journal of the American Academy of Religion*, vol. 73, no. 4 (2005).

**Mass murder as a “mystical technique” for attainment of ecstasy and
“personal experience of the divine.”**

There will be those who will counter Goldstein’s massacre of 40 Muslims at prayer in Hebron in 1994, with the attack on Jerusalem’s Mercaz Harav yeshiva, March 6, 2008, in which eight Jews were killed. Our rejoinder is as follows. Picture this: the Nazi high command runs a school for future officers charged with shooting every Jew they can find, and teaching genocide to the prospective leaders of the nation. While the mostly unarmed Nazi youths were gathered in prayer to Odin over copies of *Mein Kampf*, suddenly a lone Jewish resistance fighter bursts into the school and opens fire with an automatic weapon, killing eight of the students and wounding eleven others. If this had happened during the 1930s, a street in Germany would now be named in honor of the killer and he would be listed among the righteous at the Yad Vashem Holocaust Museum. Your son or daughter might even learn of his “heroism” during a mandatory “Holocaust Studies” class.

At the end of February 2008, Matan Vilnai, the Israeli deputy minister of “defense,” called for the extermination (“Shoah”) of the Palestinians of Gaza. The weekend after he made that homicidal declaration, 100 Gazans lay dead, victims of Vilnai’s edict. Some Gazans had been used as human shields, with Israeli soldiers resting machine guns on their shoulders. Other victims were Palestinian children who had been shot in the mouth and head in cold blood, by Israelis snipers who had been waiting for just such an opportunity.⁵²²

⁵²² Cf. “Picking Up Pieces,” *NY Times*, March 6, 2008.

As usual, the world little noted the call for genocide or the Israeli army's pogrom. President George W. Bush issued no statement decrying the loss of innocent Palestinian life. Orthodox Judaism was not called to account for teaching contempt for and murder of Arabs. The "raid" in Gaza was just business as usual for the Israeli army and its so-called "Christian" ally in the White House. Condoleeza Rice called for a resumption of "peace talks" before the bodies of the Palestinian victims were even cold. It was a different reaction, however, that greeted the massacre on the evening of Thursday March 6, 2008 at the Mercaz Harav yeshiva in Jerusalem. Even though the dead were not civilians, but current and future Israeli army recruits, President Bush condemned their deaths in the strongest possible terms, and Islam was excoriated anew as the epitome of religious hatred and terrorism. Rabbi David Stav, one of many prominent graduates of the Jerusalem yeshiva said, "Followers of Islam claim they respect the people of the book. But this horrific act proves the emptiness of their claims."⁵²³

Most Muslims do, in general, respect the followers of "the Book," the Old Testament, that is. They are increasingly losing respect, however, for the followers of the Talmud, whose ideology furnishes the doctrine of annihilation of the Arabs (whom the Orthodox rabbis term "Amalek"). In the usual biased reporting of the western media, much was made of celebrations in Gaza after the yeshiva shootings and little was reported concerning the "Death to the Arabs" rallies that erupted at the same time in the Judaic sections of Jerusalem. The Mercaz Harav yeshiva has produced the bulk of the Talmudic leadership of Israeli "religious Zionism," which is the most racist and genocidal ideology in the Israeli state. Among its thousands of graduates are senior rabbis who have themselves either personally killed Arab civilians or called on the Israeli army to show them no mercy. Many Israeli army officers were trained at Mercaz Harav. It was founded in 1924 by Palestine's first chief rabbi, the aptly named Rabbi Kook. Mercaz Harav is the ideological and organizational center of the Israeli settler movement. They oppose ceding any Palestinian land to the Palestinians. Gideon Levy, columnist for *Haaretz*, wrote on March 10, 2008, "From Mercaz Harav emerged the rabbis that led the vilest movement in Zionist history." The reaction of the yeshiva students to the attack on Mercaz Harav was to chant "Death to the Arabs!" Rabbi

⁵²³ *Jerusalem Post*, March 6, 2008.

David Shalem director of the Institute of Talmud Studies called on the Israeli government to attack Palestinians “everywhere, in Gaza, and the north and inside.”

According to Mercaz Harav’s own internal newsletter of Rosh Hashana 5767 (2008), their students were fighting Palestinians in Gaza (“Students from the yeshiva as well, have been called up for reserve duty at the front”). The Mercaz Harav yeshiva’s most notorious graduates include Rabbi Haim Druckman, who recently issued a call for the Israeli army to exterminate the Palestinians and show no mercy to Arab civilians; and Rabbi Moshe Levinger. Other graduates include David Raziell, the first commander of the Zionist terror group Irgun, which perpetrated the Deir Yassin massacre of Palestinians. By the hallowed standards of the Allies of World War II, had the attack on the Jerusalem yeshiva been perpetrated on a Nazi school, it would have been viewed as preventing a holocaust by executing would-be exterminators. The Mercaz Harav yeshiva students were Zionist-Nazis, yet the hypocrites of the earth who applaud and commemorate the terrorist methods of the French Resistance and the partisans of eastern Europe in the name of the “greater good” of stopping the “absolute horror” that was Nazism, view the attack on Mercaz Harav in a far different light, as proof of Arab perfidy, Muslim iniquity and Palestinian heartlessness.

What is our opinion? The rabbinic mentality drums into the heads of every Judaic child in their grasp, from his earliest years, the notion that non-Judaics hate him without rhyme or reason (*“Halacha hi beyoduah she’Eisav soneh l’Yaakov”*), and that this hatred is ineradicable. The Arab who shot up the Talmud school in Jerusalem, only confirmed the rabbis’ prediction. A pathological prophecy is thus fulfilled. The deceased yeshiva students will enter the roll of martyrs as “the victims of antisemitism,” and many more Zionist youth will fill their shoes at the yeshiva and go forth to holocaust more innocents in Gaza, the West Bank and Lebanon. Since the post-modernist West is itself heavily Talmudic through Holocaustianity, Freemasonry, the Kabbalistic New Age, the neocon Right and the Bolshevised Left, the higher proportion of Arab civilian victims of Talmudic ideology and Israeli occupation, are not mourned the way the handful of Israeli victims are mourned. The general impression conveyed by the media is that Zionists are the King Lear of the Levant, more sinned against, than sinning.

Consequently, Muslim and Arab armed resistance to Israeli war crimes, however much consonant with the armed resistance to Nazism enshrined as the paradigm of courage and decency in World War Two, always pays dividends for the Israelis and feeds the self-fulfilling paranoia which Orthodox rabbis impart to generations of Judaic youths. Violent Muslim resistance is an adjunct of Kabbalistic Judaism in its *Hester Panim* guise. Judaism is not a normal enemy, it is an exceptional recrudescence of the guile and cunning synthesized from the accumulated intelligence of the eternal pagan psychodrama on which it is based. *It cannot be fought with carnal weapons.* It advances with each assault from those very weapons. The Muslims do not possess this higher awareness. Until they do, they are fated to fulfill the role assigned to them by Kabbalistic choreography, as partners in the rabbinic *danse macabre*.

Rabbinic Statement Cites Talmudic Legal Codex in Urging Revenge Murder of Arabs

Note the “credentials” of Rabbi Uzi Sharbaf, co-author of the statement

“...rabbis on Wednesday (March 12, 2008) called on Jews to avenge their enemies ‘measure for measure,’ a day after news reports circulated of an alleged yeshiva plot to strike a senior Arab official in retaliation for the terror attack at the Mercaz Harav Yeshiva last week. In notices posted along Jerusalem’s Kiryat Moshe neighborhood, near the Mercaz Harav Yeshiva, the rabbis wrote: ‘Each and everyone is required to imagine what the enemy is plotting to do to us, and to match it measure for measure.’

“...The long list of rabbis who signed the notice includes Daniel Staveski,⁵²⁴ Itzhak Shapira,⁵²⁵ David Drukman,⁵²⁶ Yaakov Yossef — son of Shas spiritual leader Ovadia Yosef— and Uzi Sharbaf, who killed several Arab college students in Hebron 20 years ago and was recently pardoned from a life sentence...⁵²⁷ (and) Rabbi Gadi Ben-Zimra.

⁵²⁴ Head of the Shorashim Institute.

⁵²⁵ Also known as Yitzhak Shapira. He is an associate of Rabbi Yitzhak Ginsburg.

⁵²⁶ Rabbi Drukman is affiliated with Chabad-Lubavitch.

⁵²⁷ Rabbi Sharbaf was convicted in 1985 of murdering four Arab students.

“The statement also says that the massacre at the yeshiva was ‘the direct result of the lack of a proper government, which should have acted according to the Shulkhan Arukh (a 16th century rabbinical codex) which states that one must not forgive goyim who harm Jews or their property. ‘The governing leaders have decided to appease the Arab enemy. Only the real Jewish leadership can send the country to war knowing that it is a righteous battle against the enemies of Israel and God. In going to war,’ the rabbis write, ‘the Cohen fills the people with motivation by giving him the knowledge that he is going to fight his enemies and he must not show compassion or mercy.’”⁵²⁸

Mercatz Harav is a hotbed of racist Talmudic fundamentalism at its worst. It is the base of Gush Emunim. Gush Emunim rabbis have continually reiterated that Jews who killed Arabs should not be punished. Relying on the Code of Maimonides and the *Halacha*, Rabbi Ariel stated, “A Jew who killed a non-Jew is exempt from human judgment and has not violated the (religious) prohibition of murder.” About one-half of all Israelis support Gush Emunim. Other settler rabbis enforce racial discrimination and apartheid on halakhic grounds: “The chairman of the Yesha rabbinical council and chief rabbi of Kiryat Arba, Rabbi Dov Lior, on Wednesday (March 19, 2008) issued a halakhic ruling stating that it is forbidden by Jewish law to employ Arabs or rent homes to them. In an interview published by ‘*Eretz Israel Shelanu*’ (Our Land of Israel)...Lior said that ‘..it is clear that it is completely forbidden to employ them and rent houses to them in Israel. Their employment is forbidden not only at yeshivas, but at factories, hotels and everywhere.’”⁵²⁹

“Jewish blood and the blood of a goy are not the same thing”

Yitzhak Ginsburg is “one of the Lubavitcher sect’s leading authorities on Jewish mysticism, the St. Louis born rabbi, who also has a degree in mathematics, speaks freely of Jews’ genetic-based, spiritual superiority over non-Jews.”⁵³⁰ Ginsburg told *Jewish Week*, “If a Jew needs a liver, can you take the liver of an innocent non-Jew passing by to save him? The Torah would probably permit that. Jewish life has an infinite value. There is

⁵²⁸ *Haaretz*, March 12 and March 13, 2008.

⁵²⁹ Nadav Shragai, “Yesha rabbinical council chief: Don’t rent houses to Arabs,” *Haaretz*, March 19, 2008.

⁵³⁰ *Jewish Week* (New York), April 26, 1996.

something infinitely more holy and unique about Jewish life than non-Jewish life.”⁵³¹ The American media, along with all U.S. presidents since Carter (whom we presume has since repented of his infelicity in this regard), glorify the Chabad-Lubavitch brand of Ku Klux Judaism, of which Rabbi Ginsburg is one of the more openly ghoulish representatives. A typically saccharine report can be found in the Spokane, Washington, *Spokesman-Review* newspaper (reproduced on p. 453), in which a mission to Idaho by Chabad-Lubavitch rabbis is associated with love, kindness, the extension of human rights and plaudits from “human rights activists” — all that is missing from the litany of sweet accolades is Mom and apple pie.

⁵³¹ Ibid.

Chabad-Lubavitch rabbis visit Idaho

FROM THE FRONT PAGE/BUSINESS

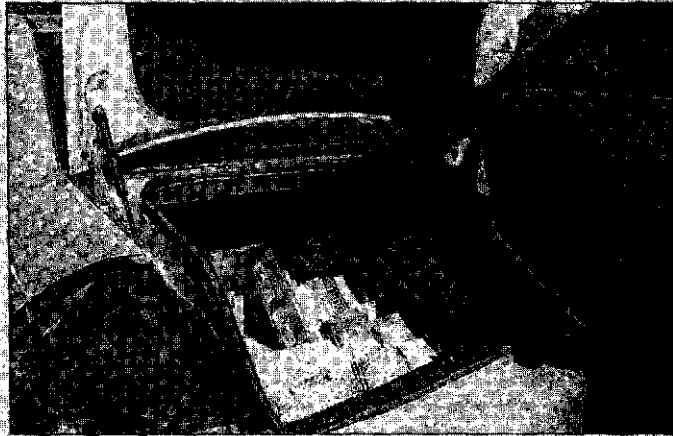
studying Torah, baking challah bread, eating kosher food and talking about Judaism.

People who have encountered the rabbis — on the streets, in the parks and even the aisles of Wal-Mart in Post Falls — have been surprised to see two Hasidic Jews wandering around town. So they pepper them with questions about their background and why they're here. Those who are Jewish usually identify themselves, and the rabbis immediately begin a discourse about life and Judaism.

"Many people approach us seeking advice on how to maintain or bolster their Jewish identity," Slonim said.

Abby Chavez, who spent two hours talking with Steiner and Slonim, said she was thrilled to meet the rabbis. The pair found her name and phone number and called her last week, so she invited them to her home in Sandpoint.

"It was like family, even though they are quite a bit more



JESSE TINSLEY The Spokesman-Review

Rabbi Levi Slonim organizes literature on Judaism, which he keeps in his trunk, on Tuesday on Coeur d'Alene.

Orthodox in their religious practices," said Chavez, describing the immediate kinship she felt toward the rabbis. "They exuded a sense of love, kindness and generosity. They pass that feeling along as soon as you meet them."

Marshall Mend, who is Jewish and a Coeur d'Alene resident since 1980, said the region has a growing number of Jews, especially since the community got rid of the Aryan Nations.

"This community has always been receptive to minorities," said Mend, a longtime human rights activist who has met with Chabad-Lubavitch rabbis in the past. "You'll find more racists on a street corner in Los Angeles than you would in the

whole state of Idaho, yet we had the reputation that this was a racist community."

Fortunately, the stigma is fading, he said.

Chavez, who moved to North Idaho from Los Angeles in 1996, hopes that more Jewish families will move to the area. The few who live in Sandpoint gather every year for a seder meal, she said, but unless they make the long drive to Spokane, Jews in Sandpoint don't have the same opportunities to meet and discuss their faith.

"Being with other Jews gives me a strong feeling of culture and community," said Chavez, a member of Sandpoint's Human Rights Task Force. "I look forward to a time when we have a (Jewish) facility here."

"They exuded a sense of love, kindness and generosity. They pass that feeling along as soon as you meet them..." —Abby Chavez, Sandpoint Human Rights Task Force

"Marshall Mend...(is) a longtime human rights activist who has met with Chabad-Lubavitch rabbis in the past."

Spokesman-Review, Wednesday, August 8, 2007, p. A11.

"What kind of god do you to pray to?"

Nearly two months later, on Oct. 4, 2007 the *Spokesman-Review's* rival, the *Inlander* newspaper, published a column that analyzed Norman Podhoretz, who shares the war-Zionist views of the Chabad-Lubavitch human rights heroes: wipe out the Palestinians and bomb Iran into the stone age. The *Inlander* columnist, the nationally syndicated Jim Hightower of Texas, wrote: "The neo-cons are in heat again. The same gang of right-wing ideological mad dogs who got George W. to launch his disastrous Iraq attack is now beating the war drums in an effort to engineer an even more disastrous attack—this time on Iran. How insane are these foaming-at-the-mouth warmongers? Check out Norman Podhoretz, known as the patriarch of neoconservative nutballism. A confidant of Bush, Podhoretz is now running around in the White House inner circle promoting a massive bombing attack on Iranians. He admits that this would 'unleash a wave of anti-Americanism all over the world that will make the anti-Americanism we've experienced so far look like a lovefest.' Yet despite acknowledging such horrific consequences for our country, he maniacally declares 'I hope and pray we will' bomb Iran. Excuse me, but what kind of god do you to pray to for a hellish attack that will make America globally despised?"⁵³²

It's the god of the Lubavitch rabbis, Mr. Hightower, the ones who earn the human rights laurels in north Idaho and in many other regions across the U.S. and Europe, a god whom servile American journalists uncritically supplicate.

Racist Israeli army violence increasingly led by rabbis

"What grants the racist religious opinions a deeper and far-reaching impact is the fact that for the last decade followers of the Zionist religious current, who form nearly ten percent of the population, have been seeking to take control of the army and security institutions. They are doing so through volunteering for service in special combat units. The spokesperson's office in the Israeli army says that although the percentage of followers of this current is low in the state's demographic makeup, they form more than 50 per cent of the officers in the Israeli army and more than 60 per cent of its special unit commanders. According to an opinion poll of religious officers and soldiers supervised by the Interdisciplinary Centre Herzliya and published last year

⁵³² Jim Hightower, "Fiasco: Part Two," *Inlander* (Spokane, WA), Oct. 4, 2007, p. 7.

(2007), more than 95 per cent of religious soldiers and officers say that they will execute orders from the elected government and their leaders in the army only if they are in harmony with the religious opinions issued by leading rabbis and religious authorities....Palestinian writer and researcher Abdul-Hakim Mufid, from the city Um Fahem, holds that the religious opinions of rabbis have gained major significance due to the harmony between official rhetoric and that of the rabbis. Mufid notes that official Israeli establishments have not tried to confront the 'fascist' rhetoric expressed in these religious opinions even though they are capable of doing so. 'Most of the rabbis who issue tyrannical religious opinions are official employees in state institutions and receive salaries from them. And the state has not held these rabbis accountable or sought to prohibit the issue of such opinions...' ⁵³³

Let us recall that rabbinic violence is not an exclusive case of "Jew versus gentile" locked in eternal cosmic combat, though the rabbinate dearly wishes that we would see it in those simplistic terms and have, over the centuries, successfully persuaded Right-wing and "Christian" Judaic-haters to accept the dichotomy as inevitable and perpetual. In truth, the tyranny of Pharisaic Judaism knows no racial bounds. Multitudes of free-thinking Judaics seek to escape it. Even more gentiles are determined to serve and appease it. The violence and hatred of Judaism is directed at *all* who challenge its lies and murders. Judaics who challenge it are harassed, jailed and killed along with dissenting gentiles. The first and primary victims of Judaism are the Judaic people: "The murder of Yitzhak Rabin...is one in a long line of murders of Jews who followed a path different from that ordained by rabbinic authorities...One typical example was the assassination by poison of Rabbi Avraham Cohen in Lemberg, Austria on Sept. 6, 1848. Assuming his rabbinical position in 1844, Cohen initiated changes in Jewish life. His most important initiative was his attempt to abolish taxes on kosher meat and sabbath candles which Lemberg's Jews paid to Austrian authorities. These taxes were burdensome for poor Jews but were a source of income for many Orthodox Jewish notables. The Austrian authorities accepted Cohen's request and abolished the taxes in March 1848. The five Jewish notables of the town began a total struggle against Rabbi Cohen. Critics argued that the 'law of

⁵³³ Saleh Al-Naami, *Al-Ahram Weekly*, April 10, 2008.

the pursuer' (*rodef*) applied to the rabbi. One placard said: 'He is one of those Jewish sinners for which the Talmud says their blood is permitted' (that is, every Jew can and should kill them). On Sept. 6, a Jewish assassin successfully entered the rabbi's home unseen, went to the kitchen and put arsenic poison in a pot of soup that was cooking. Both Rabbi Cohen and his small daughter died. The Hassids and their leaders did not attend the funeral, but celebrated."⁵³⁴

Avraham Cohen seems to have been a person who, in spite of being in bondage to a religious system of darkness and delusion, sought to obtain some scintilla of justice for the people in his care. Consider if, with these aspirations of his, Cohen had come to know Christ, and the grace and mercy that Jesus offers! (Matt. 18: 11-13). Yet he was killed before he could begin to strive further. There is a lesson here, and that is, not to dismiss as hopeless the rabbi, the Nazi or any human being trapped by heinous sin. Jesus did not come for the perfect, church-going Protestant. He did not come for the perfect, patriot hero of the "Good war." He came for the crippled in mind, in body and in particular, in soul. "He said unto them, "They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners to repentance" (Mark 2:17).

This is the reason Judaism has sought to eradicate the Christian witness to Judaics, either by forbidding it outright, or by ensuring that Judaics are exempted from evangelism. The late Pope John Paul II and the majority of the Protestant preachers have consented to that catastrophic exemption, while true Christians continue to offer the life-affirming and liberating Good News of the Messiah to every person, whatever their supposed exalted racial status. We cannot sincerely confess that Jesus is Lord, however, if we are possessed by hatred, revenge or resentment toward those who are caught within the Talmudic tyranny, as was Avraham Cohen. Radical reform begins with us. The Cross is an offense not just to the rabbis but to the world. The rabbis of Pharisaic Judaism do evil. Like Jesus, we are obligated to tell the truth about their evil. Nonetheless, they are worthy, as fellow humans, of our compassion. If we fail to love them and work for the welfare of their souls, then our righteousness does not exceed theirs (Matt. 5:20), for they love their friends and hate their enemies (Luke 6: 32-36).

⁵³⁴ Allan C. Brownfeld, *Washington Report on Middle East Affairs*, March, 2000, based on the account by Israel Shahak and Norton Mezvinsky.

A comparative handful of contemporary true Christians continue to recall the fact that Jesus came, first, to the lost sheep of the House of Israel (Matt. 15:24). Faithful missionaries aspire to continue in the footsteps of Our Savior, sowing gospel seeds among those who imagine that they are “Jews” and think themselves assured of eternal life with God based on that supposed genetic datum. Christians who actively challenge that demonic lie in charity for the Khazars, Sephardim and other unbelieving, unsaved persons who style themselves “Jews,” are subject to enormous pressure and harassment in American churches and, in the Israeli state, imprisonment. Contrast the steadfast witness of these missionaries with the sordid spectacle of the tens of thousands of “Christian” pilgrims who make their way to the Israeli state each year, and who callously ignore the spiritual plight of the Israeli people or, what is worse, in the name of Christ, congratulate the Israelis on their alleged holy racial status and conquest of the Palestinians (among whom are Palestinian Christians).

Shas proposes bill to forbid evangelism

“Shas declared war on missionaries on Tuesday when the Sephardic ultra-Orthodox party proposed a bill stating that anyone attempting to convert Jews should be imprisoned. ‘Every time he (Rabbi Ovadia Yosef) hears of a case where someone falls into missionary hands, he feels great sadness and asks us to try and save at least one soul in Israel,’ Yakov Margi, Shas Knesset member said. Shas views missionaries as not only people who come from abroad and evangelize, but any person or religions sharing their faith in an attempt to especially convert Jews. Margi proposed that those preaching conversion should be imprisoned for one year. ‘Whether it’s Christians coming from abroad or Jewish converts working in Israel, they all have the same agenda – to destroy every trace and memory of the people of Israel, and they plan to do this by converting Jews,’ the proposal read. ‘These bodies are operating mainly among the Jewish population which is under physical, social and spiritual distress.’ Israel’s current law on conversion is five years in prison for those who offer money in exchange for conversion. The recipient also faces charges. Those who conduct a ‘conversion ceremony’ on minors face up to six months in jail.”⁵³⁵ Incredibly, Shas is the recipient of financial and moral support from Right wing churches in America.

⁵³⁵ Israel Today, March 14, 2007.

A Formidable Legacy and a Heavy Heart

"What happens when idealism becomes power?" asks Golda Meir (Valerie Harper) toward the end of "Golda's Balcony," a one-woman tour of the life and

FILM REVIEW

MANNETTE
CAYSON/AS

conscience of Israel's fourth prime minister. That question is the driving force of Jeremy Kagan's inert yet strangely compelling film (adapted by William Gibson from his Broadway play), whose overall rueful tone is explained by the answer: "It kills."

Buried beneath ridged greasepaint and a wig the color and texture of steel wool, Ms. Harper leads us through the tumultuous life of this Ukraine-born, Wisconsin-raised woman who was determined to be more than a "parlor Zionist." While archival film and original artwork alternate on a green screen behind her, the actress performs multiple roles — including those of Henry A. Kissinger and Meir's husband,

Golda's Balcony

Opens today in Manhattan.

Directed by Jeremy Kagan; written by William Gibson, based on his play; director of photography, Jacek Laskin; edited by David Kashevaroff; music by Yuval Ron; produced by Tony Cacciotti. At the Quad Cinema, 34 West 13th Street, Greenwich Village. Running time: 93 minutes. This film is not rated.

WITH: Valerie Harper (Golda Meir and others).

Morris Meyerson — always returning to that of an old woman facing death with a heavy heart and an unquiet mind.

Much of that heaviness is located in Meir's troubled recollections of the 1973 Middle East war and (the film claims) her decision to use nuclear weapons if necessary. Yet "Golda's Balcony" also allows its star to exercise her considerable comic talent, particularly in its wry reflections on the prime minister's doomed marriage and her wickered interest in the love life of her



TONY CACCIOTTI

Valerie Harper as Golda Meir in "Golda's Balcony."

defense minister, Moshe Dayan.

"I always wondered, did he take the eye patch off?" she muses. She's not the only one.

The Banality of Evil

The late Israeli Prime Minister Golda Meir was going to attack the Arabs with nuclear weapons, but the media eulogize her as a woman of conscience, burdened with a "heavy heart" who also had "comic talent" and "wry reflections" on her military commander's love life. This trivialization reminds us of the "banality of evil." For the American media, seeking to use nuclear weapons to incinerate millions of Arab human beings is no reason not to cuddle up to Golda. (Cf. *NY Times*, Oct. 10, 2007)

After a successful Broadway run, Meir's hagiography has been made into a movie, "Golda's Balcony" starring an actress, Valerie Harper, who is far more comely than the real Golda. Meir was going to nuke the Arabs until President Richard Nixon, at Henry Kissinger's behest, sent weapons in 1973 that tilted the balance of terror in favor of the Israelis in the Yom Kippur war: "Prime Minister Golda Meir and her 'kitchen cabinet' made the decision on the night of 8 October (1973). The Israelis assembled 13 twenty-kiloton atomic bombs....The Jericho missiles at Hirtat Zachariah and the nuclear strike F-4s at Tel Nof were armed and prepared for action against Syrian and Egyptian targets. They also targeted Damascus...U.S. Secretary of State

Henry Kissinger was notified of the alert several hours later on the morning of 9 October. The U.S. decided to open an aerial resupply pipeline to Israel, and Israeli aircraft began picking up supplies that day...American commanders in Germany depleted their stocks of missiles, at that time only shared with the British and West Germans, and sent them forward to Israel...Kissinger told (the) President of Egypt, Anwar Sadat, that the reason for the U.S. airlift was that the Israelis were close to going nuclear.”⁵³⁶

We are told about the horrors of “Holocaust’ denial” but what of a head of state who was about to kill millions of people with weapons of mass destruction and who denied the very existence of the Palestinians? Does this faze Hollywood, the theatre chains who distribute this cinematic tribute to her, or the *New York Times* that promoted “Golda’s Balcony” on Broadway and now the movie version? Not in the least. Gold Meir was an anti-Arab racist. Her anti-Arab racism and willingness to use an atomic bomb burnishes her reputation in the Zionist media. Meir stated: “Any one who speaks in favor of bringing the Arab refugees back must also say how he expects to take the responsibility for it, if he is interested in the state of Israel. It is better that things are stated clearly and plainly: We shall not let this happen.”⁵³⁷ She further stated: “There is no such thing as a Palestinian people... It is not as if we came and threw them out and took their country. They didn’t exist.”⁵³⁸ “This country exists as the fulfillment of a promise made by God Himself. It would be ridiculous to ask it to account for its legitimacy.”⁵³⁹

Golda was hardly unique. In an editorial in the *Wall Street Journal*, the flagship publication of America’s corporate elite, Israeli columnist Hillel Halkin called for bombing, kidnapping and torturing Palestinians: “I can make careful use of the intelligence at Israel’s disposal to identify, locate and kill...with minimal loss of innocent life, by such means as booby-trapping

⁵³⁶ Warner D. Farr, LTC U.S. Army, “The Third Temple’s Holy of Holies: Israel’s Nuclear Weapons” in *The Counterproliferation Papers Future Warfare Series No. 2* (U.S. Air Force Counterproliferation Center Air War College, Maxwell Air Force Base, Alabama). September, 1999.

⁵³⁷ Speech to the Knesset, reported in *Ner*, October 1961.

⁵³⁸ *The Sunday Times* (London), June 15, 1969.

⁵³⁹ *Le Monde*, October 15, 1971.

their telephones, rocketing their cars and offices, etc. In a word, assassinate them. Sounds good to me.”⁵⁴⁰

During a sermon over the 2001 Passover holiday, the Shas party's Rabbi Ovadia Yosef exclaimed: “May the Holy Name visit retribution on the Arab heads, and cause their seed to be lost, and annihilate them.” He added: “It is forbidden to have pity on them. We must give them missiles with relish, annihilate them. Evil ones, damnable ones.”⁵⁴¹ Rabbi Yosef's doctrine of causing the *seed* of the Palestinians to be “lost” is part of the rabbinic mentality's warrant for genocide in Palestine, and is an obsession with Zionists and Talmudists. Walter Laqueur, of the Center for Strategic and International Studies in Washington D.C., is worried about the high reproductive capability of the Palestinian population, stating that “Gaza's high birth rate has made the political problem more intractable...breeding... suicide bombers...”⁵⁴² In the Zionist mind there are just too many Palestinians, they're mostly suicide bombers, and they are “breeding.” The solution is extermination. Rafael Eitan, chief of staff of the Israel Defense Forces: “We declare openly that the Arabs have no right to settle on even one centimeter of Eretz Israel...Force is all they do or ever will understand. We shall use the ultimate force until the Palestinians come crawling to us on all fours.”⁵⁴³ Rabbi David Batzri, director of the Magen David Yeshiva in Jerusalem: “The nation of Israel is pure and the Arabs are a nation of donkeys. They are an evil disaster, an evil devil, and a nasty affliction. The Arabs are donkeys and beasts. They want to take our girls. They are endowed with true filthiness. There is pure and there is impure and they are impure.”⁵⁴⁴

Warrant for Genocide Ignored

As noted previously, on “Israel Radio” on Feb. 29, 2008, Israeli Deputy Defense Minister Matan Vilnai called for the “Shoah” (holocaust) of Palestinians in Gaza. The Israeli newspaper *Haaretz* noted that, “The word ‘shoah,’ Hebrew for ‘holocaust,’ is used primarily to describe the murder of six

⁵⁴⁰ *Wall Street Journal*, August 28, 2001, p. A14.

⁵⁴¹ *Ha'aretz* April 12, 2001.

⁵⁴² “This Isn't the Time for Peace,” *Wall Street Journal*, March 27, 2002.

⁵⁴³ *Yediot Ahronot*, April 13, 1983; and *New York Times*, April 14, 1983.

⁵⁴⁴ *Haaretz*, March 21, 2006.

million Jews by the Nazis.”⁵⁴⁵ Steven Erlanger of the *New York Times* conceded as much: “Mr. Vilnai used the Hebrew word ‘shoah,’ meaning catastrophe or holocaust, and rarely used for anything other than the Nazi extermination of the Jews.” (*NY Times*, Saturday March 1, 2008).

The Sunday March 2 edition of the *Times* made only the following reference to Matan Vilnai: “...Vilnai, said the military was engaged in ‘an enlarged operation and not a major ground operation’ of the type Israeli politicians have been pressing for. Mr. Vilnai told Israel Radio that ‘we are using mostly air units’ and that Israeli forces ‘are permanently engaged in Gaza, and what we are doing now is within the scope of such activities.’”⁵⁴⁶

Forty-eight hours after the Israeli deputy defense minister declared that he wanted to annihilate (*shoah*) the Palestinians of Gaza, his Nazi-like Shoah statement was regarded as not worth repeating in a report on the violence the Israelis inflicted in Gaza almost immediately after he made the statement. It seems that the *New York Times* was attempting damage control on behalf of the public relations image of the Israelis. Vilnai’s call for genocide in Gaza was mentioned *only once* in the *New York Times*. More than twenty years ago the Black leader Louis Farrakhan termed Judaism a “gutter religion.” His remark has been recalled and condemned by the media *almost constantly ever since*. It was even an issue in the Democrat’s presidential candidates’ debate in February, 2008 when moderator Tim Russert stated to Barack Obama, “The problem some voters may have is, as you know, Reverend Farrakhan called Judaism ‘gutter religion.’”⁵⁴⁷

Just two days after Matan Vilnai said of the 1.5 million Palestinian people living in Gaza that they may be annihilated, more than a hundred Palestinians⁵⁴⁸ were killed in an Israeli pogrom, and the *New York Times* couldn’t recall Vilnai’s threat to “shoah” the Gazans. This is how the Israelis are protected from the consequences of their exterminating racism by the western media, even as their critics are eternally stigmatized. (*The Times*

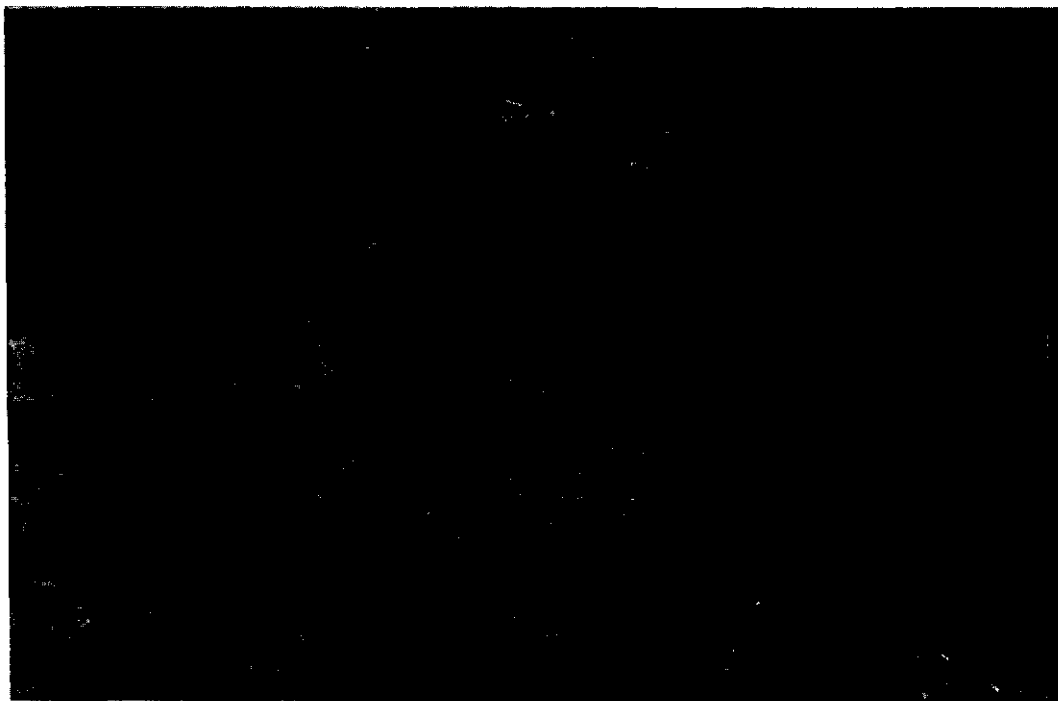
⁵⁴⁵ *Haaretz*, March 1, 2008.

⁵⁴⁶ “Israel Takes Gaza Fight to Next Level in a Day of Strikes,” by Steven Erlanger and Taghreed El-Khodary.

⁵⁴⁷ Transcript, “The Democratic Debate in Cleveland,” *NY Times*, Feb. 26, 2008.

⁵⁴⁸ “Several dozen children and other civilians were among the 125 Palestinians killed in Israeli strikes over the past week.”—“Rice wins promise to resume Mideast peace talks” (Agence France-Presse [AFP] March 5, 2008).

recognized that *Shoah* is synonymous with annihilation as far back as 1985: "...'Shoah' (in Hebrew, 'Annihilation')..." *New York Times*, Oct. 23, 1985).



August 23, 2006: The remains of Arab civilian housing in a southern suburb of Beirut after an Israeli air force terror bombing

Talmudic Doctrine: All Opposition to Judaism is Representative of the Blind, Irrational Hatred that Esau had for Jacob

“Halacha hi beyoduah she'Eisav soneh l'Yaakov”

This is one of the most contentious of all truths about Judaism and the one most hotly contested by its partisans. All manner of lawyer's rhetoric and sly word play is employed to convince gentiles that they are not suspect in Judaism. Stories pour forth from the American media about rabbis counseling, educating, sharing and reaching out to non-Judaics. Elie Wiesel lectures in New York on “Talmudic tolerance.” These lies are laughable to those who were raised inside Orthodox Judaism. We document *the practice of Judaism*, not the public relations rhetoric it generates for dissemination by a friendly media intended for consumption by naive or mentally incapacitated gentiles. If we look at the precepts by which Talmudic youth are raised, trained, formed and educated we discover the reality of Judaism, aside from the hypocritical and fantastic image of benevolence that is projected on its behalf by the media moguls.

This is what Talmudic children are taught from earliest childhood: all pretended friendship with gentiles is temporary. The gentile can never be your friend. The gentile is another Esau come to kill the Jews. He is incapable of loving us. War with him is unavoidable and eternal. The first step in the war is our segregation. We must keep separate (*levado*).

This bigoted image of gentiles which Talmudic youth imbibe from Orthodox Judaism's religious elders, begins and ends with Esau and Jacob (“Eisav and Yaakov”). In the eyes of the rabbis, the gentile is eternally Esau. The Judaic, meanwhile, as long as he remains loyal to *Klal Yisroel* (the Judaic people) is Jacob. Religious Orthodox Judaic children are repeatedly told from early youth: “*Halacha hi beyoduah she'Eisav soneh l'Yaakov*” (“It is a given law: it is known that Esau hates Jacob”).

The essence of this teaching is as follows: “It is an irrevocable force built into the natural order that the Jewish people are hated throughout the ages. The nations of the world and the forces of evil will be forever locked in battle with us, determined to destroy us and what we stand for.”⁵⁴⁹

⁵⁴⁹ Statement of Rabbi P. Lipschutz on 13 Kislev 5768 (Nov. 23, 2007) at Monsey, New York.

An “irrevocable force built into the natural order...forever locked in battle with us.” Does this strike the reader as an attitude that is amenable to ecumenical relations, dialogue or diplomacy? Talmudists are taught that non-Judaics *by their very biological and spiritual nature* are irrevocably “Jew”-haters. “...the essence of anti-Goyism is passed to Jewish children with their mother’s milk, and then nurtured, fed and watered carefully into a full-blown phobia throughout their lives...Their attitudes are then perfectly formed. They know whom to hate...They want their children to hate the Goyim...They want to deny the humanity that links all people...Anti-Goyism is a foundation of the Orthodox and Hasidic philosophy and way of life.” ⁵⁵⁰

The Talmudist smiles, shakes hands, offers conviviality and seemingly friendly words — and this includes alleged support for hot button conservative family values issues wherein they “join” Christians in giving the appearance of condemning homosexuality and abortion — all of this is a calculated ploy to win time and gain a definitive edge over gentiles, until the power of the synagogue and the Sanhedrin are total. If the synagogue and the Sanhedrin should establish supremacy over the West, and they are well on their way to doing so, the pseudo-humanitarian and pseudo-conservative camouflage will vanish, and all gentiles save the masonic variety will have the status of Palestinians: to be killed, tortured or imprisoned at will, without fear of prosecution, meaningful protest or even much notice being taken of their liquidation. Nothing can ameliorate the ultimate status of gentiles in *halacha*. Their status can be temporarily ameliorated for the sake of gaining opportunistic advantage, but beneath that expedient, the gentile is always viewed as another Esau, forever locked in battle with the Holy People of Judaism.

The objection may be raised that this teaching that Judaics are always and invariably hated by gentiles is limited only to the most retrograde bearded rabbi in some back alley *shul* in Mea Shearim. *Au contraire*, this rabbinic concept is full-blown within the West’s political, cultural and social avant-garde, as reflected in the repartee of the most “progressive” and “elite intellectuals” in the West:

⁵⁵⁰ Evelyn Kaye, *The Hole in the Sheet* (Secaucus, New Jersey, 1987), pp. 112-115.

“The most discussed political book in France this autumn is *Ce grand cadavre à la renverse* ⁵⁵¹ (literally, ‘this big corpse lying on its back’), by Bernard-Henri Lévy ...He is only one of the most sophisticated proponents of the present-day widespread conservative Jewish rejection of any attempt to explain historical events by material or political causes. This rejection of analysis is central to the religious attitude toward the Holocaust, or *Shoah* (that is, the Nazi massacre of the Jews understood in religious terms). For the defenders of this contemporary religion, it is wrong to seek material explanations for events that must remain ‘incomprehensible’ in their magnitude...Any explanation other than eternal and recurrent hatred of the Jews may even be denounced as anti-Semitism....This is consistent with the position that there can be no explanations for anti-Semitism other than the eternal nature of anti-Semitism itself. Above all, there can be no causes for which Jews themselves, in this case the State of Israel, might be in some way responsible.” ⁵⁵²

Bernard-Henri Lévy is hardly in the minority when it comes to promoting these notions of recurrent and eternal, irrational hatred of blameless Judaics. The “given law” of *Halacha hi beyoduah she'Eisav soneh l'Yaakov* is threaded throughout our news media and U.S. government policy. It undergirds the neocon Right and the Zionist left. It is the staple fiction of the western intelligentsia as well as the mainstream churches.

Judaic youth are taught about peace and peace-makers as follows: “Holding up the banner of Torah (Talmud) in a degenerate world is not easy. We are in the minority and always forced to be on the defensive. Sometimes Esau...advises us to make peace with our enemies who seek our destruction. He tells us to make compromises...He tells us to sacrifice our principles and bend the rules...We have to be prepared to do battle with him and his ilk. That means being prepared to be lonely, unpopular and unloved. *Chazal* teach that it is only when Jacob is “*levado*” (segregated) that he survives. It is only when we stay apart from the Esaus of this world that we can survive and prosper...How can it be that the people in power have learned nothing about Palestinian mentality...Why does it always seem to be as if the Jews and the Israelis get treated so unfairly? Why is it that facts that are so

⁵⁵¹ Grasset, Paris, 2007.

⁵⁵² Diana Johnstone, “Fascislamism’ Versus ‘Shoah Business,” *Counterpunch*, Nov. 1, 2007.

obvious for us to see are ignored by the people in power? Those of us who learn the *parsha*⁵⁵³ every week have no questions, only answers. We know we are in *golus*.⁵⁵⁴ We know *Eisav soneh l'Yaakov*.”⁵⁵⁵

It is the teaching of the Orthodox rabbis that the *Palestinian mentality* is that of Esau. Talk of a “Talmudic mentality” is met with the strongest disapprobation of course, but it is deemed necessary and appropriate to speak negatively of a Palestinian “mentality.” Westerners are accustomed to this hate speech from the Talmudists and tolerate it because they believe that the colonized Palestinians have wronged their colonizers. However, all gentiles have the same status in *halacha* as the Palestinians. The Palestinians are viewed as possessed of a *gentile mentality*. Esau is the spiritual father of both, according to the deepest teachings of *Chazal*. The rabbinic doctrine teaches that gentiles never have good will or true friendship toward Judaics. There are many modern exponents of this institutionalized paranoia, perhaps the most prominent and influential was Rabbi Eliezer Shach (1898-2001) whom the Israeli newspaper *Haaretz* termed, “the ultimate authority in the ultra-Orthodox world in Israel for the past quarter of a century...”⁵⁵⁶

Rabbi Shach epitomized the traditional rabbinic doctrine that when a non-Judaic comes in friendship to a Judaic, the non-Judaic has the voice of Jacob but the hands of Esau. The rabbinic lesson imparted under Orthodox Judaism to all Judaics, from youth onward: you can *never* trust a gentile.

⁵⁵³ The weekly Talmud lesson.

⁵⁵⁴ Diaspora.

⁵⁵⁵ Statement of Rabbi P. Lipschutz, op. cit.

⁵⁵⁶ www.haaretz.com/hasen/pages/ShArt.jhtml?itemNo=90209&contrassID=3&subContrassID=0&sbSubContrassID=0 His name is frequently spelled “Elazar” in Orthodox publications.

...The Jewish people are still in exile until the coming of *Moshiach* even while they are in *Eretz Yisroel*, and this is not a redemption and not the beginning of a redemption... Regarding this non-Jew, today he shows you a smiling face for some political consideration and within (his heart) he lays plots. We must *daven* to *Hashem* that we may come in peace out of all this. *Chazal* have already taught us, "The voice is the voice of Yaakov and the hands are the hands of Eisav."

"The voice is the voice of Yaakov but the hands are the hands of Eisav"

—Statement by Rabbi Eliezer Shach on gentiles seeking peace with Judaism

"Eretz Yisroel," in *Michtavim uMaamarim* (1987), volume one, ("letters")

The status of the gentile in the Oral Law of Judaism as bequeathed to the *Tanna'im*, and committed to writing and institutionalized in the formative Tannaitic period, are among the most hateful and homicidal in all of the sacred rabbinic *halakha*. Much of the extreme contempt for gentiles which Judaism imparts emanates from these foundational texts. In Jerusalem in 1975, Prof. Y. Cohen of Ben-Gurion University published a remarkable study, *The Status of the Gentile in Jewish Law of the Tannaite Era*:

היחס אל הנכרי בהלכה ובמציאות בתקופת התנאים.

The following is a translation of portions of Cohen's dissertation: According to early Talmudic laws, all gentiles were automatically suspected of practicing the following abominations:

• Bloodshed and murder • *Mishkav behema* (sexual relations with animals) • Incest • Homosexuality • Theft.

Gentiles were regarded as uncircumcised, dirty and impure. The words "gentile" and "robber" were considered inseparable. Gentiles were prone to violence that leads to murder and random and gratuitous violence for its own sake. The *Halakha* contains various rulings which teach caution against the bloodlust of gentiles. It was forbidden to employ a gentile as a surgeon, midwife or nurse. Having one's hair cut by gentiles was also regarded as a life-threatening danger. The general rule was that a gentile is likely to kill a Judaic whenever circumstances would allow him to commit the crime without getting caught. The image of the gentile as a violent creature who endangers the lives and property of Judaics prevails in early rabbinic law. The gentile is regarded as a thoroughly corrupt being sexually. All gentiles are lustful and animalistic and commit adultery at the first opportunity. Incest is also a common occurrence among gentiles, as is homosexuality and *mishkav behema*. Gentile men and women alike are consumed by sexual passion at all times. The Tannaitic rabbis stress the absolute degeneracy of the gentiles and warn against their evil influence. As a principle, it is taught that gentiles are the product of incest. The gentile is suspected of homosexuality as well, and it is against the rabbinic law to allow a gentile to teach a Judaic child. In all sexual matters gentiles are filthy and their behavior is the lowest form of depravity. The fundamental legal status of a gentile in Judaism is that of a sub-human and this was taught by the revered rabbi of the Tannaitic period, Shimon ben Yohai, as follows: "Thou art called a human being but a gentile is not called a human being."⁵⁵⁷ This was interpreted as excluding the gentiles from the category of mankind. A gentile could mitigate his status by serving the Judaics as a *ger toshav* in the sense of an "inhabitant convert." But even these "best of all the gentiles" *could* be enslaved and *should* be killed.

⁵⁵⁷ BT Yeb. 60b-61a.

The Talmud specifically defines all who are not Jews as non-human animals, and specifically dehumanizes gentiles as not being descendants of Adam. Here are some of the Talmud Bavli passages which relate to this topic.

BT Kerithoth 6b: Uses of Oil of Anointing. "Our Rabbis have taught: He who pours the oil of anointing over cattle or vessels is not guilty; if over gentiles (*goyim*) or the dead, he is not guilty. The law relating to cattle and vessels is right, for it is written: 'Upon the flesh of man (Adam), shall it not be poured' (Exodus 30:32); and cattle and vessels are not man (Adam). The *goyim* are not regarded as human by the rabbis. Various authorities have debated whether Judaism imparts to non-Jews a partly human status, i.e. the *goyim* are not regarded as *fully* human by the rabbis. Others authorities uphold the proposition that Judaism teaches that non-Jews do not possess the core attributes of the human person. Without doubt Judaism assigns to the *goyim* the status of sub-human; the degree of this sub-humanity, absolute or qualified, is open to dispute. There are many lines of inquiry to pursue in approaching this subject, in declarative statements and indirectly through the strictures of *halakha*. Rabbinic law states that ritual impurity is contracted from contact with a human corpse. "The Gemara relates that Rabbah bar Avuha once met Elijah the prophet standing in a non-Jewish cemetery." Elijah's presence in a cemetery creates a dilemma because of the ritual purity laws of Judaism which regard contact with a human corpse as defilement.⁵⁵⁸ The Talmud asks Elijah, "Why then do you render yourself ritually impure by standing in a cemetery? Elijah answered, 'Have you not studied the order of the Talmud known as *Purities*? If you had studied that material carefully you would know the answer to your question. For it was taught: Rabbi Shimon ben Yohai states, 'The graves of non-Jews do not convey ritual impurity, for it is said, 'And you My flock, the flock of My pasture, you are men, but non-Jews are not called men.'" (BT Bava Metzia 114b).

⁵⁵⁸ The prophet Elijah in this Talmud passage is identified as both a "Torah sage" (a judge of the Talmudic law) and a priest. His status as a prophet of God is not germane because "Halakhic questions cannot be resolved by means of the powers of prophecy" and for this reason Elijah, a Biblical prophet, is not allowed a rank superior to that of a rabbi. (See footnote 10, "Rabbah bar Avuha met Elijah" at the bottom of p. 299 and continued under "Notes" on p. 300, *Steinsaltz Talmud*, v. 6, 1993).

מַאי טַעֲמָא קָאִי מָר בְּבֵית
הַקְּבָרוֹת? אָמַר לֵיהּ: לֹא מִתְּנִי
מָר "טְהָרוֹת"? דְּתִנָּא: "רַבִּי
שְׁמַעוֹן בֶּן יוֹחִי אוֹמֵר: קְבָרֵיהֶן
שֶׁל נְכָרִים אֵין מְטַמְּאִין,
שֶׁנֶּאֱמַר: 'וְאַתָּן צִאנִי, צִאן
מִרְעִיתִי, אָדָם אַתֶּם' —
'אַתֶּם' קְרוּיִין אָדָם, וְאֵין
נְכָרִים קְרוּיִין אָדָם."

"Only 'you' the members of the Jewish people, are called men, but non-Jews are not called men."

Babylonian Talmud: Bava Metzia 114b

TRANSLATION AND COMMENTARY

Rabbinic tradition, Elijah the Prophet and Pinehas the grandson of Aaron were one and the same person.) ¹Why, then, do you render yourself ritually impure by *standing in a cemetery*? Priests are forbidden to contract the ritual impurity imparted by a corpse. A corpse is a primary source of ritual impurity, and can transfer that impurity by physical contact, by being carried (even if it is not touched), and by what is known as "tent impurity" (טומאת אוהל). If a person bends over or under a corpse, or enters a structure within which a corpse is lying, he contracts "tent impurity."

Surely, then, you are forbidden to enter a cemetery, lest you bend over a grave and contract ritual impurity from the corpse buried there? ²Elijah answered: **Have you not studied the order of the Talmud known as "Purities"?** If you had studied that material properly, you would know the answer to your question: ³For it was taught there in a Baraita: "Rabbi Shimon ben Yohai says: The graves of non-Jews do not defile by 'tent impurity,' ⁴for the verse says (Ezekiel 34:31): 'But you My flock, the flock of My pasture, you are men' — ⁵only 'you,' the members of the Jewish people, are called men, but non-Jews are not called men." And regarding the ritual impurity contracted from a corpse by "tent impurity," the verse says (Numbers 19:14): "This is the law, when a *man* dies in a tent, all that comes into the tent, and all that is in the tent, shall be ritually impure seven days." The laws of "tent impurity" regarding a corpse apply only if the deceased was a Jew. Thus Elijah was permitted to enter the non-Jewish cemetery.

LITERAL TRANSLATION

¹What is the reason that the master is standing in a cemetery? ²He said to him: Did the master not learn [the order] "Purities"? ³For it was taught: "Rabbi Shimon ben Yohai says: The graves of non-Jews do not convey ritual impurity, ⁴for it is said: 'And you My flock, the flock of My pasture, you are men' — ⁵'You' are called men, but non-Jews are not called men."

RASHI

"נקלו את קנאמי." אין מטמאין — דגני אהל כמי "אלם" (נמדנר יט) "אלם כי ימות נאהל".

¹מאי טעמא קאי מר בבית הקברות? ²אמר ליה: לא מתני מר "טהרות"? ³דתניא: "רבי שמעון בן יוחי אומר: קברייהן של נכרים אין מטמאין, ⁴שנאמר: 'ואתן צאני, צאן מרעיתי, אדם אתם' — ⁵אתם קרויין אדם, ואין נכרים קרויין אדם."

BT Bava Metzia 114b (translation)

"Also with regard to the dead, (it is plausible) that he is exempt, since after death one is called corpse and not a man (Adam). But why is one exempt in the case of gentiles (goyim); are they not in the category of man (Adam)? No, it is written: 'And ye my sheep, the sheep of my pasture, are man' (Adam); (Ezekiel 34:31): Ye are called man (Adam) but gentiles (goyim) are not called man (Adam)." In the preceding passage, the rabbis are discussing the portion of the Mosaic law which forbids applying the holy oil to men. The Talmud states that it is not a sin to apply the holy oil to Gentiles, because Gentiles are not human beings (i.e. are not of Adam). Another example from tractate Yebamoth 61a: "It was taught: And so did R. Simeon ben Yohai state (61a) that the graves of gentiles (goyim) do not impart levitical uncleanness by an *ohel* (standing or bending over a grave), for it is said, 'And ye my sheep the sheep of my pasture, are men (Adam), [Ezekiel 34:31]; you are called men (Adam) but the idolaters are not called men

(Adam).” The Old Testament Mosaic law states that touching a human corpse or the grave of a human imparts uncleanness to those who touch it. But the Talmud teaches that if a Jew touches the grave of a gentile, the Jew is not rendered unclean, since gentiles are not human (not of Adam).

BT Baba Mezia 114b: “A Jewish priest was standing in a graveyard. When asked why he was standing there in apparent violation of the Mosaic law, he replied that it was permissible, since the law only prohibits Jews from coming into contact with the graves of humans (Adamites), and he was standing in a gentile graveyard. For it has been taught by Rabbi Simon ben Yohai: ‘The graves of gentiles (goyim) do not defile. For it is written, ‘And ye my flock, the flock of my pastures, are men (Adam)’ (Ezekiel 34:31); only ye are designated men (Adam).’” Ezekiel 34:31 is the alleged Biblical proof text repeatedly cited in the preceding three Talmud passages. But Ezekiel 34:31 does *not* in fact support the Talmudic notion that only Israelites are human. What these rabbinical, anti-gentile racists and ideologues have done in asserting the preceding racist doctrines about gentiles is distort an Old Testament passage in order to justify their bigotry. In BT Berakoth 58a the Talmud uses Ezekiel 23:20 as proof of the sub-human status of gentiles. It also teaches that anyone (even a Judaic male) who reveals this Talmudic teaching about non-Jews deserves death, since revealing it makes gentiles wrathful and causes the repression of Judaism. The rabbis’ citation of the Bible quote from Ezekiel as a “proof-text” is specious, since the quote does not prove that gentiles are animals. The quote from Ezekiel only says that some Egyptians had large genital organs and copious emissions. This does not in any way prove or even connote that the Egyptians being referred to in the Bible were considered animals. Once again, the Talmud has falsified the Bible by means of distorted interpretation.

Other Talmud passages which expound on Ezekiel 23:20 in this racist fashion are: BT Arakin 19b, Berakoth 25b, Niddah 45a, Shabbath 150a, Yebamoth 98a. Moreover, the original text of BT Sanhedrin 37a applies God’s approval only to the saving of Judaic lives (cf. the *Hesronot Ha-shas*, Cracow, 1894).

“It was considered disgraceful to be hospitable to gentiles and to lodge at their homes. In ‘Eretz Israel’ (the God-given ‘land of Israel’), the rabbis forbade the selling of lands or houses to the gentiles, and Judaics are ordered to buy the lands and houses of gentiles.” It is a capital crime to give any part

of "Eretz Israel" to a non-Judaic, i.e. to Palestinians. In the summer of 2004, Avigdor Neventzal, Chief Rabbi of the Old City in Jerusalem stated: "It should be known that anyone who wants to give away Israeli land is like a *rodef*, and certainly land should not be given to non-Jews. Anyone ceding parts of the Land of Israel to gentiles is, from a *halakhic* point of view, subject to *din rodef*." This term, "subject to *din rodef*" denotes "classified as a pursuer." Apologists explain the killing of a *rodef* in terms of an understandable, common sense survival ethic: "someone comes to kill you, you kill him first."⁵⁵⁹ What apologists don't tell you is that *rodef* is defined broadly —a tipster who identifies a Judaic child molester to the police, an unborn baby "pursuing" its mother, or an Israeli Prime Minister who signs the Oslo accords. In a tyranny, a word is anything the tyrants say it is, and in Orthodox Judaism a *rodef* is defined so loosely it encompasses whomever the rabbinate wants bumped off.

One can say that the entire nation of Palestinians have been classified en masse as *din rodef*. Several prominent Israeli rabbis, including Rabbi Haim Druckman, declared on Sept. 7, 2004 that "killing enemy civilians during war is normal." So what problem do the rabbis have with Hitler? Simply stated, his sin was based on the fact that, mistakenly thinking he was head of the Master Race, Hitler killed human beings; whereas Israelis, who know for certain they are the Master Race, merely snuff-out sub-humans.

"A group of fourteen prominent rabbis, led by Druckman, who are considered authorities by the religious-Zionist public, asked the Israeli army not to flinch from killing Palestinian civilians in the context of the ongoing military campaign against armed groups resisting the occupation. Druckman, 71, is one of the most prominent and veteran leaders of the religious Zionist movement, has been a public figure for over 50 years, since serving as a revered leader in the *Bnei Avika* youth movement in the early 1950s. In a letter to the Israeli defense minister, Shaul Mofaz, published on Sept. 7, 2004, the rabbis said killing enemy civilians is 'normal' during time of war and that the Israeli occupation army should never hesitate to kill non-Jewish civilians in order to save Jewish lives. The rabbis quoted a Talmudic edict, from the ancient 'sage,' Rabbi Akiva, as stating: 'Our lives come first.' The Israeli newspaper *Haaretz* (Sept. 9) warned that Israeli '...soldiers, and even

⁵⁵⁹ Cf. Midrash Tanhuma, section Mattot, section 3 (on Numbers).

officers, will see this call as a kind of *halakhic*-ethical commandment that ought to be obeyed..."

One part of the letter scolded Christian critics of Israeli policies against the Palestinians: "The Christian preaching of 'turning the other cheek' doesn't concern us, and we will not be impressed by those who prefer the lives of our enemies to our lives," Rabbi Druckman declared. This is a concise and well-explained manifesto. The rabbis who issued it represent a dominant segment of Israeli Orthodox Judaism identified with settlers in the West Bank, including Druckman, a former Israeli Knesset member who heads the government's conversion administration; Rabbi Yuval Cherlow of the hesder yeshiva, one of the leaders of the liberal wing, which, according to *Haaretz*, 'is open to universal culture and discourse.' Other signers include Eliezer Melamed, rosh yeshiva of an occupied West Bank Talmud college; Yehoshua Shapira of the 'spiritual-Hasidic' faction; Rabbi Youval Sharlo, the director of another Talmud school in Petah Tikva, which combines Talmudic studies with service in the Israeli army, and Zefania Drori of Kiryat Shmona, one of the rabbis with the most profound influence on Israeli young people. "The common denominator among most of the signers of the manifesto," notes *Haaretz*, "actually lies in their charisma and influence on broad sectors of national religious youth. Among the admirers of Cherlow and Shapira...are *hardalim* (ultra-Orthodox nationalists), *habkukim* (disciples of Rabbi Kook and fans of ...Rabbi Shlomo Carlebach, including Shapira himself), newly repentant Bratslavians, *datlashim* (formerly religious), settlers and the urban bourgeoisie."

On May 19, 2004, Dov Lior, an influential rabbi in the Israeli settlement of Kiryat Arbaa near Hebron, issued an edict enthusiastically supporting the killing of Palestinian civilians in Rafah in southern Gaza, saying, "...it is very clear in light of the Torah that Jewish lives are more important than non-Jewish lives." The *New York Times* took no notice of the rabbis' joint statement of Sept. 7. By Sept. 10, *Haaretz* had quickly rehabilitated Druckman, respectfully reporting in a lengthy article on his views as head of the Israeli government's conversion administration, without once mentioning Druckman's call for the murder of Palestinian civilians (cf. article by Yair Sheleg, Sept. 10, 2004). In the Talmudic imagination, the Palestinian people are coming collectively to kill the Jews, so the Palestinian people must be killed preventively. First strike. *Din rodef*. All very legal and ethical.

“The rabbis forbid buying property during Passover and the Feast of Tabernacles, and on the Sabbath. But to save lands and houses from gentiles, real estate negotiations were allowed even on these holy days.

“It is forbidden to buy food from gentiles, especially food which was cooked by a gentile or had been touched by him or her, such as wine, oil, bread or fish.”

Many fish look very similar, and even skilled experts cannot necessarily differentiate between one type and another once they are filleted. It is for this reason that *Chazal* state that filleted fish may not be eaten if it was left in the presence of *goyim*, unless it bears two tamper-proof seals. Therefore, one is forbidden to consume filleted fish purchased from a *goy*. Likewise, filleted fish that was delivered by a *goy* is forbidden if the fish does not bear two tamper-proof seals. If fish was sent with a *goy*, the only way it is permitted is if the sender recognizes the manner that it was packed and verifies that it was not tampered with or switched.

Psak halacha, issued in New York, 11 Shevat 5765 (Jan. 21, 2005)

“Certain industrial products were not allowed to be sold to the *goyim* because of the fear that a *goy* would sell them back to Judaics who would not realize that these products were defective and unfit for use. The desire to cheat the gentile is strong. The Tannaitic rabbinic tradition allows for robbery of a gentile. This also applies to the exploitation of the gentile’s mistakes and losses and his exploitation as an employee.” The prohibition on defrauding a worker of his wages by “delaying” payment of a laborer does not apply to the gentile.

“Since it was forbidden for a Judaic to lend money to another Judaic at interest, certain lender-borrower exploitation was permitted between Judaics and gentiles.”

Actually Talmudists have a loophole for charging interest on loans even to their fellow Talmudists. Such loans violate Old Testament law, so the *rabbanim* call the loans by another name — *heter iska* — a way of arranging a loan to look like a “business deal that is not a loan,” under the Talmudic *Halachos of Ribis* (laws on interest). Under the provision of the *heter iska*, the loan at interest is called an “investment.”

A more efficient loophole is created by incorporating. In dealing with a Judaic corporation rather than a Judaic individual, no pretense of *heter iska* is necessary. The *poskim* have ruled that, “A loan must have an individual who is responsible to pay for it. When a corporation borrows, no individual is responsible to pay for the loan. Therefore, a loan to a corporation does not incur the prohibition of *ribis*, provided that no individual personally guarantees the loan.”⁵⁶⁰ It seems that the lawyers have managed to trick God again! In Judaism this is known as *eis la’asos leHashem heifeiru Torasecha* (a bending of the rules of the Torah in order to protect it.)

The Halachos of Manslaughter: “Lifting and Lowering”

“In the formative period of rabbinic law, murderous hatred for the gentile was strong and very little value was attached to his life. But this desire was regulated along with rulings regarding three classifications of Jews who were to be killed: 1. converts to Christianity, 2. spies and 3. Heretics and Karaites. These groups (gentiles and allegedly traitorous Judaics) were divided and governed by two categories, designated by a play

⁵⁶⁰ Irgos Moshe, Y.D. 2:63.

on words: *lo maalin ve-lo moridin* was the first category, and *moridin ve-lo maalin* the second. This translates as follows: “The gentiles and the shepherds of small cattle are not to be lifted or lowered” (*lo maalin ve-lo moridin*), but the heretics, the informers and the apostates are to be lowered and not lifted (*moridin ve-lo maalin*)”⁵⁶¹ The meaning is as follows: if a gentile is dying and in need of help, he is not to be assisted or brought medical aid (“lifted”). In a gentile dominant society, for fear of retribution, a gentile’s death should not be caused directly, but rather indirectly. But in the case of Judaics who are converts to Christianity, served as spies or informants, or are Karaites or heretics, they should be killed outright (“lowered and not lifted”). “The whole subject is extensively discussed in the *responsa* of R. Moshe Sofer — better known as ‘Hatam Sofer’ — the famous rabbi of Pressburg (Bratislava) who died in 1832. His conclusions are of more than historical interest, since in 1966 one of his *responsa* was publicly endorsed by the rabbi who at that time was Chief Rabbi of Israel, as ‘a basic institution of the *Halakhah*.’ The particular question asked of Hatam Sofer concerned the situation in Turkey, where it was decreed during one of the wars, that in each township or village there should be midwives on call, ready to hire themselves out to any woman in labor. Some of these midwives were Jewish; should they hire themselves out to help gentile women on weekdays and on the sabbath? In his *Responsum*, Hatam Sofer first concludes, after careful investigation, that the gentiles concerned — that is, Ottoman Christians and Muslims — are not only idolators...but are likened by him to the Amalekites, so that the Talmudic ruling ‘it is forbidden to multiply the seed of Amalek’ applies to them.”⁵⁶² This reference to the ban on “multiplying the seed of Amalek” — with Amalek constituting any non-Judaic ethnic group the rabbis arbitrarily deem to be their enemy— is a rabbinic mandate for genocide, since to stop the reproduction of any people is by definition an act intended to wipe out their genes, i.e. *genocide*: “The word genocide is a hybrid consisting of the Greek, genes, meaning race, nation or tribe; and the Latin *cide* meaning killing.”⁵⁶³

⁵⁶¹ BT San. 57a; cf Tosef. Baba Mesia 2:33.

⁵⁶² Israel Shahak, (op. cit.), p. 84.

⁵⁶³ Raphael Lemkin, “Genocide as a Crime under International Law,” *American Journal of International Law* (1947) Volume 41. Lemkin, who coined the neologism “genocide,” omitted any reference to the rabbinic version.

Moses Maimonides: the West's Favorite Rabbinic Worker of Iniquity

The rabbinic law codifier and philosopher Moses Maimonides is revered in Judaism and throughout much of the non-Judaic West as a supreme “sage” of the highest stature. “Moses Maimonides is considered the greatest codifier and philosopher in Jewish history. He is often affectionately referred to as the ‘RaMBaM,’ after the initials of his name and title, Rabenu Moshe Ben Maimon, ‘Our Rabbi, Moses son of Maimon.’”⁵⁶⁴ Maimonides wrote a work so authoritative in Judaism it is known as the “Second Torah” (*Mishneh Torah*). Historian Henry A. Davidson, Professor of Hebrew at the University of California at Los Angeles, states that Maimonides was “...in a true sense, head of the Jews not only in Egypt but throughout the medieval Jewish world.” The *Encyclopedia Britannica* writes, “From Moses unto Moses there arose not one like Moses’ is the verdict of posterity. Maimonides was the great exponent of reason in faith and toleration in theology....Christian Europe owed much to Maimonides.”⁵⁶⁵ “...it remains true that in the Christian universities no other master of Judaism was so much esteemed as Rabbi Moses.”⁵⁶⁶ The New England Puritan leader Increase Mather wrote “Maimonides...is accounted one of the wisest and soberest writers amongst the Jews.” Pope John Paul II termed Maimonides “the great philosopher and theologian.”⁵⁶⁷

The English Christian hymn, “The God of Abraham Praise” by Thomas Olivers (1725-1799) was said to have been inspired by the “Thirteen Principles” of Maimonides as expressed in the fourteenth century Talmudic poem “Yigdal,” (the first two consonants in the first word in the poem comprise the number 13 in Hebrew). Olivers first heard “Yigdal” sung by Meyer Lyon, a cantor in London’s Great Synagogue. The hymn was published in 1785 by John Wesley in his *Pocket Hymnbook* and became popular among Methodists. “Maimonides undoubtedly attached significance to what he calls the thirteen ‘principles and foundations of our Law;’ he writes that Jews who

⁵⁶⁴ *Maimonides' Principles*, edited by Aryeh Kaplan, Union of Orthodox Jewish Congregations of America, p. 3.

⁵⁶⁵ Eleventh ed. (1910-1911), v. 17, p. 431.

⁵⁶⁶ *New Catholic Encyclopedia* (Catholic University of America, 1967), v. 9, p. 81.

⁵⁶⁷ “Fraternity Between Jews and Christians Aids Peace, Says Pope,” May 24, 2004, Zenit News Agency.

hold firmly to them belong to the nation of Israel and must be accepted with love and brotherhood, whereas those who do not are heretics, separate themselves from the nation and must be hated and destroyed.”⁵⁶⁸ David Novak, Prof. of Jewish Studies at the University of Toronto: “Just as Aquinas (who was influenced by Maimonides) treated with respect all great theologians and philosophers irrespective of religious differences with them, Maimonides did the same with the pagans, Christians, and Muslims, saying about them: ‘Accept the truth, whatever its source.’”⁵⁶⁹



Maimonides, Mishneh Torah (Amsterdam, 1702-1703)

⁵⁶⁸ Herbert A. Davidson, *Moses Maimonides: The Man and His Works* (Oxford Univ. Press, 2005) p. 157.

⁵⁶⁹ “The Mind of Maimonides,” *First Things: The Journal of Religion, Culture and Public Life* (February, 1999).

Maimonides' writings have been presented to the Christian world in so alluringly selective a manner that they even worked their enchantment on John Owen, a leading English Puritan Bible scholar of the seventeenth century. Owen excoriated Talmudists even as he commended Maimonides. On the Oral traditions, Owen wrote, "If anyone wishes to look up the word in Uzziel (i.e. the Targum of Rabbi Jonathan Ben Uzziel), he will find a story it may be well to relate, simply so that my readers will see what cinders they will find in such romances, where they looked for diamonds! ...My opinion is that for sheer inventions, Mohammed's Koran has only a slight edge over (Rabbi) Ben Uzziel's Pentateuch..we also have no time for the ravings of the Targumists...Maimonides testifies that he only understood the reasons for many of God's laws from a study of the idolatrous worship system of the Sabeans. Any reader who is curious enough to desire a deeper knowledge of these matters should first and foremost study Maimonides' works." ⁵⁷⁰

In truth, according to Maimonides, any gentile religion is illicit; the only alternatives for gentiles are conversion to Judaism or observance of the rabbinic "Noachide laws," which by definition exclude any gentile religion.⁵⁷¹ The fifteenth century Spanish-Judaic Talmudist, Isaac Abarbanel asserted that God will wipe out the Christians for their "transgression" of attributing corporeality to God. Abarbanel decreed that Christianity was more wicked than the paganism of savages.⁵⁷² According to the introduction to the book, *Maimonides' Principles*, p. 5, Maimonides "spent twelve years extracting every decision and law from the Talmud, and arranging them all into 14 systematic volumes. The work was completed in 1180 as the *Mishneh Torah*. In his legal code, Maimonides taught that Christians should, under the proper circumstances, be killed. (The "proper circumstances" are predicated on Maimonides' situation ethics: when Talmudists are dominant over gentiles they can be killed; which is the basis of his ruling on when Judaic doctors may refuse to treat gentile patients — when Judaics are so dominant over gentiles that the refusal will not result in repercussions by gentiles, who would otherwise be too cowed to retaliate in an era of Judaic supremacy).

⁵⁷⁰ John Owen, op. cit., pp. 232-233; 244 and 268.

⁵⁷¹ Cf. *Hilkhot Melakhim* 10: 9; R. Zvi Hirsch Chajes, *Kol Sifrei Maharatz Chajes* (Jerusalem, 1958), vol. 2 p. 1036; Moshe Feinstein, *Iggerot Moshe* (New York, 1973), Yoreh Deah II, p. 9.

⁵⁷² David Berger, "Al Tadmitam shel ha-Goyim ba-Sifrut ha-Pulmusit ha-Ashkenazit," in *Yehudim mul ha-Tselav*, p. 90.

הלכות עבודת סוכים פרק עשירי

א. אין ברתך ברית לשבעה עממין כדי שנעשה עמך שלום ונניח אותם לעבוד עב"ם שנאמר לא תכרות להם ברית אלא יחזרו מעבודתם או יהרגו ואסור לרחם עליהם שנאמר ולא תחנם לפיכך אם ראה מהם אובד או טובע בנהר לא יעלט ראהו נטוי למות לא יעלטו אבל לאבדו ביזו או לדחפו לבור וכיוצא בזה אסור מפני שאינו עושה עמנו מלחמה כמה דברים אמורים בשבעה עממין אבל המוסרים והאפיקורסין מישראל היה דין לאבדן ביד ולהוריקן עד באר שחת מפני שהיו מצירים לישראל ומסירין את העם מאחרי ה'.

ב. מכאן אתה למד שאסור לרפאות עב"ם אפילו בשכר ואם היה מתיירא מהן או שהיה חושש משום איבה מרפא בשכר אבל בחנם אסור וגר תושב וזאיל ואתה מצווה להחיותו מרפאים אותו בחנם.

ג. אין מוכרין להם בתים ושדות בארץ ישראל ובסוריא מוכרין להם בתים אבל לא שדות ומשכירין להם בתים בארץ ישראל ובלבד שלא יעשו שטונה ואין שטונה פחות משלשה ואין משכירין להם שדות ובסוריא משכירין להם שדות ומפני מה החמירו בשדה מפני שיש בה שתיים מפקיעה מן המעשרות ונותן להם חנייה בקרקע ומותר למכור להם בתים ושדות בחוצה לארץ מפני שאינה ארצנו.

ד. אף במקום שהתירו להשכיר לא לבית דירה הותרו מפני שהוא מכנים לתוכה עבודת סוכים ונאמר לא תביא תעבה אל ביתך אבל משכיר להן בתים לעשותן אצור ואין מוכרין להן פירות ותבואה וכיוצא בהן במחבר לקרקע אבל מיכר הוא משיקוץ או מיכר לו על מנת לקוץ וקוצץ ומפני מה אין מוכרין להן שנאמר ולא תחנם לא תתן להם חנייה בקרקע שאם לא יהיה להם קרקע ישיבתו עראי היא וכן אסור לספר בשבתן ואפילו לומר כמה נאה עבד סוכים זה בצורתו קל וחומר שיספר בשבת מעשיו או שיחבב דבר מדבריהם שנאמר ולא תחנם לא יהיה חן בעיניך מפני שגורם להדבק עמו וללמוד ממעשיו הרעים ואסור ליתן להם מתנת חנם אבל נותן הוא לגר תושב שנאמר לגר אשר בשעריך תתננה ואכלה או מכור לנכרי במכירה ולא בבחינה.

ה. מפרנסים עניי עובדי סוכים עם עניי ישראל מפני דרכי שלום ואין ממחין בידי עניי עובדי סוכים בלקט שכחה ופאה מפני דרכי שלום ושואלים בשלומם ואפילו ביזם חנם מפני דרכי שלום ואין כופלין להן שלום לעולם ולא יכנס לביתו של עובד סוכים ביזם חנו לתת לו שלום מצאו בשוק נותן לו שלום בשפה רפה ובסכוד ראש.

ו. אין כל הדברים האלו אמורים אלא בזמן שגלו ישראל לבין העובדי סוכים או שיד עב"ם תקיפה על ישראל אבל בזמן שיד ישראל תקיפה עליהם אסור לנו להניח עובדי סוכים בינינו ואפילו יושב ישיבת עראי או עובר ממקום למקום בסחורה לא יעבור בארצנו אלא עד שיקבל עליו שבע מצות שנצטוו בני נח שנאמר לא יושב בארצך אפילו לפי שעה ואם קבל עליו שבע מצות הרי זה גר תושב ואין מקבלין גר תושב אלא בזמן שהזבל נוהג אבל שלא בזמן הזבל אין מקבלין אלא גר צדק בלבד.

Maimonides, *Avodat Kochavim* chapter 10: "show no mercy to a non-Jew"

In his Avodah Zarah laws, the *Avodat Kochavim*, Maimonides issued formal *halakhot* concerning saving the lives of non-Judaics, that Judaics are not to save the life of a non-Judaic under the following conditions: “Show no mercy to a non-Jew. If we see a non-Jew being swept away or drowning in the river, we should not help him. If we see that his life is in danger, we should not save him.”

Divine Mandate to Kill Jesus Christ and Christians

Next, in the *Avodat Kochavim*, Rabbi Maimonides —admired by Popes and Puritans alike— declares a divine mandate to kill the “wicked” Jesus Christ, all Jews who follow Jesus and all those who do not follow the Talmud: “It is a *mitzvah* (religious duty highly pleasing to God), to destroy Jewish traitors, *minim*, and *apikorsim*, and to cause them to descend to the pit of destruction, since they cause difficulty to the Jews and sway the people away from God, as did Jesus of Nazareth and his students, and Tzadok, Baithos, and their students. May the name of the wicked rot.”

The words *min* and *minim* have been explained away as denoting “idolaters, akum,” wayward heretical Judaics and many other descriptions. The *Shulchan Aruch* pinpoints the source of the word to a rabbinic play on a description ascribed to Christians, “the faithful.” To mock the Christians, the rabbis of the Talmud took to calling them “sorts” as in “all sorts of malefactors.” *Min* and the plural form *minim* are therefore primarily references to Christians.⁵⁷³ Tzadok and Baithos are examples of *apikorsim*, i.e. opponents of the Talmud: “In his commentary on Avot 1:3, the Rambam writes that Tzadok and Baithos...began splinter groups which rejected the core of Jewish practice and coveted material wealth. They found that they could not convince the majority of the people to reject the Torah entirely, so they adopted a different tactic. They claimed that they were true to Torah, but the only Torah that was Divine was the written law. The oral law was merely a human invention. This thesis was only a ruse to sway the people from the performance of the mitzvot.”⁵⁷⁴

⁵⁷³ *Mishneh Torah, Hilchot Avodat Kochavim* (Brooklyn, NY: Moznaim Publishing), p. 41

⁵⁷⁴ *Ibid.*, p. 187.

"It is forbidden to offer medical treatment to a non-Jew"

Furthermore, Maimonides issues an enforceable ruling (*isur veheter*) in the *Avodat Kochavim*: "It is forbidden to offer medical treatment to a non-Jew even if offered payment." The reader may be aware of the work of contemporary Orthodox Judaic physicians in the treatment of gentiles. How then do we reconcile the work of the latter with the Talmudic law of the former? The answer is the situation ethics of the rabbis. *The law does not change* (gentiles are unworthy of medical care on the basis that no mercy should be shown to them); *but the situation in which the law is applied does change*. Therefore, Maimonides rules that where Judaic supremacy is not yet completely established and the Judaic physician may fear the consequences of not treating a gentile, it is permissible to give medical care to the gentile for payment, but never for free.⁵⁷⁵ For this reason Maimonides' situation ethics also furnish grounds for plausible denial. By selective quotation from a rabbinic ruling, Judaic believers can tell inquirers that the "humane" rabbis have decreed that ailing or injured gentiles must be treated as long as they are reimbursed for their trouble, a far cry from the actual meaning and intent of Maimonides' slippery ruling. This is how persons investigating rabbinic texts are fooled time and again, through casuistic trickery and camouflage.

Maimonides and Islam

Rabbi Maimonides relegated Mohammed to the same category of wickedness in which he consigned Jesus Christ. Maimonides declared in his *Epistle to Yemen* that "Islam is the cruelest and most implacable enemy that the Jewish people have faced in their entire history." If a Muslim today were to approach a rabbi or follower of Judaism and confront them with these statements, the typical response would be that Maimonides' statements were "taken out of context" or that they are "antisemitic fabrications." The rabbi would be likely to tell the Muslim that Maimonides, in the case of the convert Obadia, evinced his respect for Islam as a monotheistic religion which was not implicated in idol worship: "Maimonides responds that Obadia was right: Muslims are unquestionably monotheists and when they bow down to the stone in the Mosque of Mecca their hearts are directed to heaven and they do

⁵⁷⁵ The esteemed halakhic authority, Rabbi Moses Isserles of Cracow, in *Yoreh De'ah* 158:1 has added a supplement: it is permissible for Judaic physicians to treat gentile patients if the treatment is administered in order to conduct medical experiments on the non-Jews and learn how to better treat Jews.

not worship the stone. ‘Just because they lie about us,’ Maimonides writes, we shall not lie about them and assert that they are idolaters, if they are not.”⁵⁷⁶ Wow, what *noblesse oblige*! This is the Maimonides of Establishment legend, a prince of a fellow!

People will believe this myth and accept it at face value if they fail to recognize the lawyer’s dissimulation beneath Maimonides’ statement. Maimonides, as we have seen, has established the legal principle for killing Christians (*minim*) Talmud skeptics (*Tzadok* and *Baithos*) and traitors (“It is a *mitzvah* to kill a traitor”).⁵⁷⁷ This philosopher of homicide is now magically transformed by the Establishment into an avuncular old soul when it comes to Islam. The fact is, Maimonides was talking for the benefit of Muslim consumption when he wrote to Obadia, giving the impression he didn’t think Islam was *too* bad, and feigning fairness. His authentic teaching about Islam however (“the cruelest and most implacable enemy that the Jewish people have faced in their entire history”), was reserved for private dissemination among his fellow Judaics; and like so many of his harsh rulings, the command against Islam will only be put into effect “in a time when the Jews have control over the gentiles,”⁵⁷⁸ as for example in Palestine as of this writing. In Maimonides’ time, his life was forfeit to Islamic rulers in whose jurisdiction he at times resided. So he triggered his “Obadia” escape clause, allowing him a huge advantage, to move within the highest circles of his detested enemies, including the Sultan’s court, posing as a caring physician, who treated Muslim patients for remuneration (he was sometimes refused payment, however),⁵⁷⁹ even as he laid the groundwork for denying anyone but Judaics the right to own land or homes in Palestine and where no “gentile neighborhood” may be established.⁵⁸⁰

⁵⁷⁶ Davidson, *op. cit.*, p. 294.

⁵⁷⁷ Maimonides, *Hilchot Chovel UMazik* ch. 8, Halachot 8-9.

⁵⁷⁸ *Hilchot Avodat Kochavim* (Jerusalem: Moznaim Publishing), Commentary, Halacha 1, p. 186.

⁵⁷⁹ Several years after the Fatimid rulers of Egypt were replaced by the Seljuk Turks, Maimonides allegedly ingratiated himself with the vizier al-Qadi al-Fadil and around the year 1191, he is said to have ministered to Saladin’s own household. There is some evidence to suggest he was for a time personal physician to Saladin and his son Aziz; if so, Maimonides was not a good one: Saladin died in 1193 and his son passed away five years later, in 1198.

⁵⁸⁰ *Hilchot Avodat Kochavim* (Jerusalem: Moznaim Publishing), pp. 188-189.

As we have seen, rabbinic texts are strewn with escape clauses and loopholes allowing for permissible dissimulation. But other than documenting these as a type of calculated and ingrained treachery that is intrinsic to the religion itself, our eye is not on the public relations hype and smokescreens, but on what Talmudists themselves actually believe inside Judaism, and put into practice against persons they judge to be a *min* or an *apikoros*.

By rabbinic definition those who promote the doctrine of *sola Scriptura* and oppose the doctrine and teaching of the Talmud, are *apikorsus*. This is not just some medieval anachronism. One of the most ritually excoriated examples in Judaic annals dates from Poland around the turn of the nineteenth century and is seared into the collective memory of the rabbis as a notorious outbreak of “*apikoros*”: “Many Warsaw *gevirim* (prominent, affluent Judaics) were *Maskilim* (anti-Talmudic reformers and assimilationists), especially after 1795, when Warsaw came under Prussian and French occupation...After 1815 when Russia annexed the duchy of Warsaw, renaming it the Kingdom of Poland...A ‘Jewish problem’ had developed thanks to the skyrocketing growth of the Jewish population...a Polish committee sent a request to the reformer David Friedlander of Berlin asking his opinion, as a pupil of the enlightened Mendelssohn, how best to handle the problem. Back came Friedlander’s reply in an epistle titled, ‘Opinion on the Improvement of the Jews in the Kingdom of Poland.’ He felt that the Jews were hampered by the Talmud, *Chassidus* (Hasidic Judaics) and their *kehila* self-government system. Jews must receive general education, speak Polish and streamline their religion. They should be informed that they would ‘receive in time civil rights, if they endeavored to perfect themselves in the spirit of the regulations issued for them.’”

As part of this reform attempt, a panel with a very interesting name was formed by the government of Poland, comprised of Christian Poles along with five reform-minded Judaics. It was called the “Old Testament Believers.” Its name was intended as an obvious challenge to Orthodox Judaism, which at that time was regarded (correctly) as being a religion of Old Talmud Believers. Hence, in the eyes of the Maimonidean rabbis, the “crimes” of this movement of *apikorsus* were compounded: “Three years later in 1825 the Polish government appointed a ‘Committee of Old Testament Believers’ consisting mainly of Polish officials together with an advisory council of five Jews. Its job was to bring ‘civilization’ to the Jewish people.”

A reformed rabbinic seminary was established to create a new breed of Judaic steeped only in the Old Testament and not the Oral Traditions: "...the position of administrator...was handed to Anton Eisenbaum (a distinguished pioneer of Yiddish literature and publishing), a radical assimilator so distant from *Yiddishkeit* (faithful rabbinic observance) that it was rumored that his kitchen was *treif* (not kosher). Then Eisenbaum hand-picked a staff to fit in with his aspirations and the place became a nest of *apikorsus*. For example, he trusted the department of Hebrew and Bible to Abraham Buchner, the notorious author of a German pamphlet titled, *Die Nichtigkeit des Talmuds* ("The Worthlessness of the Talmud," Warsaw, 1848. Alternate title: *Der Talmud in seiner Nichtigkeit*). Any student entering the institution with a drop of *yiras Shamayim* (scrupulous and pious fear of committing the least sin), was almost certain to leave a confirmed secularist, and instead of producing rabbis, the place — which survived for 37 years — churned out heretics." ⁵⁸¹

The Rabbinic World in the Pre-Modern Age

"...one of the most totalitarian societies in the whole history of mankind"

What is not well known is that in times past, prior to intervention by supposedly "antisemitic" gentile society at large, the rabbis would have had David Friedlander and Anton Eisenbaum and other participants from the "nest of *apikorsus*," whipped, beaten or even killed. "Since the time of the late Roman Empire, Jewish communities had considerable legal powers over their members. Not only powers which arise through voluntary mobilization of social pressure (for example refusal to have any dealing whatsoever with an excommunicated Jew or even to bury his body), but a power of naked coercion: to flog, to imprison, to expel — all this could be inflicted quite legally on an individual Jew by the rabbinical courts for all kinds of offenses. In many countries — Spain and Poland are notable examples — even capital punishment could be and was inflicted, sometimes using particularly cruel methods such as flogging to death...one can quote from the *responsa* written shortly before 1832 by the famous Rabbi Moshe Sofer of Pressburg (now Bratislava), in what was then the autonomous Hungarian Kingdom in the Austrian Empire, and addressed to Vienna in Austria proper, where the Jews had already been granted some considerable individual rights. He laments

⁵⁸¹ *Yated Ne'eman*, March 16, 2007, pp. 59-61.

the fact that since the Jewish congregation in Vienna lost its powers to punish offenders, the Jews there have become lax in matters of religious observance, and adds: 'Here in Pressburg, when I am told that a Jewish shopkeeper dared to open his shop during the Lesser Holidays, I immediately send a policeman to imprison him.' This was the most important social fact of Jewish existence before the advent of the modern state: observance of the religious laws of Judaism, as well as their inculcation through education, were enforced on Jews by physical coercion, from which one could only escape by conversion to the religion of the majority, amounting in the circumstances to a total social break and for that reason very impracticable, except during a religious crisis. However, once the modern state had come into existence, the Jewish community lost its powers to punish or intimidate the individual Jew. The bonds of one of the most closed of 'closed societies,' one of the most totalitarian societies in the whole history of mankind, were snapped. This act of liberation came mostly from outside; although there were some Jews who helped it from within, these were at first very few...one will not find in Hannah Arendt's voluminous writings, whether on totalitarianism (*Origins of Totalitarianism*) or on Jews, or on both, the smallest hint as to what Jewish society in Germany was really like in the 18th century: burning of books, persecution of writers, disputes about the magic powers of amulets, bans on the most elementary 'non-Jewish' education such as the teaching of correct German or indeed German written in the Latin alphabet...Before the end of the eighteenth century, German Jews were allowed by their rabbis to write German in Hebrew letters only on pain of being excommunicated, flogged, etc....

"...the social consequence of this process of liberalization was that, for the first time since about AD 200, a Jew could be free to do what he liked, within the bounds of his country's civil law, without having to pay for this freedom by converting to another religion. The freedom to learn and read books in modern languages, the freedom to read and write books in Hebrew not approved by the rabbis (as any Hebrew or Yiddish book previously had to be), the freedom to eat non-kosher food, the freedom to ignore the numerous absurd taboos regulating sexual life, even the freedom to think — for 'forbidden thoughts' are among the most serious sins — all these were granted to the Jews of Europe (and subsequently of other countries) by modern or even absolutist European regimes...Nicholas I of Russia...issued

many laws against the Jews of his state. But he also strengthened the forces of 'law and order' in Russia — not only the secret police but also the regular police and the gendarmerie — with the consequence that it became difficult to murder Jews on the order of their rabbis, whereas in pre-1795 Poland it had been quite easy...For example, in the late 1830s a 'Holy Rabbi' (*Tzadik*) in a small Jewish town in the Ukraine ordered the murder of a heretic (*apikoros*) by throwing him into the boiling water of the town baths, and contemporary Jewish sources note with astonishment and horror that bribery was 'no longer effective' and that not only the actual perpetrators but also the Holy Man (*Tzadik*) were severely punished. The Metternich regime of pre-1848 Austria was notoriously reactionary...but it did not allow people, even liberal Jew(s)...to be poisoned. During 1848, when the regime's power was temporarily weakened, the first thing the leaders (rabbis) of the Jewish community in the Galician city of Lemberg (now Lvov) did with their newly regained freedom was to poison the liberal (Jew) ...of the city ⁵⁸²...In the countries of east Europe as well as in the Arab world, the Jews were liberated from the tyranny of their own religion and of their own communities by outside forces...

"It is important to note that all the supposedly 'Jewish characteristics' — by which I mean the traits which vulgar so-called intellectuals in the West attribute to 'the Jews' — are modern characteristics, quite unknown during most of Jewish history, and appeared only when the totalitarian Jewish community began to lose its power. Take, for example, the famous Jewish sense of humor. Not only is humor very rare in Hebrew literature before the 19th century (and is only found during few periods, in countries where the Jewish upper class was relatively free from the rabbinical yoke, such as Italy between the 14th and 17th centuries, or Muslim Spain), but humor and jokes are strictly forbidden by the Jewish religion — except, significantly, jokes against other religions. Satire against rabbis and leaders of the community was never internalized by Judaism, not even to a small extent, as it was in Latin Christianity...Or take the love of learning. Except for a purely religious learning, which was itself in a debased and degenerate state, the Jews of Europe (and to a somewhat lesser extent also of the Arab countries) were dominated, before about 1780, by a supreme contempt and hate for all

⁵⁸² The aforementioned Avraham Cohen.

learning (excluding the Talmud and Jewish mysticism). Large parts of the Old Testament, all non-liturgical Hebrew poetry, most books on Jewish philosophy were not read and their very names were often anathematized. Study of all languages was strictly forbidden, as was the study of mathematics and science. Geography, history — even Jewish history — were completely unknown. The critical sense, which is supposedly so characteristic of Jews, was totally absent, and nothing was so forbidden, feared and therefore persecuted as the most modest innovation or the most innocent criticism. It was a world sunk in the most abject superstition, fanaticism and ignorance...”⁵⁸³

What a mockery of history it is, that Maimonides, the heresy-hunting thought cop who compiled the rabbinic enforcement code against the *apikorsus*, intended to maintain over the centuries the superstition, fanaticism and ignorance of the Judaic people, is presented to posterity as the supreme exemplar of the cultured Judaic intellectual-philosopher-prince, fount of reason and lofty thinking! Maimonides built into his law code the principle of situation ethics. It is a rabbinic technique. After delineating in the most minute detail the rules by which gentiles were to be tolerated rather than killed, Maimonides declared, “All of the above matters apply only in an era when Israel is in exile among the gentiles or in an era when the gentiles are in power. When however Israel is in power over them, it is forbidden to allow a gentile among us.”⁵⁸⁴

Rabbinic apologists and persons with a mental defect are wont to quote only the nice-sounding material of Maimonides that can be used to buttress the postulate that Orthodox Judaism is a humane and just religion: “For a man of his time, Maimonides offered reasonably humane directives for how Jews were to treat and regard gentiles.” What they don’t tell their readers is that this only obtains when Judaics are weak or in exile. When they are in power, Maimonides forbids a gentile to draw breath in their midst, though even this is subject to how useful the gentile may be as a public relations shill or some other type of slave. Either way, in times of rabbinic supremacy, the gentile exists at the whim of his Judaic master. No “rights” or equality are involved.

⁵⁸³ Israel Shahak, (op. cit.), pp. 14-18, 104.

⁵⁸⁴ *Hilchot Avodat Kochavim* 10.6.

Or this howler: "...Maimonides did not recognize a Jewish people ontologically distinct from the rest of humanity. He affirms: 'There is no difference whatever between you and us,' citing the law in support: 'One ordinance shall be both for you of the congregation and also for the stranger that sojourneth with you.' Likewise: 'The pious men among the gentiles have a share in the world-to-come.'" ⁵⁸⁵

Maimonides decrees in the *Mishneh Torah* that it is forbidden to give credit to the words of gentiles or to be "gracious with them" and lo and behold even though some of the later editions claim he is only referring to "idol worshipers" (and thus, if he were sincere, not to all gentiles, and certainly not to Muslims), in truth, the Siftei Cohen 151:18 states that "this applies to all gentiles, even Muslims who do not worship idols." ⁵⁸⁶

Maimonides enlarges on this in his ruling on the laws relating to the *Mashiach* (Messiah), targeting Mohammed as well as Jesus: (beginning in Venice, from 1574 onward, these passages from Maimonides were censored, from all known texts published in Europe): "J*sus of Nazareth who aspired to be the *Mashiach* and was executed by the court, was also spoken of in Daniel's prophecies: 'The renegades among your people shall exalt themselves in an attempt to fulfill the vision, but they shall stumble.' (Daniel 11:14). Can there be a greater stumbling block than (Christianity)? All the prophets spoke of *Moshiach* as the redeemer of Israel and their savior, who would gather their dispersed ones and strengthen their (observance of) the mitzvos. In contrast (the founder of Christianity) caused the Jews to be slain by the sword, their remnants to be scattered and humiliated, the Torah to be altered, and the majority of the world to err and serve a god other than the L-rd.

Maimonides and Islam, Part II

"Nevertheless, the intent of the Creator of the world is not within the power of man to comprehend, for (to paraphrase Yeshayahu 55:8) His ways are not our ways, nor are His thoughts our thoughts. (Ultimately) all the deeds of J*sus of Nazareth and that Ishmaelite (Mohammed, the founder of Islam; described by Maimonides as "the maniac" in *Iggeret Teiman*, i.e. his *Epistle to Yemen*), who arose after him will only serve to pave the way for the

⁵⁸⁵ Jeremy Adler, *The Times Literary Supplement*, Feb. 23, 2007, p. 7. Adler is "Senior Research Fellow" at King's College London.

⁵⁸⁶ *Hilchot Avodat Kochavim* (Jerusalem: Moznaim Publishing), p. 193.

coming of *Mashiach* and for the improvement of the entire world, (motivating the nations) to serve G-d together, as it is written (Zephaniah 3:9), 'I will make the peoples pure of speech so that they will all call upon the Name of G-d and serve Him with one purpose.' How will this come about? The entire world has already become filled with talk of (the supposed) Messiah, as well as of the Torah and the *mitzvos*. These matters have been spread among many spiritually insensitive nations, who discuss these matters as well as the *mitzvos* of the Torah. Some of them (i.e. the Christians) say: 'These commandments were true, but are not in force in the present age; they are not applicable for all time.' Others (i.e. the Moslems) say: 'Implied in the commandments are hidden concepts that cannot be understood simply; the Messiah has already come and revealed them.' When the true Messiah king will arise and prove successful, his (position becoming) exalted and uplifted, they will all return and realize that their ancestors endowed them with a false heritage; their prophets and ancestors cause them to err."⁵⁸⁷

Lest any deny that Maimonides made these evil statements we will explicate the source for this quotation here in the corpus of our text, rather than in a necessarily brief footnote. The preceding ruling of Maimonides, having the force of law, comes from Chacham Yosef Kapach of Jerusalem's Yemenite manuscript of Rambam (Maimonides) *Hilchos Melachim* ("The Laws of Kings and Moshiach"). This is mostly concerned with what the Messiah will be and will not be. For example "One should not entertain the

⁵⁸⁷ Rabbinic defenders use these words to cancel the statements of hateful bigotry Maimonides expressed toward Jesus and Mohammed. They claim that these words are an example of Maimonides' fairness and equilibrium. Toronto University Prof. David Novak: "At the end of his great code, *Mishneh Torah*, in his discussion of the political-legal role of the Messiah-to-come, Maimonides makes a predictable concession to Islam, but a surprising concession to Christianity. He argues that despite the errors of Jesus and Muhammad, the religions that emerged from their respective teachings are instruments of divine providence for bringing all of humankind to the worship of the one true God. Now it is obvious from this concession to Christianity that he no longer regarded it to be a form of idolatry, the worship of a 'strange' god. Surely no form of radical idolatry could possibly be the means for the universal spread of monotheism." Actually, though it may not be "obvious," Maimonides is creating an escape clause, but not much of one and certainly not one that bears the extravagant claims of Prof. Novak. Maimonides' statement is a reflection of his inevitabilist supremacism, contending that "God" (the Judaic male incarnate) uses even the evil things of this world (Christianity) to produce the certain supremacy of Judaism. There are no liberal-humanitarian sentiments in Maimonides, only loopholes comprising his hermeneutic of concealment, intended to mislead and delude the gentile powers. Maimonides' draconian legal judgments against Christianity *have never been revoked*, decoy pronouncements notwithstanding. His texts are replete with contempt for gentiles, Muslims and Christians, and laws intended to diminish and destroy them.

notion that the King *Mashiach* must work miracles and wonders, bring about new phenomena within the world, resurrect the dead, or perform other similar deeds. This is (definitely) not true. (A proof can be brought from the fact that) that Rabbi Akiva, one of the greatest Sages of the Mishnah, was one of the supporters of King Ben Koziva, and would describe him as the King *Mashiach*. He and all the Sages of his generation considered him to be the King *Mashiach* until he was killed because of (his) sins. Once he was killed, they realized that he was not (the *Mashiach*). The Sages did not ask him for any signs or wonders.”

“...one should not conclude that, with regard to Islam, Maimonides was expressing any real tolerance...To show that Maimonides was anything but an adherent of religious tolerance, it is sufficient to note that, in his opinion, not only is it impossible for a Muslim to be a pious gentile, but it is even forbidden for a gentile to follow the dictates of Islam. (Hilkhoh Melakhim 8:11) He unequivocally accepts the Talmudic view that any gentile religious system is illicit and the only alternatives for gentiles are conversion or observance of the Seven Laws of Noah which, by definition, exclude any other religious system.”⁵⁸⁸

⁵⁸⁸ Hilkhoh Melakhim 10:9. Quoted in Marc B. Shapiro, “Islam and the Halakhah,” *Judaism*, vol. 42, no. 3, Summer 1993 (publication of the American Jewish Conference), p. 336.

וּמִתָּר לְמַכּוֹר לָהֶן דְּבַר שְׂאִינוּ מִתְקִים, כְּגוֹן יִרְקוֹת וְתִבְשִׁיל, עַד יוֹם חֲגֻם.
 בְּמָה דְּבָרִים אֲמוּרִים? בְּאַרְצֵי־יִשְׂרָאֵל,
 אֲכַל בְּשָׂאֵר אֲרָצוֹת, אִינוּ אָסוּר אֲלֵא יוֹם חֲגֻם בְּלִבָּד.
 עֶבֶר וְנָשָׂא וְנָתַן עִמָּהֶן בְּאוֹתָן הַשְּׁלֵשָׁה יָמִים — הֲרִי זֶה מִתָּר בְּהִנָּאָה.
 וְהַנּוֹשָׂא וְנָתַן בְּיוֹם חֲגֻם עִמָּהֶן, הֲרִי זֶה אָסוּר בְּהִנָּאָה.

ב וְאָסוּר לְשַׁלַּח דּוֹרוֹן לְכוֹתֵי בְּיוֹם אִידוֹ, אֲלֵא־אִם־כֵּן נוֹדַע לוֹ שְׂאִינוּ מוֹדָה
 בַּעֲבוּדַת כּוֹכְבִּים וְאִינוּ עוֹבְדֵיהָ.
 וְכֵן כּוֹתֵי שְׁשִׁלַּח דּוֹרוֹן לְיִשְׂרָאֵל בְּיוֹם חֲגוֹ, לֹא יִקְבְּלֵנוּ מִמֶּנּוּ.
 וְאִם חָשַׁשׁ לְאִיבָה — נוֹטְלוּ בְּפָנָיו, וְאִינוּ נִהְנֶה בּוֹ עַד שִׁידוּעַ לוֹ שְׁזָה
 הַכוֹתֵי אִינוּ עוֹבְדֵי כּוֹכְבִּים וְאִינוּ מוֹדָה בָּהּ.

ג הִיא אִידָז שֶׁל אוֹתָן עוֹבְדֵי כּוֹכְבִּים וּמִזְלוֹת יָמִים הִרְבָּה, שְׁלֵשָׁה אוֹ אַרְבָּעָה
 אוֹ עֶשְׂרֵה — כָּל אוֹתָן הַיָּמִים בְּיוֹם אֶחָד הֵן,
 וְכָל אֲסוּרֵין עִם שְׁלֵשָׁה יָמִים לִפְנֵיהֶן.

ד כְּנַעֲנִים עוֹבְדֵי כּוֹכְבִּים וּמִזְלוֹת הֵם, וְיוֹם רֵאשׁוֹן הוּא יוֹם אִידָם.

Mishneh Torah: Hilchot Avodat Kochavim 9:4

In the uncensored text of the *Mishneh Torah: Hilchot Avodat Kochavim* 9:4, Maimonides declares that, “The Christians are idol worshippers and Sunday is their festival.”

Due to the Catholic expurgation of Judaic texts in the past, the word “Canaanite” is sometimes substituted for “Christian” in editions of the *Mishneh Torah* published during the Renaissance. It is indefensible to claim that Maimonides was referring to Canaanites in *Hilchot Avodat Kochavim* 9:4, and not Christians, since medieval Judaic editions of *Hilchot Avodat Kochavim* give the word as “Christian.” The word “Canaanites” is a censor’s alteration. What is more, we know that Sunday is the Christian day of worship. The Canaanites had appointed no such day. Furthermore, Maimonides declared in his *Sefer HaMitzvot* (on the extermination of peoples, no. 187), that the Canaanites no longer exist. To speak strictly, in the

uncensored text of Maimonides *Avodah Zarah* (1:3), Maimonides “explicitly describes the Christians as idolaters.”

וַיַּחֲקֹן אֶת הָעוֹלָם כֻּלּוֹ לַעֲבֹד אֶת הַשֵּׁם בְּיַחַד, שֶׁנֶּאֱמַר: “כִּי־אִזְוָה אֶהְפֹּךְ אֶל עַמִּים
שֹׁפֵה בְרוּרָה, לִקְרֹא כָל־שֵׁם ה' לַעֲבֹדוֹ שָׂכָם אַחֲדִי.”
וְאִם לֹא הִצְלִיחַ עַד כֹּה, אוֹ נִהְרַג — בְּיָדוֹעַ שֶׁאֵינוֹ זֶה שֶׁהִבְטִיחָה עָלָיו תּוֹרָה,
וְהָרִי הוּא כָּל מַלְכֵי בֵית־דָּוִד הַשְּׁלֵמִים וְהַכְּשָׁרִים שֶׁמָּתוּ.
וְלֹא הָעֵמִידוֹ הַקְדוּשָׁה־בְּרוּךְ־הוּא אֲלֵא לְנִסּוֹת בּוֹ רַבִּים, שֶׁנֶּאֱמַר: “וּמִן הַמִּשְׁכִּילִים
יִפְשְׁלוּ לְצִרוּף בָּהֶם וּלְכַרֵּר וּלְלַבֵּן עַד עַת קָץ, כִּי עוֹד לְמוֹעֵד.”
אִף יְשׁוּעַ הַנוֹצְרִי שֶׁדָּמָה שִׁיחָה מְשִׁיחַ וְנִהְרַג בְּבֵית־דִּין, כְּכֹר נִתְנַבֵּא בּוֹ דָּנִיֵּאל,
שֶׁנֶּאֱמַר: “וּבְנֵי פְרִיצֵי עֶמֶק יִנָּשְׂאוּ לְהַעֲמִיד חֲזוֹן וְנִכְשְׁלוּ.”

Maimonides, *Mishneh Torah: Hilchot Melachim* 11:4

Mishneh Torah: Hilchot Melachim 11:4: “Jesus of Nazareth who imagined that he was the Messiah and was executed by the court, was also alluded to in Daniel’s prophecies, ‘the lawless among your people shall exalt themselves in an attempt to fulfill the vision, but they shall fail.’”

וכי יש מכשול גדול מזה, שכל הנביאים דברו שמשיח גואל ישראל ומושיעם, ומקבץ נדחיהם ומחזק מצותן, וזה גרם לאבד ישראל בחרב, ולפזר שאריתם ולהשפילם, ולהחליף התורה ולהטעות רב העולם לעבד אלוה מבלעדי ה'. אבל מחשבות בורא העולם אין כח באדם להשיגם, כי לא דרכינו דרכיו ולא מחשבותינו מחשבותיו;

וכל הדברים האלו של ישוע הנוצרי ושל זה הישמעאלי שעמד אחריו, אינן אלא לישר דרך למלך המשיח. ולחקן העולם כלו לעבד את ה' ביחד, שנאמר: "כי אז אהפך אל עמים שפה ברורה לקרא כלם בשם ה' לעבדו שכם אחד."

Mishneh Torah: Hilchot Melachim 11:4 (continued): Maimonides declares: "Can there be a greater stumbling block than Christianity?"

"Religious tolerance and ecumenism were not in fashion in Maimonides' day, and he was not favorably disposed toward either Christianity or Islam. Jesus is characterized by him as a renegade who tried to annul the Jewish religion, and he rules in his rabbinic works that there is a religious commandment to kill 'Jesus of Nazareth and his students.' He classifies the Christian religion...as a form of idolatry and he accordingly rules that Christians are subject to all the disabilities placed on idolaters by rabbinic law."⁵⁸⁹

Noachide Hoax: Judaism Actually Disparages the Noah of the Bible

As one of the highest legal codifiers in Judaism, Maimonides' equation of Christianity with idolatry reveals just how macabre and ominous are the rabbinic appeals to "righteous gentiles" to submit to the "Seven Laws of Noah" or "Noachide Laws," particularly in light of the fact that these supposed "laws of Noah" have nothing to do with the Biblical patriarch Noah, who is mocked in the secret lore of Judaism as an incompetent drunk who was incapable of fulfilling God's commission and who compounded the sin of Adam.⁵⁹⁰ In Judaism's Midrash Rabbah we read, "Three had a passion for agriculture and no good was found in them: Cain, Noah and Uzziah."⁵⁹¹

⁵⁸⁹ Herbert A. Davidson, op. cit., p. 293.

⁵⁹⁰ Zohar: Parashat Noah 1:73a.

⁵⁹¹ *Midrash Rabbah: Genesis I*, transl. by Rabbi Dr. H. Freedman (Soncino, 1983), vol. 1, p. 289.

The rabbis teach that Noah ended as a castrate. One story has it that he was castrated by a lion while he was drunk and on his way to have intercourse and this “scattered his semen.”⁵⁹² Alternately the Midrash says that it was actually Ham who castrated Noah, and that Noah told Ham, “You have prevented me from doing something in the dark (having sex), therefore your seed will be ugly and dark-skinned.”⁵⁹³

A full page advertisement in the *New York Times* of April 7, 2006, p. A17, sponsored by the racist extremist Chabad Lubavitcher rabbis, advanced the notion that the late Chabad-Lubavitcher Grand Rabbi Menachem Mendel Schneerson was/is the *Moshiach* (Messiah). After claiming that Schneerson was a “scion of the House of David” and quoting extensively from Maimonides, the following proclamation was printed at the bottom of the advertisement: “Not Just for Jews: The Rebbe’s message extends to all mankind...through adherence to the core principles of the Seven Noahide Laws...These laws include...*establishment of a system of laws and justice...*” (emphasis supplied). As we have noted, Schneerson’s sect exerts considerable influence over the U.S. Federal government. Its leading rabbis have been regular visitors of the White House since the administration of Carter, and the frequency of the visits increased with each subsequent administration, whether Democrat or Republican. Homeland Security director Michael Chertoff is a close associate. This influence culminated in the enactment by Congress of the obscure Public Law 102-14, passed in 1991 by the 102nd Congress, 1st session, according official recognition of the Federal government’s legal obligation “to return the world to the moral and ethical values contained in the Seven Noahide Laws.”

The rabbis allege that “when a gentile resolves to fulfill the Seven Noahide Laws, his or her soul is elevated,” that the adoption of these laws is a means for “bridging the Judeo-Christian gap” and fulfilling “the path of the righteous gentile.” It is claimed that as “Noahides,” these “good” gentiles will not have to follow all the rules of the Talmud of Judaism, only the “Seven Laws of Noah.” What they are not told is that in order to faithfully adhere to the so-called Seven Laws of Noah, the “righteous gentiles” are obligated to suffer the prize indignity of submitting to rabbinic interpretations of those

⁵⁹² Ibid., pp. 290-291.

⁵⁹³ Ibid., p. 293. This is the rabbinic explanation of the genesis of the Negro race.

laws, which amount to an infinite number of glosses and explications running from here to eternity. A more accurate name for the heavy burdens with which these gullible gentiles are going to bind themselves, would be the Seven *Billion* Noachide Laws.

The Noachide set-up is above all a legal system which will eventually develop courts and a judiciary with the power to impose capital punishment for grievous infringements of the Noachide Laws. One death penalty offense under the Noachide rabbinic legal system is "idolatry." Since Maimonides has ruled that Christians are idolaters, it is not difficult to see that the 102nd US Congress, and the numerous churchmen who promote submission to the "Noachide" Laws, wittingly or unwittingly, have laid the groundwork for the execution, at some future date, of authentic Christians, individually by trial before a rabbinic judge, or *en masse*.⁵⁹⁴ Conversely, Maimonides rules that all gentiles who are *not* followers of the Noachide Law are liable to death. Hilchot Melachim 8:10 states that any gentile who does not accept the Noachide laws should be slain, though this only applies when Judaics have "undisputed authority over Eretz Israel."

Maimonides ruled that when a Judaic murders even a *righteous* gentile (a gentile who is a friend and ally of Judaism) the Judaic is not to be harmed: "A Jew who killed a righteous gentile is not executed in a court of law as it says (Exodus 21:14) 'If a man shall act intentional against his fellow...' (and a gentile is not considered a fellow) and even more so that he is not executed for killing an unrighteous gentile." (Maimonides, *Mishneh Torah*, Hilchot Rotze'ach 2:11) The Judaic publishing company's commentary accompanying the preceding teaching of Maimonides, states that Jesus was an example of a *min* (plural: *minim*). The commentary also states that the "students of Tzadok" were defined as those Jews who deny the truth of the Talmud and who uphold only the written law (i.e. the Old Testament). Maimonides taught in another part of the *Mishneh Torah* that gentiles are not human: "Man alone, and not vessels, can contract uncleanness by carriage. ...The corpse of a gentile, however, does not convey uncleanness by overshadowing. ...a gentile does not contract corpse uncleanness; and if a gentile touches, carries, or overshadows a corpse he is as one who did not touch it. To what is this like? It is like a beast which touches a corpse or overshadows it. And this

⁵⁹⁴ Cf. Chaim Clorfene and Yaakov Rogalsky, *The Path of the Righteous Gentile: An Introduction to the Seven Laws of the Children of Noah* (Feldheim Publishers, 1987).

applies not to corpse uncleanness only but to any other kind of uncleanness: neither gentiles nor cattle are susceptible to any uncleanness.”⁵⁹⁵

In the legal code of Maimonides a gentile who holds public office is considered to be a robber: “When does the statement that a customs-collector is considered to be a highwayman apply? When the customs-collector is a gentile, is self-appointed, or was appointed by the king but is given unlimited jurisdiction and takes whatever he wants and leaves whatever he wants.”⁵⁹⁶

“The Rambam’s words (which are quoted by the Shulchan Aruch, Choshen Mishpat 369:6) imply that even if a gentile customs-collector was appointed by the ruling authorities, he is considered to be a robber, for we assume that he will take more than his due (*Maggid Mishneh*).” —Rabbi Eliyahu Touger.

Maimonides: Premiere Anti-Black Racist

The perplexing problem of what to do with the scurrilous anti-Black pronouncements of the rabbi hailed as one of the most eminent Judaic thinkers of the ages, has been a difficult one for his acolytes. When in doubt, the usual policy has been to falsify his texts, bowdlerizing and sanitizing them. The first English-language translation of Maimonides’ famous *Guide of the Perplexed* was completed in 1881 by M. Friedlander, PhD. A second edition was prepared in 1904. A “Rev. H. Gollancz” is credited with translating some parts of the first twenty five chapters. However our concern here is with the remaining 29 chapters translated by Friedlander himself; specifically chapter 51. Before commencing our scrutiny it should be noted that Maimonides’ *Guide of the Perplexed* has become a classic among those in the West who pride themselves on their humanist and progressive credentials. *The New York Times Magazine* (July 22, 2007) refers to Maimonides as “Easily the most extraordinary figure in post-biblical Jewish history.” Largely thanks to the Friedlander translation, which was published for popular consumption in an inexpensive, mass market printing (Friedlander called it a “cheap edition”), *Guide of the Perplexed* has entered the Western canon as a paradigm of lofty rabbinic philosophy, on par with Aristotle, Augustine and Aquinas as worthy of study, application and

⁵⁹⁵ *The Code of Maimonides*, vol. 10, translated by Herbert Danby, Yale University Press, New Haven, 1954, pp. 8-9.

⁵⁹⁶ *Mishneh Torah: Hilchot Gezeilah Va’Avedah* 5:11.

emulation by those seeking genuine enlightenment.⁵⁹⁷ Dr. Friedlander and his backers knew that in Maimonides' *Guide of the Perplexed* there were egregiously racist teachings about Black people, viz., that they are a sub-human species, above simian, but below human. Here is how Friedlander translated the problem passage in his popular version intended for the masses:

"The people who are abroad are all those that have no religion, neither one based on speculation nor one received by tradition. Such are the extreme Turks that wander about in the north, the Kushites who live in the south, and those in our country who are like these. I consider these as irrational beings, and not as human beings, they are below mankind, but above monkeys, since they have the form and shape of man and a mental faculty above that of a monkey."⁵⁹⁸

But this is *not* what Maimonides actually wrote. His actual words as published in an accurate translation by Shlomo Pines intended mainly for scholars, are as follows:

"Those who are outside the city are all human individuals who have no doctrinal belief, neither one based on speculation nor one that accepts the authority of tradition: such individuals as the furthestmost Turks found in the remote North, the Negroes found in the remote South, and those who resemble them that are with us in these climes. The status of those is like that of irrational animals. To my mind they do not have the rank of men, but have among the beings a rank lower than the rank of man but higher than the rank of apes. For they have the external shape and lineaments of a man and a faculty of discernment that is superior to that of the apes."⁵⁹⁹

⁵⁹⁷ The Jesuit Malachi Martin was much enamored of Maimonides. He told *The New American* magazine (June 9, 1997, p. 41), that he intended to write a similar book: "In the 12th century, the Jewish scholar Maimonides wrote a *Guide for the Perplexed* for his people. I hope to write a book somewhat like his to help Catholics..." Martin was instrumental in the promulgation of *Nostra Aetate*, the Vatican document absolving the founders of Judaism of the murder of Jesus. He gave an inside view of this historic reversal in an article he wrote for the American Jewish Committee under the pseudonym, F.E. Cartus: "Vatican II & the Jews," *Commentary*, Jan. 1965.

⁵⁹⁸ Moses Maimonides, *The Guide for the Perplexed*, translated by M. Friedlander, (New York: Dover Publications, 1956), ch. 51, p. 384.

⁵⁹⁹ Moses Maimonides, *The Guide of the Perplexed* (*Moreh Nevuk'him*), translated by Shlomo Pines (University of Chicago Press, 1963), vol. 2, pp. 618-619. This is the uncensored text.

It would be difficult to assess the degree of oppression which this Talmudic passage, as codified by Maimonides, as well as another Talmudic passage we shall examine, has created for the Black race.⁶⁰⁰

The Legend of Maimonides the Humanitarian, as told by the New York Times

In spite of what the documentary record reveals about Rabbi Maimonides, Judaism's formidable public relations machine regularly generates a benign image of him. Here below we reproduce an ecumenical propaganda tale from the Zionist grandees at the *New York Times*. It's a classic "feel good" human interest story dedicated to propagating the myth of the "Rambam." The central features of Maimonides' mythology repeated in this *NY Times*' horse "tail" (we could allude to another substance produced by horses in this connection, but will spare the reader the analogy), are:

1. Maimonides was a wise and wonderful religious teacher who had love for all, especially the Arabs.
2. Maimonides is an ecumenical bridge to all peoples on the path to peace and understanding.

Both propositions are a huge joke on the gentiles in general, and Muslims and Christians in particular. As every Orthodox rabbi knows, but the *Times* is keeping secret, Maimonides despised Muslims, reserving his severest rancor for Mohammed himself. Observe how shrewdly this facet of Maimonides' biography is handled in the report in the *New York Times*. It is never stated in the article that Maimonides liked Muslims or had anything good to say about them. The whole thing is handled from the perspective of the people he fooled, while none of his own statements are cited or assessed:

"He was respected and honored by both Jews and Arabs. This is especially relevant now in our life and times...He was a very special man who was highly regarded by all people, regardless of faith..." Correct. The rooks and sycophants among the *goyim* love him. But did Maimonides love them in return? The *Times* article does not say. It cleverly implies that he did, since he is allegedly "highly regarded by all people."

⁶⁰⁰ Cf. *The Secret Relationship Between Blacks and Jews Volume One* (Boston: Historical Research Department, 1994). The Talmud posits a demonic species of human descended from Cain as a result of supposed sexual intercourse between Eve and Satan. Cf. Ted R. Weiland, *Eve: Did She or Didn't She?* (Scottsbluff, Nebraska: Mission to Israel Ministries, 2000), pp. 94-103.

In truth, Maimonides was a mole, spying on the Muslim religion and closely scrutinizing Arab ethnography; the insights he obtained allowed Judaism to gain an ever more firm purchase inside Islam, until today the Al Qaeda/Salafist operation (that's the western-intelligence agencies' Trojan horse), is a mirror image of rabbinic doctrine on war (i.e. terror).

Maimonides was one of the most depraved figures in all of history. He applauded the murder of Christ and advocated the murder of Christians. The grief, misery and slaughter his teachings have caused are incalculable. His for Judaics-only writings on Muslims and Mohammed are dripping with venom and homicidal hatred. But due to a highly sophisticated and, pardon the pun, well-oiled propaganda machine, Maimonides' benign image is generally taken at face value by a dumbed-down population of Arabs and Christians. Because Thomas Aquinas made favorable remarks about Maimonides' treatise against atheism, (otherwise Aquinas knew next to nothing about Maimonides' covert doctrines), Maimonides is also occasionally presented as bearing a Catholic imprimatur.⁶⁰¹

As for his supposedly humanitarian medical care: Maimonides taught the clandestine rabbinic principle of indirectly causing the deaths of gentiles: you see them stuck in a deep hole, you leave them there. Would you want this fellow for your physician, if you were a gentile?

According to *halacha*, sound medical care is relative to circumstances: to be extended only to a population of dangerously alert gentiles who are highly suspicious of Judaics, and then solely in order to win their favor and overcome their premonitions of Judaic treachery. Eight hundred years later, the legend of Maimonides' medical humanitarianism lives on in Arab society, hence the "services" he rendered the sultan's family, have paid huge dividends in maintaining prestige for the religion of Judaism in the Middle East, in spite of hostility toward Zionism.

In the West, he is viewed through an intellectual prism, as a philosopher in the same exalted league as a genius on par with Einstein, and as an Old Testament ethicist who tried to put the brakes on the Kabbalah (actually he

⁶⁰¹ Cf. Mercedes Rubio, *Aquinas and Maimonides on the Possibility of the Knowledge of God* (Berlin: Springer, 2007). Rubio analyzes Aquinas' "Quaestio de attributis" (In I Sent., d. 2, q. 1, a. 3) and Aquinas's interpretation of Maimonides' position on the issue of the knowledge of God. Rubio's book includes the text of the "Quaestio de attributis" with an English translation, as well as the critical edition of several chapters of the thirteenth century Latin translation of the Guide of the Perplexed known as "*Dux neutrorum*."

only curbed its excesses for the sake of not wanting to blow Judaism's Biblical cover, while reaffirming the core of the goddess-worshipping cultus which is intrinsic to Orthodox Judaism). Maimonides wished the deaths of all faithful Christians and Muslims, yet in our upside down Zionist world, he is presented to the public as the catalyst for a twenty-first century Runyonesque tale of Judaic-Arab cooperation, peace and love, in of all places, the Saratoga racetrack. But can real peace and true love be based on lies?

New York Times, September 3, 2007:

"Sharing a Name and a Message. (A heart-warming photo of lovable, bearded Talmudists affectionately gathered around a race horse accompanies this article. The photo was featured on the front page of the Sept. 3 issue of the *Times*). Saratoga Springs, N.Y., Sept. 2 — Rabbi Israel Rubin conceded that it was an unusual field trip for his students. They were here at Barn 70 on the backside of Saratoga Race Course on Friday morning to see a trainer about a horse. The trainer was Bob Baffert, and the horse, Maimonides, was a fast one who just may capture the Kentucky Derby next May. Maimonides cost \$4.6 million at last year's Keeneland September Sale, and last month he appeared as if he was worth every penny when he won his debut by 11 lengths. He is one of the favorites Monday to win the Grade I \$250,000 Hopeful Stakes, a seven-furlong sprint for 2-year-olds. None of that, however, interested Rubin or his charges. He does not attend horse races or gamble. In fact, upon hearing about the colt, Rubin thought long and hard before arranging to take his students here. 'Some may think this is sacrilegious,' he said.

"Ultimately, however, the rabbi and his students were drawn here from the Maimonides Hebrew Day School in Albany for what is in a name. The school and the colt are named for Moses Maimonides, who lived more than 800 years ago and is considered among the greatest Jewish philosophers. He was the chief rabbi of Cairo and the physician to the sultan of Egypt. 'He blended religious study and intellect with worldly manners to heal the sick and guide the healthy,' Rubin said. 'He was respected and honored by both Jews and Arabs. This is especially relevant now in our life and times.'

"Maimonides is owned and was named by Ahmed Zayat, an Egyptian now living in New Jersey. He did not know about Rubin's visit, and, indeed, was flying back from San Diego and Del Mar on Friday morning. When told of the smiles of the youngsters petting the nose of his expensive colt, however,

Zayat was beyond gratified. He is a Muslim who grew up in a suburb of Cairo and had put much time and effort into bestowing the name Maimonides on his prize purchase.

“He was a very special man who was highly regarded by all people, regardless of faith,” Zayat said of Maimonides. “What has happened with Sept. 11, Iraq, and what’s going on in the region is contrary to the way I grew up. If this horse was going to be a superstar, I wanted an appropriate name. I wanted to say something with the tool I had, which was a horse. I wanted it to be pro-peace, and about loving your neighbor.” When Zayat tried to register the name Maimonides with the Jockey Club, however, he discovered that it had been reserved for more than nine years by Earle I. Mack, a New York real estate investor and a former ambassador to Finland. In 1997, Mack, then the chairman of the board for the Benjamin N. Cardozo School of Law at Yeshiva University, was instrumental in bringing King Juan Carlos I of Spain to New York to accept the school’s Democracy Award. Mack had been moved by the king’s remarks about how much Spain’s culture had lost when the country expelled its Jews in 1492 as part of the Inquisition. The king mentioned Maimonides, who was born in Córdoba, Spain, in 1135, and who, with his family, was forced out of the country while Spain was ruled by Muslims. “I was just waiting for a horse good enough to deserve the name,” Mack said. He has owned and bred horses for more than 40 years, and knew that Zayat’s colt, a son of Vindication, was bred to be special. Each also understood the other’s good intentions. Zayat donated \$100,000 to Cardozo to commemorate the king’s visit there, and to promote tolerance. Mack released his claim to the name Maimonides. “He had the right horse, and the right motives,” Mack said. “We are all after the same thing: to touch people across cultures.” Zayat and Mack know that horse racing is an unpredictable business, and a thoughtfully named horse hardly guarantees future fame and fortune. When Eli O’Brien, 14, patted Maimonides between the ears and promised to say some prayers for him, Baffert nodded enthusiastically. “We’ll take anything you can give us,” Baffert said” (end quote from the *New York Times*).

The Rabbinic Texts: The Most Virulent Source of Anti-Black Racism in the West

The process of dissimulation through the substitution of code words (Kush for Negro and Kush for *goy* in the Soncino edition of the Talmud) is a feature of numerous texts of the religion of Judaism. The most virulent source of anti-Black racism in the West, often mistakenly attributed to the Bible, centers on the story of Ham and Noah's cursing of Canaan. Let us make clear a fact which others have concealed: the Biblical curse of enslavement in Genesis ch. 9 has no specific racial identification and contains no anti-Black bigotry.

Judaic scholar Harold Brackman in his 1977 Ph.D. dissertation indicated that the source of the racial taint attached to Ham and his son Canaan and their descendants, is the Talmud, not the Bible: "The opening centuries of the Christian era constituted an interregnum in the native African record of historical achievement separating Cush's era of ancient prominence from the medieval accomplishments of the great Negro states of the Sudan. These same centuries formed the seedbed of rabbinic Judaism. And this fateful coincidence goes far toward explaining why they also formed such fertile soil for the growth of Jewish lore demeaning the Negro. The most famous of these anti-Negro legends cluster about Ham and Noah's cursing of Canaan....There is no denying that the Babylonian Talmud was the first source to read a Negrophobic content into the episode by stressing Canaan's fraternal connections with Cush...The Talmudic glosses of the episode added the stigma of blackness to the fate of enslavement that Noah predicted for Ham's progeny."

Brackman cited what he called an "important" Talmudic "version of the myth": "Ham is told by his outraged father that because you have abused me in the darkness of the night, your children shall be born black and ugly; because you have twisted your head to cause me embarrassment, they shall have kinky hair and red eyes; because your lips jested at my expense theirs shall swell; and because you neglected my nakedness, they shall go naked."⁶⁰²

Christians who pay the Talmud no heed will *not* espouse its identification of the African race with Bible-sanctioned enslavement. But

⁶⁰² Harold Brackman, "The Ebb and Flow of Conflict: A History of Black-Jewish Relations Through 1900" (1977 Ph.D. dissertation), pp. 79-81.

Christians who over the centuries have conceded some authority to the “Talmudic glosses” which “added the stigma of blackness” to the account in Genesis 9, will — as in so many other instances where the Talmud is heeded — fall into a pit of bigotry and falsehood having no Scriptural basis. Brackman quotes the Talmud’s version of Genesis 9: “Ham is told by his outraged father that, because you have abused me in the darkness of the night, your children shall be born black and ugly; because you have twisted your head to cause me embarrassment, they shall have kinky hair and red eyes; because your lips jested at my expense, theirs shall swell.”⁶⁰³

One of the thorniest problems for the rabbinic and Zionist powers is to recover the lost glory of their once untarnished reputation as the planet’s primary champions of “Black Civil Rights,” something that has become increasingly difficult to maintain, given the unabashed racism and tribalism of the Israeli apartheid regime and its mass murder, extrusion, and discrimination against Palestinians of color. Nonetheless, Jonathan Schorsch, “Professor of Jewish Studies” at New York’s Columbia University, sets out on this daunting task in his book, *Jews and Blacks in the Early Modern World*. A supposed “progressive Jew,” he writes for the liberal-Zionist *Tikkun* magazine and his thesis about Judaics and Black people was chosen for publication by one of the premiere academic publishers, Cambridge University Press. At \$85 a copy, this book is clearly not intended for the herd, but rather for those who steer the herd into *correct-think*: the religion writers and columnists of the West’s newspapers and wire services, the history teachers and the leading bureaucrats. It is also intended to wash the brains of educated Blacks who may have been so foolish as to have been led astray by what Schorsch terms the “specious and outrageously myopic charges of the Nation of Islam’s *Secret Relationship Between Blacks and Jews*.” As a library book, Schorsch’s work is intended to become the staple reference on the subject. In spite of all of the author’s high-falutin’ commendations and titles however, he is possessed by a familiar strain of fundamentalist Talmudic nationalism, the spectre that haunts the psychology of so many Judaic intellectuals who lay claim to enlightenment principles. Take a gander at this

⁶⁰³ Ibid., p. 81. After his statements were cited by a prominent black leader, Brackman denied that his dissertation argued that the Talmud espoused anti-Black racism. However, Judaic scholar Lenni Brenner refuted the denial by quoting Brackman’s own descriptions of the anti-Black passages in the Talmud, in a letter which was published in the *N.Y. Times* (Feb. 28, 1994, p. 16).

doozy from Schorsch: “However ugly and purposefully hurtful Black nationalist tirades against Jewish slave-trading have been...”

Let’s run his sentence fragment through our turn-the-tables mechanism: “However ugly and purposefully hurtful Judaic tirades against German concentration camps have been...” The latter sentence is not allowed and would be shouted down in any liberal or conservative salon. The “ugliest” and most “purposefully hurtful” Judaic “tirade” against German concentration camps would never constitute a “tirade” in any discussion or analysis of the “Holocaust.” There is no limit on whatever sort of “ugly and hurtful tirade” one would choose to launch against Germans. *Correct-think* deems that there can be no limit on what Germans should be subjected to for their crimes — real and imagined— and they had better take their well-deserved, ritual and perpetual punishment, humbly and on their knees.

For Jonathan Schorsch and Zionist academics like him, however, “Jewish slave trading” is a lesser crime. Talmudic supremacist psychology holds that crimes committed against Judaics take precedence over all other crimes on the scale of moral “outrage,” including the Judaic role in the enslavement of Blacks, which African-Americans and others regard as a holocaust. From page one of Schorsch’s book, we learn that “Jewish slave trading” is not going to be the hideous crime that German concentration camps are. The high crime against which Schorsch points his pen is the outrage directed against the Judaic role in the slave trade. Schorsch’s tribal Talmudic hubris is a manifestation of his hallucinatory nationalism, which places a higher premium on Judaic hurt feelings than it does on the mass enslavement and death of Black people. Coupled with this is the author’s casual denial of the Judaic role: “...the questions surrounding Jewish slave trading should be easily and quickly resolved at this point, on the basis of the recent work of such scholars as David Brion Davis, Eli Faber and Seymour Drescher.”

Everyone of those cited works is either a pamphlet or an article in a periodical, (with the exception of Faber) and appeared after the publication in 1991 of the Nation of Islam’s magisterial history book, *The Secret Relationship Between Blacks and Jews*. There has been a sustained attempt to refute this book. One wonders why, if it so “specious” and “outrageously myopic”? The record will show that none of these salvos cited by Schorsch constitute any sort of refutation, however.

Revisionist historian William N. Grimstad: "In the early 1990s...Louis Farrakhan's Nation of Islam published its astounding study, *The Secret Relationship Between Blacks and Jews*, laying bare in awesome detail the long-buried story of Jews and the African slave trade. The unnamed but clearly astute authors...explore the proposition that 'Jews have been conclusively linked to the greatest criminal endeavor ever undertaken against an entire race of people'...the Nation of Islam study...is based upon a huge number of scholarly sources, predominately by topflight Jewish authors...this is a formidable work of scholarship of a classic style not often seen these days. The tone is unfailingly judicious...Small wonder, then, that *The Secret Relationship Between Blacks and Jews* touched an extremely sore nerve...the American Jewish Committee's Kenneth Stern darkly declaimed that (its) 'continued distribution and promotion...is one of the most dastardly anti-Semitic acts in American history...Each (Jewish) agency then followed up with pronouncements almost as ritualized as a papal anathema...Well-drilled Gentile editors and publishers know that such interdicted items are not to be given a moment's further consideration, nor brought to the attention of the public beyond the most minimal level. Such indeed has been the fate of *The Secret Relationship Between Blacks and Jews*..."⁶⁰⁴

Prof. Schorsch gloats over the obscurity of the Nation of Islam's book: "Thankfully, the red-herring issue of Jewish slave trading seems to have receded somewhat from the media horizon since its torrid flashes of the early 1990s." Yet here is Schorsch with his 500+ pages devoted to "...a cultural history of Jews and Judaism...within the increasingly slave-dependent Atlantic territories...it is amazing how little source material can be found describing the relationship of Jews and their slaves..." Throughout his thick tome the professor writes in this contradictory style, more suitable to a tabloid of the kitty litter variety than an august university publishing house, though his dense, lawyerly and Talmudic style does befit the obtuse genre of

⁶⁰⁴ W.N. Grimstad, *Talk About Hate: A Brief for the Defense in the New Era of Thought Crime Trials* (Colorado Springs, Colorado: privately published, 1999); pp. 189-190; 198-199. Grimstad relates that *Washington Post* reporter David Mills defied the publicity ban on *The Secret Relationship Between Blacks and Jews* and produced corroborating evidence for its argument. Cf. "Half-Truths and History: The Debate Over Jews and Slavery," *Washington Post*, Oct. 17, 1993, p. C3. Dr. Tony Martin, Professor of African History at Wellesley College, has also upheld the central findings of the book in lectures given at revisionist history conferences in Cincinnati, Ohio and southern California. A DVD of his lecture, *The Judaic Role in the Black Slave Trade* is available from Independent History and Research.

university publications. Schorsch whets the reader's appetite with a description of the tantalizing questions he intends to answer in his pages: "What do primary sources tell us about relations between Blacks and Jews? What do Jewish sources, textual and archival convey about Blacks? If Jews lived according to Jewish law, to what degree did Jewish behavior toward Blacks take shape under its influence? What does the *halakha*, the Jewish legal tradition, say about slavery and behavior toward slaves?"

These are good questions, but many of his supposed answers are fudged, or buried in footnotes in a deceptive manner. Yet by studying what Schorsch fears to reveal openly, and what he buries in his notes, we can both track Establishment circumlocution on this subject, and discover potentially incendiary new data that is intended for the upper strata *literati*. The revisionist perspective on Black slavery takes many forms, including questions concerning the comparative degree of oppression obtaining in White and Black enslavement, which this writer considered in *They Were White and They Were Slaves: The Untold History of the Enslavement of Whites in Early America*. Since the 9/11 attacks there has been a greater willingness to discuss the enslavement of Whites by Arabs and Muslims, though little is said about Muslims enslaved by people of the West. It was for example, legal to enslave Muslims in Sicily as late as 1812.⁶⁰⁵

Slavery in the western hemisphere represented a new level of commerce and sophisticated management on the part of the most "progressive" and "scientific elements" among the slavers. Early modern white slavery was a function of the new unbridled capitalism that came about with the enclosure acts mandated by the Protestant revolution of Elizabeth I; as well as the subsequent perfection of this predatory system within the deracinated but highly influential eighteenth century political economy of Jeremy Bentham and David Ricardo. The seventeenth century commerce in white slaves was mostly handled by their treacherous upper class white brethren, while the new commercial basis for Black slavery was an overwhelmingly Judaic enterprise. Judaics had no major role in the enslavement of whites in colonial America or the early Republic, though enslavement of whites by Judaics is a practice as old as the Talmud. The Jerusalem Talmud in Shabbat 6:9 and Yoma 8:5 records that Rabbi Judah Hanassi had a "German" (i.e. White)

⁶⁰⁵ Charles Verlinden, *Beginnings of Modern Colonization*, Cornell University Press, 1970, p. 40.

slave. Grimstad in *Talk About Hate*: "While it is true that slavery was practically universal from the earliest times...it was the Jews' unique contribution to organize it as a section of international commerce." David Brion Davis expands on this point: "Plantation slavery, far from being an aberration invented by lawless buccaneers and lazy New World adventurers, as 19th century liberals often charged, was a creation of the most progressive elements and forces in Europe...Jewish inventors, traders and cartographers; Dutch, German and British investors and bankers..."⁶⁰⁶

The Talmudists have a penchant for branding gentiles of the American Southland as the paradigm of vociferous advocacy of slavery, racism and oppression, even as the Judaic dynasties which historically profited from the slave trade, reinvented themselves in the 1960s as apostles of Black Civil Rights. According to Israel Shahak in *Jewish History, Jewish Religion*, the anti-Black racists among the rabbis used the "Civil Rights" movement to destroy the White gentiles of America. Grimstad pioneered this theme in his early identification of Rabbi Abraham Joshua Heschel: "...a strong call is made to patch up the unraveling Black-Jewish coalition...which flourished back in the days when Martin Luther King could march arm-in-arm with Abraham Joshua Heschel, the much-honored Kabbalistic sage...Jews are taxed with having done a Sorcerer's Apprentice number with American Blacks..."⁶⁰⁷ Israel Shahak in *Jewish History* (p. 26) stated, "...quite a few of Martin Luther King's rabbinical supporters were...anti-Black racists who supported him for tactical reasons of 'Jewish interest' (wishing to win Black support for American Jewry and for Israel's policies...)"

Schorsch's devious tactics are evident to any specialist in this field. One of his missions is to explain away the preponderance of anti-Black invective in sacred rabbinic texts. This gets interesting because the Old Testament contains no anti-Black invective. Ergo, in the course of exploring anti-Black invective in Judaism the student of this subject receives an immediate education in the hidden side of Judaism's "Torah," its vast Talmudic, Kabbalistic, Midrashic and Aggadic traditions. The most virulent anti-Black racist in Judaism is Moses Maimonides, who, as we have seen, taught in his *Guide of the Perplexed*, that Blacks are subhuman. Schorsch has written 546

⁶⁰⁶ David Brion Davis, *Slavery and Human Progress*, (Oxford University Press, 1984), p. xvii.

⁶⁰⁷ Grimstad, op. cit., p. 284.

pages on the relationship of Jews and Blacks. One would think that he would explicate Maimonides' teaching about Black people at length, since it forms the heart of Judaism's attitude toward Blacks. However, since Maimonides is indefensible, Schorsch dares not. Hence, like any propagandist, the Columbia University professor buries the inconvenient Maimonides, in this case in the endnotes of *Jews and Blacks in the Early Modern World*, where we find Maimonides racist teaching quoted in small type, with no comment or exegesis of any kind, as if it were the doctrine of only some long-forgotten village rebbe. Neither can Prof. Schorsch bring himself to quote the Talmudic and Midrashic accounts of the curse on Ham, which form the very heart of the canonical Judaic understanding about Black people. By shying away from a confrontation with these texts he does little to dispel the critique by Tony Martin and others. Prof. Martin quoted these anti-Black rabbinic teachings during his speech in Cincinnati at a revisionist history conference. How can Schorsch claim to debunk the Martins of the world when he can't even bring himself to confront the problem sacred rabbinic texts? Schorsch is not really a scholar, he's more of a lawyer and lawyers are prone to embody the Talmudic mentality. Let's observe lawyer Schorsch in action. He says, "Seeing a Jewish curse of Ham behind every English notion of Black accursedness will not do. If one looks carefully, the explicit citation of Jewish authors remains extremely rare in early modern writings...Some of course, did indeed cite Jewish authorities. But overall, the curse of Ham seems to comprise a case of intra-Christian discursive influence. The Jewish Bible having been claimed as a Christian text already long before the medieval period, early modern Christian authorities continued to make use of it as a component of the Christian canon" (p. 139).

Nice try, Prof. Schorsch, but the fact is, the Israelite Bible was *misappropriated by the rabbis, not the Christians*, who are its rightful heirs. Furthermore, Schorsch misleads readers into thinking that it is the Biblical teaching about Black Africans that is the pivot of anti-Black racism in the West, when Schorsch knows very well that the anti-Black rabbinic dogma is diametrically opposed to the Old Testament. Therefore, citing the Old Testament in a racial context, as the curse of Ham's "intra-Christian discursive influence" is nothing more than a lawyer's trick with a fifty dollar phrase. The author never troubles to quote even one Talmudic or Midrashic text concerning the curse of Ham, in spite of the fact that these texts

represent the authoritative rabbinic images of Blacks. He doesn't quote them because he can't quote them and still sustain his thesis — since there is no way around the ferocious racism they contain. They are utterly inexcusable and citing them in print would serve to shock many readers into an encounter with a level of institutional racism in Judaism heretofore undreamed of. Instead of a citation, we get a fleeting allusion to "...midrashim that glossed the somewhat confused and cryptic biblical account."

Schorsch also makes brief reference to "Babylonian Talmud Sanhedrin 70a" and "108b" (pp. 140 & 407). Schorsch is pleased to take obscure passages from fifteenth century rabbis dealing with sexual passion and quote from them at length and then triumphantly declare, "Not one of these passages referred, explicitly or implicitly, to Blacks...Few Jewish thinkers understood Ham's curse to initiate his or her progeny's blackness" (pp. 143-144). The mendacious *chutzpah* represented by this outrageous dissembling is truly audacious. Such a gambit can only be sustained before a readership unschooled in the relevant, foundational rabbinic texts, from Gemara to Mishnah Berurah. This statement by Schorsch exhibits a marked contempt for his readers, who, as previously stated, given the price of the book and its dense style of argumentation, consist of the American and British intelligentsia. Contrary to what Schorsch maintains, the Curse of Ham as taught by the rabbis, is what Abraham Melamed momentously terms the "*locus classicus*" of Judaism's historic antipathy toward Black people, and the exegetical source of its racist teaching, from the *Amora'im* of Babylonia to Moses Maimonides.⁶⁰⁸

The dogma that the Black person is a slave by nature is rabbinic in origin.

Canaan is identified as a Black man and Blacks as an inferior people *only* in the Gemara, Midrash and later writings of the rabbis, *not* the Bible. The rabbinic account of the malediction against Ham stipulates that Ham's son Canaan, and all Canaan's issue, are forever fated to suffer perpetual slavery *and* Black skin without the possibility of their condition ever being ameliorated. It is this anti-Old Testament rabbinic gloss that influenced those fifteenth century Renaissance humanists who had crossed over into the

⁶⁰⁸ Abraham Melamed, *The Image of the Black in Jewish Culture* (NY: Routledge Curzon, 2003), pp. 22 and 55.

forbidden territory of the Talmud, Midrash and Kabbalah as part of a supposedly enlightened act. It is an irony of history that as a result of this supposedly progressive development by celebrated avant-garde Renaissance thinkers, the abominable view of Black people as a congenitally-determined race of perpetual slaves, became entrenched among the western liberal intelligentsia for at least the next 300 years. Contrary to the lie Schorsch retails in *Jews and Blacks in the Early Modern World*, ("Few Jewish thinkers understood Ham's curse to initiate his or her progeny's blackness"), the classic rabbinic texts hold that the punishment visited upon Ham was the transformation of his son Canaan and all Canaan's progeny into Blacks: "...therefore your seed will be ugly and dark-skinned" (*"kaur ve' mefuham"*). Some texts hold that Ham himself was thus transformed. Rabbi Hiyya said: Ham and the dog copulated on the Ark, therefore Ham came forth dark-skinned."⁶⁰⁹

There is a preponderance of authoritative rabbinic texts like the preceding, differing only in the extent to which the lecherous rabbinic authors fantasize about the nature of the sexual transgression they attribute to Ham with regard to Noah; the intimate details of the act of sodomy which they say Ham committed upon a dog while on board Noah's ark, and a sex perversion with a raven that is too filthy to recount here.

The Biblical account in Genesis chapter 9 concerns Noah's having drunk too much and of Ham brazenly drawing attention to his father's nakedness. There is nothing in Genesis ch. 9 that points to a subtext of sexual perversion, or that Ham, or his son Canaan, were transformed into dark-skinned or Black men. In so far as Christians strictly adhered to the Old Testament account of Noah and his sons, no inference concerning perpetual enslavement of black people could be drawn. The notion of a Biblical mandate for Black slavery was transmitted through rabbinic interpreters and commentators who falsified the Old Testament text, an observation Christ first made about the Pharisees in Mark 7 and Matthew 15. We conclude with this risible pronouncement from Columbia University's Jonathan Schorsch: "...the 'Jewish' source of the curse on Ham remains an invention of twentieth-century Christian polemicists."

⁶⁰⁹ Midrash Rabbah, vol. 1 (Soncino, 1983), p. 293.

Maimonides and Kabbalah

In Judaism's system of deception, Maimonides is posited as the anti-superstition rabbi who discountenanced the Kabbalah. By this means rabbis under scrutiny for their rank superstitions can deflect criticism by claiming that Judaism is not superstitious since its most respected legal decisor, Maimonides, eschewed all types of Kabbalistic gnosis and "worshippers of stars and planets." The rabbis promote Maimonides on cue, as the quintessentially anti-superstition rabbi because he sneered at amulet-making and similar rabbinic practices. But Maimonides made the "Jewish race" into God, so we ask, which is more idolatrous, to worship a star or one's self?

The alleged opposition or incompatibility between Kabbalistic Judaism and Maimonides' *halachic* Judaism is a hoax. Maimonides was revered by many of the seminal Kabbalists of history, including Rabbi Haim David Azulai, Rabbi Gershon Henoch of Radzin, Rabbi Yitzhak (the Komarno Rebbe), and the preeminent Rabbi Abraham Abulafia (the latter a major influence on Moses Cordevero and Haim Vital). Abulafia, for example, esteemed Maimonides book, *The Guide of the Perplexed* as a Kabbalistic text. In this regard, cf. David Bakan's *Maimonides on Prophecy* (Jason Aronson Inc. N.J.).

Notwithstanding the use which the illusion machine has made of Maimonides in this regard, the essence of Orthodox Judaism is superstition and magic: "...the rabbis believe that the man truly made in the divine image is the rabbi; he embodies revelation —both oral and written —and all his actions constitute paradigms that are not merely correct, but holy and heavenly. Rabbis enjoy exceptional grace from heaven. Torah is held to be a source of supernatural power. The rabbis control the power of Torah because of their mastery of its contents. They furthermore use their own mastery of Torah quite independent of heavenly action. They issue blessings and curses, create men and animals, and master witchcraft, incantations, and amulets. They communicate with heaven. Their Torah is sufficiently effective to thwart the action of demons. *However much they disapprove of other people's magic, they themselves do the things magicians do.* Other elements of rabbinic theology cannot be ignored. *Demons, witchcraft, and incantations; revelations through omens, dreams, and astrology; the efficacy of prayers and magical formulas; rabbinical blessings and curses; the merit acquired through study*

of the Torah and obedience to both the commandments and the sages — all these constitute important components of the rabbinic world view. A comprehensive account of the rabbis' beliefs about this world and those above and below, and about the invisible beings that populate space and carry out divine orders, would yield a considerably more complicated theology than that briefly given here. Its main outlines, however, would not be much modified, for magic, angels, demons, and the rest represent the way the rabbis think matters work themselves out — all these elements constitute the technology of the rabbis' theological world view.”⁶¹⁰

⁶¹⁰ Rabbi Jacob Neusner, *Invitation to the Talmud – A Teaching Book* (Harper & Row, 1973), pp. 8-10. Emphasis supplied.

Kaparot: The Sin Chicken



TRADITION! *An observant Jew in Crown Heights recites a blessing yesterday as part of a ceremony to transfer one's sins to a chicken.*

One revealing pagan custom in Judaism involves participation in the *kaparot* (also spelled “*kapparot*”) ceremony, an ancient tradition of Judaism involving the transfer of one’s sins to a chicken, by *shlugging* (holding) it over one’s head. It is practiced in Orthodox Judaism; it was nothing unusual for the “Chabad House Jewish Student Center” at the State University of New York at Binghamton to undertake this voodoo-like ceremony for its members in September of 2000. The *kaparot* rite is performed on the day before Yom Kippur. The ritual is enacted as follows: a Judaic grabs a live chicken by its feet and swirls it over his head three times while intoning the words, “This is my atonement, this is my ransom, this is my substitute.” After the Judaic’s sins have entered the chicken, the chicken is ritually killed and donated to the indigent for consumption.

The revered sixteenth century halakhist, the ReMA, Rabbi Moses Isserles, ⁶¹¹ who was considered the “Maimonides of East European Jewry,” approved of the rite, as did many Orthodox rabbinic authorities.

There was a notable dissenter against *kaparot*: Rabbi Joseph Karo, the compiler of the *Shulchan Aruch*. Here is where our critics will attempt to buttress their claim that the *Torah SheBeal Peh* is no more than a collection of diverse opinions and that contrary to the “distortions and fabrications of antisemites,” Orthodox Judaism is basically a freewheeling debating society, or as the saying goes, “For every two Jews, there are three views.” It is said that Karo took a principled stand against the pagan aspects of *kaparot*. Nonsense. Karo had no such scruples. Karo’s dissent was motivated by whether or not the gentiles would learn of the *kaparot* rite, thus blowing the cover off Judaism’s image of strict Old Testament fidelity. Rabbi Moses Isserles however, believed *kaparot* was too obscure to attract the attention and— even if they did notice it — the indignation of gentiles. The *poskim* ruled with Rabbi Isserles. On the *halachic* principle of *acharei rabim le-hatos* (“follow the majority”), Isserles’ approval of *kaparot* carried the day.

In our day, viz., the Internet age, the *kaparot* rite is again becoming controversial in Judaism, where it now exists in the tension between the public relations-oriented fear that too many gentiles are learning about it, and may not be dissuaded by the usual canting grandiloquence asserting that

⁶¹¹ “Isserles’ writings may be divided into two classes of works: (1) *halakhic*, and (2) philosophical, cabalistic, exegetical, and scientific. It is on the former that his great reputation rests. His zeal for the Law and his vindication of Ashkenazic customs spread his fame far and wide. Indeed, he may with justice be called the Ashkenazic codifier; for he was to the Ashkenazim what Caro was to the Sephardim.” *Jewish Encyclopedia* (1901), p. 679.

it is not pagan; and, on the other hand, the emerging rabbinic supremacist *zeitgeist* in which it doesn't particularly matter what outrageous practice or doctrine Judaism divulges about itself, it will nevertheless retain the obeisance of the mentally and spiritually-crippled modern gentile masses in spite of the scandalous revelations. Troglodytes among the *goyim* will swallow the line that the issue of permitting or proscribing *kaparot* rests on principled debate concerning the danger of paganism encroaching on Judaism. Others in the know realize that Judaism *is* Babylonian paganism. One cannot remove paganism from Judaism, there would be nothing remaining sufficient to sustain a systematic theology. The authentic issue is Judaism's circumspect epistemology of dissimulation and its chameleon-like propensity for projecting an adapted outward image synchronized with the prevailing *zeitgeist*. *Kaparot* is revealed or obscured by these criteria.

Saugerties, New York – *Abandoned chickens saved from death* – Their name is their fate – broilers. And, but for the efforts of a local animal sanctuary, 200 or so abandoned Brooklyn broilers were saved from a fate worse than deep-frying during the weekend. Animal rescue officials believe a dozen crowded crates of starving chickens discovered Sunday in an empty Coney Island lot were unused leftovers that had been scheduled for slaughter as part of an unusual religious ceremony. The atonement ceremony, called 'kapparot,' is practiced in some ultra-Orthodox Hasidic sects on the eve of Yom Kippur. The ceremony requires a man or woman to wave a chicken over his or her head three times while reciting a prayer. The chicken is then slaughtered and given to the poor. It wasn't the practice itself that caught the attention of the Manhattan ASPCA last weekend – it was the discovery of the dying and dead broilers that eventually sent the chickens north to the Catskill Animal Sanctuary. Joe Pentangelo, a special agent for the Manhattan ASPCA, said yesterday that an investigation was continuing into who was responsible for leaving the chickens behind. No arrests have been made, he said. Most of the bedeviled broilers escaped their fate a second time Sunday, even though the ASPCA is best suited to saving cats and dogs, not squadrons of chickens. But before that could happen, an ASPCA official reached out to the Catskill Animal Sanctuary, which agreed to accept and care for the starving and dehydrated creatures. Two van loads of bedraggled broilers arrived at the sanctuary's 100-acre spread on Monday. A warm corner of a barn was the flock's first taste of freedom, according to Kathy Stevens, director of CAS..."⁶¹²

⁶¹² Jeremiah Horrigan, *Times Herald-Record* (Middletown, NY), October 22, 2005.



Preparation for Kaporot. Venice, circa 1593



Preparation for Kaporot. New York, 2004



Tishrei 5765 (September, 2004)

The Talmudic Man who was Reincarnated as a Talking Fish

“And so it came to pass that a talking carp, shouting in Hebrew, shattered the calm of the New Square (New York) Fish Market and created what many here are calling a miracle. Of course, others are calling it a Purim trick, a loopy tale worthy of Isaac Bashevis Singer or just a whopping fish story concocted by a couple of *meshugenehs*.⁶¹³ Whatever one calls it, the tale of the talking fish has spread in recent weeks throughout this tight-knit Rockland County community, populated by about 7,000 members of the Skver sect of Hasidim, and throughout the Hasidic world, inspiring heated debate, Talmudic discussions and derisive jokes. The story goes that a 20-pound carp about to be slaughtered and made into gefilte fish for Sabbath dinner began speaking in Hebrew, shouting apocalyptic warnings and claiming to be the troubled soul of a revered community elder who recently died. Many people here believe that it was God revealing himself that day to two fish cutters in the fish market, Zalmen Rosen, a 57-year-old Hasid with 11 children, and his co-worker Luis Niveló, a 30-year-old Ecuadorean immigrant. Some people say the story is as credible as the Bible's account of the burning bush. Others compare it to a U.F.O. sighting. But the story rapidly spread around the world from New Square, a town about 30 miles northwest of Manhattan, first through word of mouth, then through the Jewish press. The two men say they have each gotten hundreds of phone calls from Jews all over the world. ‘Ah, enough already about the fish,’ Mr. Rosen said today at the shop, as he skinned a large carp. ‘I wish I never said anything about it. I’m getting so many calls every day, I’ve stopped answering. Israel, London, Miami, Brooklyn. They all want to hear about the talking fish.’ Here then is the story, according to the two men, the only witnesses. Mr. Rosen, whose family owns the store, and Mr. Niveló, who has worked at the shop for seven years, say that on Jan. 28 at 4 p.m. they were carving up carp. Mr. Niveló, who is not Jewish, lifted a live carp out of a box of iced-down fish and was about to club it in the head. But the fish began speaking in Hebrew, according to the two men. Mr. Niveló does not understand Hebrew, but the shock of a fish speaking any language, he said, forced him against the wall and down to the slimy wooden packing crates

⁶¹³ Crazy persons.

that cover the floor. He looked around to see if the voice had come from the slop sink, the other room or the shop's cat. Then he ran into the front of the store screaming, "The fish is talking!" and pulled Mr. Rosen away from the phone. 'I screamed, 'It's the devil! The devil is here!' he recalled. 'But Zalmen said to me, 'You crazy, you a *meshugeneh*.' But Mr. Rosen said that when he approached the fish he heard it uttering warnings and commands in Hebrew. 'It said *Tzaruch shemirah and Hasof bah*,' he said, 'which essentially means that everyone needs to account for themselves because the end is near.'

"The fish commanded Mr. Rosen to pray and to study the Torah and identified itself as the soul of a local Hasidic man who died last year, childless. The man often bought carp at the shop for the Sabbath meals of poorer village residents. Mr. Rosen panicked and tried to kill the fish with a machete-size knife. But the fish bucked so wildly that Mr. Rosen wound up cutting his own thumb and was taken to the hospital by ambulance. The fish flopped off the counter and back into the carp box and was butchered by Mr. Nivello and sold. The story has been told and retold, and many Jews believe that the talking fish was a rare shimmer of God's spirit. Some call it a warning about the dangers of the impending war in Iraq. 'Two men do not dream the same dream,' said Abraham Spitz, a New Square resident who stopped by the store this week. 'It is very rare that God reminds people he exists in this modern world. But when he does, you cannot ignore it.' Others consider it as fictional as Tony Soprano's talking-fish dream in an episode of the "The Sopranos." 'Listen to what I'm telling you: Only children take this seriously,' said Rabbi C. Meyer of the New Square Beth Din of Kashrus, which administers kosher-food rules. 'This is like a U.F.O. story. I don't care if it is the talk of the town.' Whether hoax or historic event, it jibes with the belief of some Hasidic sects that righteous people can be reincarnated as fish. Unnatural occurrences play a part in the mystical beliefs of members of the Skver sect. On the other hand, some skeptics note that the Jewish festival of Purim, which starts Monday night, is marked by merriment and pranks, which might be a less elevated explanation for the story. Some community members are calling the two men an enlightened pair chosen to receive the message. Others have said that Mr. Nivello may have been selected because he is not Jewish. 'If this was a story concocted by a bunch of Jewish guys, it might be suspect, but this Luis, or whatever his name is, he has no idea what this means,' said Matisyahu Wolfberg, a local lawyer. 'If people say God talks

to them, we recommend a psychiatrist, but this is different,' said Mr. Wolfberg, sitting in his office with his black hat resting atop his computer terminal. 'This is one of those historical times when God reveals himself for a reason. It has sent spiritual shock waves throughout the Jewish community worldwide and will be talked about throughout the ages.' Zev Brenner, who last week broadcast a show about the fish on 'Talk Line,' his talk radio show on Jewish issues, on WMCA-AM and WSNR-AM, said that the story has fascinated the religious community worldwide. 'I've gotten calls from all over asking 'Did you hear about the fish?' he said. 'You can imagine, a talking fish has got people buzzing. This is going to be talked about for a long time to come, unless it's somehow verified as a hoax, which is hard to imagine, since the proof has been eaten up.' Mr. Brenner said that the story is so well known that it has inspired a whole new genre of wedding jokes for Jewish comedians. 'The station had an advertiser, a gefilte fish manufacturer, who considered changing his slogan to 'Our fish speaks for itself,' but decided people would be offended,' he said. As for Mr. Nivelio, a practicing Christian, he still believes the babbling carp was the devil. His wife told him he was crazy, and his 6-year-old daughter even laughs at him. 'I don't believe any of this Jewish stuff,' he said. 'But I heard that fish talk'" He said that Spanish-speaking rabbis have been calling his home every day and night asking him to recount the story. 'It's just a big headache for me,' he added. 'I pull my phone out of the wall at night. I don't sleep and I've lost weight.' Mr. Rosen said that he spoke to his wife, who was visiting Israel, and that she had already heard the story from someone else. 'My phone doesn't stop ringing,' Mr. Rosen said. 'Always interruptions, people coming in and taking their picture with me.' ⁶¹⁴

Holy Paganism

"I was skinny-dipping in the mud springs on the shores of the Dead Sea with Rabbi Ohad Ezrahi, a longhaired renegade kabbalist who runs a commune in the Judean Desert. We were enveloped by the softest, silkiest mud I've ever felt — it was like moving through thick cream. Then the rabbi told me to dive down as deep as I can go. When we each came up for air, he said, 'At this moment, you are penetrating Mother Earth at her deepest place.' So this is Jewish paganism...thanks to a new generation of young

⁶¹⁴ "Miracle? Dream? Prank? Fish Talks, Town Buzzes," *New York Times*, March 15, 2003.

rabbis, it seems to be growing. If you're like me, you probably associate paganism with everything opposed to Judaism: polytheism, idolatry, nature spirits and human sacrifice...For some in the Jewish community, this translates into rituals celebrating the 'Divine feminine' (which the Kabbalah has been doing for centuries anyway)...For Rabbi Jill Hammer, whose organization, Tel Shemesh, is dedicated to 'celebrating and creating Earth-centered rituals within Judaism,' contemporary paganism is actually nothing new. Contrary to those who say that paganism equals idolatry...Hammer argues that 'paganism has always been part of Judaism. The rabbis in the Talmud are worried about idolatrous objects, but they do magical spells. They're involved in the same things they would consider pagan if other people did them...'

"But what about idolatry? 'The world is full of living forces,' Ezrahi replied. '*Avodah zara* — idolatry — is when you give power to those forces, when you think that each thing has its own power, separate from the One.' The way Ezrahi explains it, monotheism is 'a second stage after the experience of being a pagan. If you don't experience paganism, your monotheism is more an ideology than a religious experience. First you have to know that there is a spirit in the tree, and in the river, and in the sky. *Then* you can know that it's really all one spirit.' So how does this play out in practice? At one extreme, there are kibbutzim re-enacting the harvest holidays, Jewish gatherings at festivals in Israel and America, even Jewish shamanism. For example, Rabbi Gershon Winkler is the director of the Walking Stick Foundation, which trains students to become shamanic...Winkler and his students...Rabbi Menachem Cohen, leader of the Jewish community at the Burning Man festival...emphasize the 'pagan' content of existing Jewish rituals. *Tashlich*, for example, is the cleansing, renewing ritual of throwing breadcrumbs — symbolizing the 'sins' of the last year — into a body of water. For many Jews, this is a faintly ridiculous custom. But for Amichai Lau-Lavie, the flamboyant founder and artistic director of Storahtelling: Jewish Ritual Theater Revised, it is a primal, pagan act of community expiation.

"...For Rabbi Mordechai Gafni, a controversial, charismatic rabbi with two best-selling books and an Israeli television program, it all depends on how paganism is put into context. For Gafni, paganism was the essence of biblical Jewish practice. But, he said, 'we need to distinguish between 'level one'

paganism and this new, 'level three' paganism. Level one is the idea in its raw form, and it was rejected by level two, which is the religion of the prophets. The prophets saw that level one paganism was all about eros, with its power and passion. There was no ethics. The prophets rejected that. They said, 'God's primary demand is ethical behavior.' And the prophets are right. But level three both transcends and includes level two. We don't get rid of prophetic ethics, but we move from that place to eros. We reclaim eros, the energy of Shechinah, the energy of the goddess, and unite it with ethics.'

"...Since then, Ezrahi added, the pagan parts of the Talmud were minimized and marginalized by rationalistic rabbis. As a result, Gafni said, our culture has gotten so devoid of spirit that paganism is needed to rescue ethics itself. 'All ethical failure comes from a lack of eros...' 'But,' I asked the rabbi, 'how do we know that we're not in danger of precisely that which so many sacred texts warn about?' The answer, he said, is ethics. 'You know it's holy eros because it leads to ethics. People help each other, work with each other. That's the litmus test.' And the opposite? 'A KKK rally,' Gafni answered. 'Lots of bonfires, lots of energy. No ethics. That's the distinction between holy paganism and idolatry.'" ⁶¹⁵

⁶¹⁵ Jay Michaelson, "Jewish Paganism," *Forward* (New York), Dec. 9, 2005.

Another Hoax: The Schindler's List Quote

The motto of Steven Spielberg's Oscar-winning movie, "Schindler's List," is "Whoever saves one life, saves the entire world." The motto is printed on posters and classroom materials used in schools in association with the movie and banners paid for by the Ford Motor Co. In the film this quotation is attributed to the Talmud. These are beautiful words. Too bad Spielberg had to fib and pretend they were from the Talmud. He sparked an urban legend, which now associates this humane and decent proverb with the inhumane and indecent Talmud, where it does not appear. This is quite an achievement, by a master hoaxer. Let's briefly examine how this fabricated phrase has penetrated our minds.

"According to the Talmud, if you save one life, it's as if you've saved the whole word."— *Arkansas Leader*.⁶¹⁶

"A leading historian of World War II has just published a book which documents the action of the Church and Pope Pius XII...Sir Martin Gilbert's *I Giusti, gli eroi sconosciuti dell'Olocausto* ('The Righteous, Unknown Heroes of the Holocaust') was published by Città Nuova and presented in Rome last Wednesday (Jan. 24, 2007). Gilbert, 70, is a professor of the History of the Holocaust at University College, London, and the author of 72 books. Known as the official biographer of Winston Churchill, he was knighted in 1995 for his service to British history and international relations...In the inside cover of the book, Gilbert notes that in the Talmud it is written that 'he who saves a life, saves the whole world,' and that this is the reason why the Holocaust History Museum at Jerusalem's Yad Vashem memorial remembers and honors the 'righteous.'"⁶¹⁷

"This passage echoes the Talmud's injunction, 'If you save one life, it is as if you have saved the world.' (Robert Satloff, 'The Holocaust's Arab Heroes')."⁶¹⁸

⁶¹⁶ March 5, 2007.

⁶¹⁷ Zenit.org, Jan. 29, 2007.

⁶¹⁸ *Washington Post*, October 8, 2006.

“In the Talmud it says when you save one human life it is as if you save the whole human world.” (Rev. Dr. Abuna Elias Chacour, Catholic Bishop of Galilee.⁶¹⁹

“Jewish tradition holds that our bodies belong to God, and as such, it is incumbent upon us to preserve human life and health. In fact, Jews have a duty to seek and develop new cures for human diseases. The Talmud states, ‘To save a life is as though you saved the world.’ Perhaps that is why so many Jews choose medicine as a career. (*Bryan-College Station Eagle*).⁶²⁰

“At the end of the war, those who survived under Schindler’s protection gave him a gold ring on which were engraved a sentence from the Talmud: ‘Whoever saves one life saves the entire world.’ (*Deutsche Welle*, Jan. 27, 2006).

לפיכך ¹³The Mishnah returns to the judges’ words of intimidation: Therefore, man was created alone as a simple individual — ¹⁴to teach you that whoever destroys even a single life in Israel, ¹⁵Scripture regards him as if he had destroyed an entire world. ¹⁶And the converse is also true: Whoever saves a single life in Israel, ¹⁷Scripture regards him as if he had saved the entire world.

BT Sanhedrin 37a (uncensored) ⁶²¹

The Talmud passage referred to in “Schindler” is BT Sanhedrin 37a. It reads in the Steinsaltz edition, as follows: “whoever destroys even a single life *in Israel*, Scripture regards him as if he had destroyed an entire world. And the converse is also true: Whoever saves a single life *in Israel*, Scripture regards him as if he had saved the entire world.” ⁶²² Rabbi Neusner’s translation of the Mishnah also supports Steinsaltz’s edition of the Talmud, yet is even more specific as to whom the teaching actually applies: “Whoever destroys a single Israelite soul is deemed by Scripture as if he had destroyed a whole world. And whoever saves a single Israelite soul is deemed by Scripture as if he saved a whole world.”

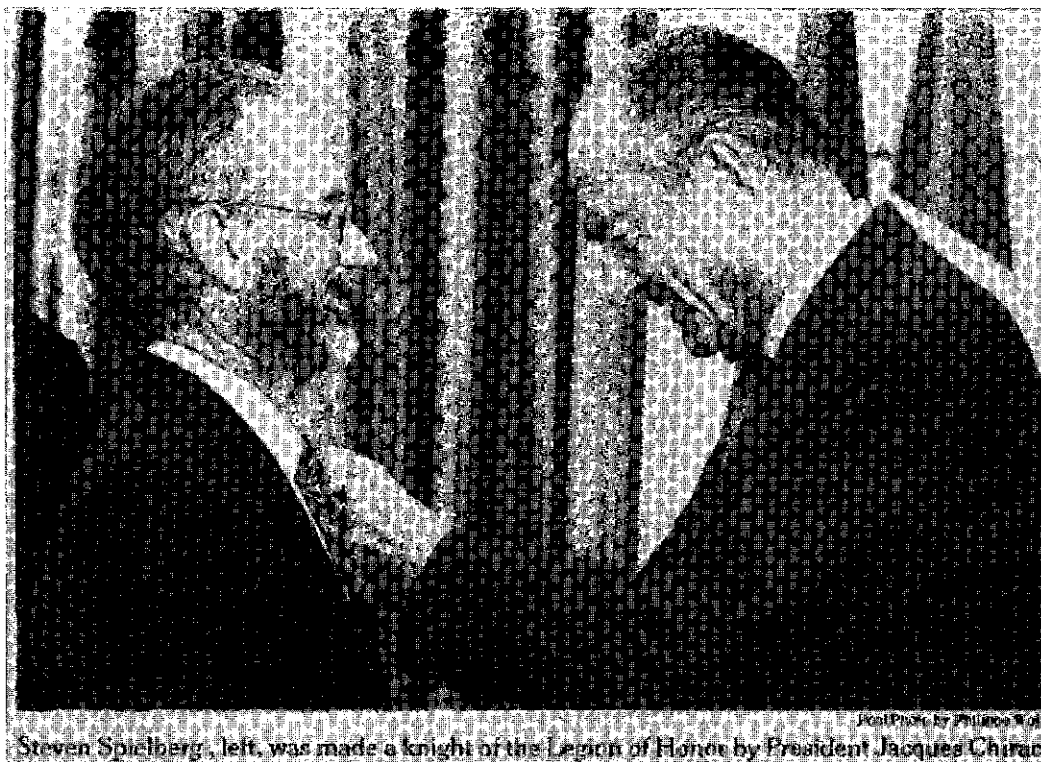
⁶¹⁹ Speech at North Park University in Chicago, March 2006. www.countercurrents.org/pa-nettnin290306.htm

⁶²⁰ (Texas), Feb. 18, 2006.

⁶²¹ Cf. *The Talmud: The Steinsaltz Edition*, v. 17, p. 68.

⁶²² *Ibid.*, emphasis supplied.

As we have seen in the case of "Schindler's List," Sanhedrin 37a is often inappropriately applied to anyone saving anyone's life. This is due to the fact that English versions of the Talmud have been censored. Neither the authentic Talmud nor the Mishnah support such an interpretation. The Talmud and Mishnah restrict the duty to save life to saving only Judaic lives. The book on Hebrew censorship, *Hesronot Ha-shas*, notes that censored Talmud texts use the universalist phrasing: "Whoever destroys the life of a single human being...it is as if he had destroyed an entire world; and whoever preserves the life of a single human being ...it is as if he had preserved an entire world." However, *Hesronot Ha-shas* points out that this is not the authentic text of the Talmud. In other words, the rendering used by "Schindler's List" is a counterfeit and thus, the universalist version which Steven Spielberg in his famous movie attributes to the Talmud, is intended to give a humanistic gloss to a rabbinic text, which, in its essence, constitutes racist hate literature. Spielberg suppressed the actual Talmudic saying in favor of a fanciful version more suitable to the indoctrination he sought to impress upon his international audience, estimated to be in the hundreds of millions, many of them young people.



Non-Jews are “Supernal Refuse”

Not only blacks and Christians, but gentiles of all races are regarded as “supernal refuse” (garbage) by *gedolim* such as the “towering sage” and founder of Chabad-Lubavitch, Rabbi Shneur Zalman. This was analyzed in the Judaic magazine, *New Republic*: “...there are some powerful ironies in Habad's new messianic universalism, in its mission to the gentiles; and surely the most unpleasant of them concerns Habad's otherwise undisguised and even racial contempt for the goyim....medieval Jewish theologians--most notably the poet and philosopher Judah Ha-Levi in twelfth-century Spain and the mystic Judah Loew in sixteenth-century Prague--sought to define the Jewish distinction racially rather than spiritually...this...view, according to which there is something innately superior about the Jews, was rehabilitated in its most extreme form by Shneur Zalman of Lyady.

“The founder of Lubavitcher Hasidism taught that there is a difference of essence between the souls of Jews and the souls of gentiles, that only in the Jewish soul does there reside a spark of divine vitality...Moreover, this characterization of gentiles as being inherently evil, as being spiritually as well as biologically inferior to Jews, has not in any way been revised in later Habad writing.”⁶²³ Dr. Roman A. Foxbrunner of Harvard University quotes the founder of the Chabad-Lubavitch Hasidim, Rabbi Zalman, as follows:

“Gentile souls are of a completely different and inferior order. They are totally evil, with no redeeming qualities whatsoever...Their material abundance derives from supernal refuse. Indeed, they themselves derive from refuse, which is why they are more numerous than the Jews...” According to Rabbi Zalman, “All Jews were innately good, all gentiles innately evil...For RSZ (Rabbi Shneur Zalman)...gentiles were simply the embodiment of the kelipot...”⁶²⁴

Foxbrunner's quotations are from the works of Rabbi Zalman, whose masterwork was *Likutei Amarim Tanya*, or simply *Tanya*. The authoritative English-language version of this work was published in 1973 and reissued in 1984 by the “Kehot” Publication Society.” In chapter 19 of *Tanya*, Rabbi

⁶²³ *The New Republic*, May 4, 1992.

⁶²⁴ *Habad: The Hasidism of Shneur Zalman of Lyady*, (Northvale, New Jersey, Jason Aronson, Inc., 1993), pp. 108-109.

Zalman defines the Kabbalistic term, *kelipah* (also spelled as *kelipot* and *kelippot*): "...kelipah...wherefrom are derived the souls of the gentiles." In Tanya chapter 10 (p. 948), Rabbi Zalman states that *kelipot* and another name for the condition which a Gentile represents, *sitra ahra*, "...are synonymous (with)...evil and impurity...the three *kelipot* which are altogether unclean and evil containing no good whatever...From them flow and derive the souls of all the nations of the world." (Rabbi Zalman, ch. 6).

The foundational teachings of Judaism do not regard these "nations of the world" as human, as being "mankind." Only a "Jew" is a man: "The candle of G-d is the soul (*neshamah*) of man. What it means is that the souls of Jews are called 'man.'" (Rabbi Zalman, ch. 19). According to the Kabbalistic Zohar, the *kelipot* are: "...shells or husks of evil...waste matter...bad blood...foul waters...dross...dregs...the root of evil..." It is in the book of the Zohar that we read for the first time of a twofold though corresponding division of souls into non-Jewish and Jewish. "The first group has its source in the 'other side' or *sitra ahra*, the second in the 'holy side'...Interest in the Zohar is almost entirely confined to the psychic structure of the Jew. In the later Kabbalah...this duality between the 'divine soul' (*ha-nefesh ha-elohit*) and the 'natural soul' (*ha-nefesh ha-tiv'it*) is given enormous emphasis."⁶²⁵

In 1800, Avigdor ben Khayim sent a dossier brimming with racist hate speech quotations from the works of Rabbi Shneur Zalman to the government of St. Petersburg, Russia, which resulted in Zalman's arrest.⁶²⁶ Zalman himself derived his teaching on the gentiles as being taboo, impure, blemished *kelipah/kelipot*, from the Talmud and the teachings of the Kabbalist luminary Rabbi Yitzhak Luria, as transcribed by Rabbi Hayyim Vital: "Indeed, the amusements of the Holy One, Blessed is He, with the Torah, and His creating the worlds with it, was through His laboring with the Torah according to the inner soul that is in it. This is called 'the secrets of Torah,' and 'the works of the *merkavah*.' This is the wisdom of the *Kabbalah*, as is known to those who know. And the meaning of this is its being the world of *Atsilut*, the very highest, good, and not bad, which does not contain any admixture with the husk (*kelipah*). And about it is said: 'And I will not give my Glory to another,' as is mentioned in the Book of Tikkunim 4, 66, Tikkun

⁶²⁵ Gershom Scholem, *Kabbalah*, [op. cit.], pp. 125, 139, 156-157.

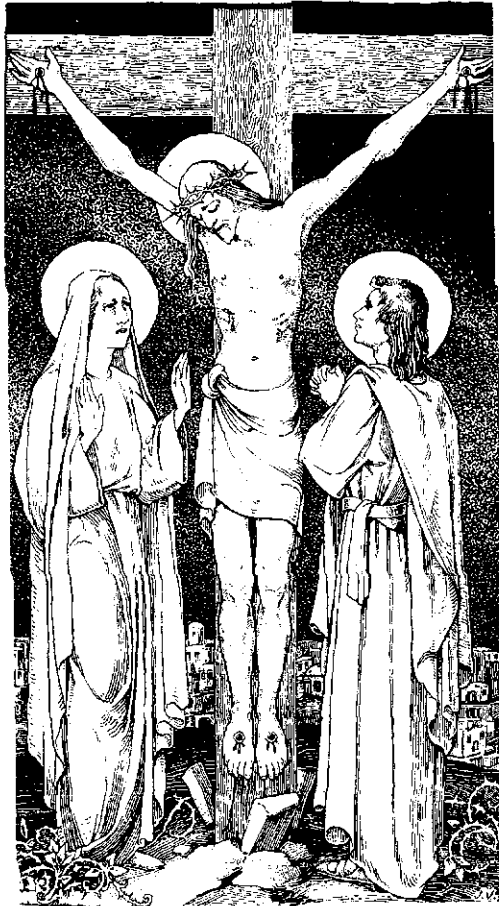
⁶²⁶ Israel Zinberg, *Di geshikte fun literatur ba yidn* (Buenos Aires, 1969).

18, and in the Zohar on Genesis 28a, see there. As such, the Torah that is there is divested of all physical clothing. This is not the case below in the world of *Yetsirah*, the world of *Metatron*, called 'the Good Servant,' and 'the Tree of Knowledge of Good from the side (of good).' From the left side are its husks (*kelipah deliah*), called 'the Evil Servant.'...Evil from the side of 'the Evil Servant,' taboo, impure, blemished."⁶²⁷

Judaism holds that Eve copulated with Satan when she succumbed to temptation in the Garden of Eden and that the negative effects of this copulation were felt racially, tainting even Abraham. BT Shabbat 145b-146a: "For when the serpent came upon Eve he injected a lust into her: (as for) the Israelites who stood at Mount Sinai, their lustfulness departed; the idolaters, who did not stand at Mount Sinai, their lustfulness did not depart...Until three generations the lustful (consequence of Eve's copulation with the serpent) did not disappear from our Patriarchs: Abraham begat Ishmael, Isaac begat Esau, (but) Jacob begat the twelve tribes in whom there was no taint whatsoever." According to the rabbis, the descendants of the Ishmaelites (the Arabs) and the descendants of Esau (the Edomites) are the spawn of Satan. According to them, Israelis, by definition being descended from Jacob, and all who were present at Mt. Sinai, are free of this racial taint.

⁶²⁷ *Sefer Etz Hayyim*, (1572).

Desecration of Crucifixes / Spitting



There are many ways in which believers in Judaism, and for that matter ethnic Judaics and Zionists, demonstrate their hatred for the cross of Christ and the crucifix (e.g. a cross [cruci] with a representation of the body of Christ affixed [fixus] to it). First let us explain what we signify when we say “ethnic Judaics.”

These are people who are not religious, but who maintain a tribal link and self-identification with the idea of a Judaic “race” (*Klal Yisroel*) and culture, and who see the embodiment of these two elements in the sacred books and theology of Judaism (we will have more to say about this phenomenon when we study the life of Moses Hess).

An example of the tenacity with which even Judaic atheists cling to the religious props and ethnic chauvinism of what they perceive to be their tribe,

is Alan Greenspan, the former director of the Federal Reserve bank. Under President Gerald Ford, Greenspan's first federal job was as Chairman of the White House "Council of Economic Advisers" (CEA). Greenspan chose not to be sworn into office on a copy of the Bible, however. The magazine *Worth Financial Intelligence* recounts what book Alan Greenspan did take his oath upon:

And so in September 1974 the man without a Ph.D. in economics was sworn in as the nation's leading economist. The man who defined himself by a moral objection to bureaucracy went into government service. In the front row of Greenspan's swearing-in ceremony at the White House sat Ayn Rand herself, who must have been amused by the sight of the ardent atheist placing his right hand on a Talmud held by his aged mother.

Alan Greenspan swears his oath of Federal office on a copy of the Talmud

Worth, vol. 4, no. 4, (May, 1995), p. 102

Spitting on the cross, on Christians and on churches is a permissible practice among Orthodox and ethnic Judaics and is a not uncommon practice. When rabbis banned the book, *The Making of a Godol*, they considered it so wicked they regarded it as *worse than a crucifix*: “The head of a yeshiva in Brooklyn said last year (2002), that it would be better to buy a crucifix than to read the book.”⁶²⁸

Israel Shahak states: “...the Talmud lays down (in BT Berakhot, 58b) that a Judaic who passes near an inhabited non-Jewish dwelling must ask God to destroy it, whereas if the building is in ruins he must thank the Lord of Vengeance...it became customary to spit (usually three times) upon seeing a church or a crucifix, as an embellishment to the obligatory formula of regret...”⁶²⁹

Cursing the homes and graves of gentiles Cursing Cemeteries and the Graves of Christians and Gentiles

Shahak: “...one can read quite freely —and Jewish children are actually taught —passages...which command every Jew, whenever passing near a cemetery, to utter a blessing if the cemetery is Jewish, but to curse the mothers of the dead if it is non-Jewish.”⁶³⁰

This particular curse is actually one of a number of curses that Orthodox Judaics are required to hurl at the burial places of the gentiles. The curse to be said when passing a Christian church is as follows: *Beis gee'im visach Hashem* (“May Hashem destroy this house of the proud”).

In BT Berakhot 58b it is stated, “Our Rabbis taught: On seeing the houses of Israel, when inhabited one says, Blessed be He who sets the boundary of the widow; when uninhabited, Blessed be the judge of truth. On seeing the houses of heathens, when inhabited one says, *The Lord will pluck up the house of the proud*; when uninhabited he says: *O Lord, thou God, to whom vengeance belongeth thou God, to whom vengeance belongeth, shine*

⁶²⁸ “Rabbis Who Were Sages, Not Saints,” *N.Y. Times*, April 26, 2003.

⁶²⁹ Shahak, *Jewish History, Jewish Religion*, (op. cit.), p. 93.

⁶³⁰ Ibid., Shahak, pp. 23-24.

forth.”⁶³¹ (“Heathen” in this passage from the Soncino edition is a euphemism for gentile).

Further in BT Berakhot 58b we read, “Our Rabbis taught: ...On seeing the graves of heathens one says: *Your mother shall be sore ashamed* etc.”

Occasionally in the past, even liberals such as King Charles IV took offense at Talmudic spitting on the cross, and tried to stop it, in this case with a clever stratagem: “This custom gave rise to many incidents in the history of European Jewry. One of the most famous, whose consequence is still visible today, occurred in 14th century Prague. King Charles IV of Bohemia (who was also Holy Roman Emperor) had a magnificent crucifix erected in the middle of a stone bridge which he had built and which still exists today. It was then reported to him that the Jews of Prague are in the habit of spitting whenever they pass next to the crucifix. Being a famous protector of the Jews, he did not institute persecution against them, but simply sentenced the Jewish community to pay for the Hebrew word *Adonay* (Lord) to be inscribed on the crucifix in golden letters. This word is one of the seven holiest names of God, and no mark of disrespect is allowed in front of it. The spitting ceased.”⁶³² Hundreds of years later only a part of this history was reported when rabbis protested the “bigoted” nature of Charles IV’s monument, retailing only half of the story.

“Macy Newman’s *Encyclopedia of Jewish Prayer* explains that the Alaynu prayer (also spelled ‘Aleinu,’ the prayer which concludes the regular synagogue service) began to become suspect after a Jew around 1400 revealed that the term for ‘vanity’ (*varik*) also has a numerical value of 316. Christian authorities took this as an equation of Jesus with vanity, and often forbade the line to be uttered. Eventually it was removed from Ashkenazi prayer books, but in recent years the line has been restored on the urging of some rabbis and is in fact now given in parentheses in *Siddur Kol Yakov/The Complete Artscroll Siddur*. Since the word for emptiness, ‘varik,’ can also be read as ‘varok’ (saliva or spittle) there was a customary practice of spitting when uttering this phrase...Johann Andreas Eisenmenger cites this practice

⁶³¹ BT Berakhot 58b, *Hebrew-English Edition of the Babylonian Talmud: Seder Zera'im Berakoth* (London: The Soncino Press, 1990), unpaginated.

⁶³² Shahak, *Jewish History*, pp. 117-118.

as being a direct insult to Christians. Pranaitis does not seem aware of this practice.”⁶³³

To be strictly accurate, it was not the *Aleinu* prayer itself that was suppressed, but rather the line in that prayer that inspired spitting when the code-word for Jesus was pronounced; that line is “*sheheim mishtachavim*.” Many Ashkenazi Orthodox rabbis have since restored it to the *Aleinu* prayer book. The Sephardic rabbis never suffered to allow it to be removed. “According to many sources, including Rav Hai Gaon, *Y’hoshua* (Joshua) composed the text of *Aleinu* after he led B’nai Yisroel across the Jordan River. During the Talmudic period, it was part of the *Rosh Hashana Mussof Shemonah Esrei*. Some time later it was incorporated into the daily davening as a conclusion to *tefillah*.”⁶³⁴

It will be said that the eighteenth century Christian insistence on the removal of this prayer which entails spitting on the memory of Jesus, is “yet another antisemitic example of Christian intolerance and bigotry toward Jews.” Yet by the logic of the rabbinic mentality it is an ethical act of lofty moral righteousness as part of the noble struggle for human rights, when the ADL dictates to the Catholic Church the nature of its divine liturgy and Easter week services. When on July 7, 2007 Pope Benedict XVI granted wider latitude for the celebration of the old Tridentine Mass, ADL National Director Abraham Foxman responded with a July 19 press release in which he stated, “ADL has called on the Holy See to re-examine its decision to sanction the anti-Jewish Good Friday prayer, which is included in a new papal decree that grants wider usage of the Latin Mass, a worship service that has been restricted since the progressive reforms of the Second Vatican Council...” It would seem that while Christians have no right to intervene in Judaic worship services which they perceive as blaspheming the holy name and blessed memory of Jesus Christ, Talmudists are of course fully entitled to do just that with regard to Christian services. This ADL intervention followed an earlier declaration from the ADL titled, “Latin Mass Cause for Concern.” This earlier article was published by newspapers and distributed by wire

⁶³³ Wiley Feinstein, *The Civilization of the Holocaust in Italy: Poets, Artists, Saints, Anti-Semites* (Fairleigh Dickinson University Press, 2004), p. 377.

⁶³⁴ Aharon Ziegler, *Halakhic Positions of Rabbi Joseph B. Soloveitchik* (Jerusalem, 1998), p. 97.

services worldwide.⁶³⁵ In it, Mr. Foxman wrote, "...the decision by the Vatican to restore a wider use of the Latin Mass with the inclusion of the prayer for the conversion of the Jews...is so disturbing. I was in Rome in the days leading up to the announcement of the revival of the Latin Mass containing the conversion prayer, and quickly made my strong objections known in meetings with Vatican officials. It is not merely that such a conversion call and condescending references conjure up the great suffering and pain imposed on the Jews by the church through the centuries, though that is surely reason enough to be upset. And it is not merely that the tone of this prayer runs counter to the new relationship and language fostered by the Vatican for decades to change Catholic attitudes toward Jews – though that, too, would be reason enough for anger. The main reason to be disturbed by the return of this Vatican-sanctioned prayer is that it threatens to undermine the conceptual underpinnings of so much that has happened over 40 years – Pope John Paul II's eloquently expressed statement that Judaism is 'the elder brother' of Christianity; that it has a legitimacy and validity of its own; that it has an unbroken covenant with God. It is this conceptual breakthrough – one that has provided the framework for all the specific, positive steps to emerge – that is now being challenged. ...The wider use of the Latin Mass will make it more difficult to implement the doctrines of Vatican II and Pope John Paul II...It is our hope that the decision is not one written in stone and that Catholics and Jews of good will can work together to persuade the Holy See to re-examine its decision."

The "offending" Catholic prayer that was recited from 1962 to 2007,⁶³⁶ once annually in the Tridentine Rite, during a Good Friday service, reads as follows: "For the conversion of Jews. Let us pray also for the Jews that the Lord our God may take the veil from their hearts and that they also may acknowledge our Lord Jesus Christ. Let us pray: Almighty and everlasting God, you do not refuse your mercy even to the Jews; hear the prayers which we offer for the blindness of that people so that they may acknowledge the light of your truth, which is Christ, and be delivered from their darkness."

There was no daily or weekly spitting, no hatred, just a once-a-year heartfelt cry to God that Jesus Christ's mission of liberation of Israel from

⁶³⁵ Jewish Telegraphic Agency (JTA), New York, July 11, 2007 .

⁶³⁶ The prayer was modified by the pope in 2008, with the references to "blindness" and "darkness" removed. See previous section.

darkness, would be fulfilled. But horror of horrors, this prayer expresses an authentic Christian belief (the desire for all those in darkness to be converted to Christ) and for that reason alone, it cannot be tolerated. The ADL is comfortable only with counterfeit Christianity. And Mr. Foxman is far from the only Zionist leader to seek to influence how Christians will pray, in this case, the Tridentine rite's older prayer for Judaic conversion. Rabbi Michael Barclay, who teaches theology at the Jesuit Loyola Marymount University, invoked the usual "persecution" shibboleth as a means of casting intimidating aspersions on those who dare to cling to the annual Good Friday prayer of the old Catholic liturgy: "...this prayer is clearly antithetical to any sort of meaningful ecumenical dialogue....After centuries of persecution, it is only understandable that the pope's reintegration of the Tridentine Mass is interpreted by many as potentially dangerous...every Catholic can now choose whether he or she wants to pray utilizing liturgy that is associated with antisemitism, or cast away that practice..."⁶³⁷

Dr. Mordechai Zalkin, Senior Lecturer in Jewish History at Ben-Gurion University of the Negev, reports that a term of insult hurled at Lithuanian Judaics by Polish Judiacs was "*tselem kep*" ("Crucifix heads"). The New York Zionist newspaper *Forward* reports:

"It has been Jerusalem's dirty little secret for decades: Orthodox yeshiva students and other Jewish residents vandalizing churches and spitting on Christian clergyman...Natan Zvi Rosenthal...a yeshiva student at the respected Har Hamor yeshiva spat on Archbishop Nourhan Manougian... Manougian was spat upon while leading a procession marking the Exaltation of the Holy Cross near the Church of the Holy Sepulcher in the Old City... Har Hamor is one of the leading institutions of religious Zionism... the practice has recently been picked up by other segments of the Orthodox world, including visiting American yeshiva students....In the wake of the incident, a top Armenian Church official told the *Forward*...(of)...decades-long abuse. 'These ultra-Orthodox Jews are the ones causing this scandal, those that live here in our neighborhood and the ones that come visit the Western Wall,' said the church official, Aris Shirvanian...Besides the Armenian rite, clergy of other Christian churches have been targeted, Shirvanian said. 'This

⁶³⁷ *Forward* (New York), Jul 18, 2007.

is not happening only to Armenian clergy, but also to the Catholics, Syrians, Romanians and Greek Orthodox.'

"...According to Shirvanian, church officials are frequently subjected to spitting, from yeshiva students as well as from ultra-Orthodox women and young children. He said ultra-Orthodox Jews also throw garbage on church doorsteps and break windows at churches and at Christian homes. Daniel Rossing, a former adviser on Christian affairs at Israel's Religious Affairs Ministry, said there has been an increase in the number of such incidents recently... 'I know Christians who lock themselves indoors during the entire Purim holiday' for fear of being attacked by Jews, said Rossing, now the director of a Jerusalem center for Christian-Jewish dialogue...a 6-year-old Haredi (Hasidic) boy spat on a young Armenian priest, Shirvanian told the *Forward*.... 'When a little boy and little girl do this, they are being taught by their parents,' Shirvanian said. The spitting on priests has been occurring 'since the unification of Jerusalem in 1967,' Shirvanian said. Scholars contacted by the *Forward* cited several ancient rabbinic sources as potential sources of anti-Christian attitudes. At least one talmudic passage advises Jews to say pejorative things when passing the homes or graves of idolators... Shirvanian said...most Christians do not report the incidents to the police because the authorities ignore them. 'They just take the reports and of course, they release the offenders.'...Shmuel Evyatar, a former adviser on Christian affairs to the mayor of Jerusalem...(stated)... that most of the instigators are yeshiva students studying in the Old City who view the Christian religion with disdain. '...In practice, rabbis of yeshivas ignore or even encourage it,' he said. Rabbi Avi Shafran, a spokesman for Agudath Israel of America, the leading advocacy organization of ultra-Orthodox Judaism here, said he was unfamiliar with assaults on Christians and his organization has no role to play in stopping the harassment."⁶³⁸

The Israeli newspaper *Haaretz* reports: "Religious Jews, among them yeshiva students, customarily spit on the ground as a sign of disgust on seeing the cross. The Armenians, who live adjacent to the Jewish Quarter of the Old City, suffer from this phenomenon more than any of the other Christian sects in the Old City. Manougian says he and his colleagues have already learned to live with it. 'I no longer get worked up by people who turn

⁶³⁸ *Forward*, October 22, 2004.

around and spit when I pass them by in the street; but to approach in the middle of a religious procession and to spit on the cross in front of all the priests of the sect is humiliation that we are not prepared to accept,' he notes. A policeman is customarily posted to guard the Armenians' religious processions, but doesn't generally do anything to prevent the spitting. The Armenians took the matter up with Interior Minister Avraham Poraz some seven months ago, but nothing has been done about till now. 'The Israeli government is anti-Christian,' Manougian charges. 'It cries out in the face of any harm done to Jews all over the world, but is simply not interested at all when we are humiliated on an almost daily basis.' ⁶³⁹

According to the *New York Times*: "Rabbi David Rosen, based in Jerusalem as head of inter-religious affairs for the American Jewish Committee...said the matter has to be understood in an ultra-Orthodox context. 'Ultra-Orthodox Jews don't by definition live in the modern world,' Rabbi Rosen said. Many, to varying degrees, see Christianity as idol worship. 'For them, the cross is a symbol of idolatry...' he said. Wadie Abunassar (is) an Israeli-Arab Roman Catholic who worked as a spokesman...for the Latin Patriarch, a leader of the Eastern Orthodox Church. For the ultra-Orthodox, Mr. Abunassar said, 'Jesus is not just a bad Jew, but almost Satan's messenger. They avoid writing his name,' he said. 'Some won't wear neckties, to avoid making a cross around their neck, or use shoelaces. In math, instead of the plus sign, a cross, they use an upside-down T.' ...Rabbi Shlomo Aviner, head of Ateret Cohanim Yeshiva in the Muslim quarter and an ultra-Orthodox leader, said he had not known of the controversy..." ⁶⁴⁰

Judaic playwright Arthur Miller recounts in his biography the strong admonition his grandfather imparted to him concerning walking under a neon cross which extended over the sidewalk in front of a New York-area church. If he did happen to pass under the cross he was ordered to spit whenever he did so. ⁶⁴¹

In Judaism the Cross of Christ is an abomination, the "*He-emid tzelem b-hachal*" (BT Ta'anit 26b) and every faithful *galach* (priest) is an evil-doer.

⁶³⁹ Amiram Barkat, *Haaretz*, October 11, 2004.

⁶⁴⁰ Steven Erlanger, "Home of 3 Faiths, Rubbing One Another the Wrong Way," *N.Y. Times*, October 19, 2004.

⁶⁴¹ Arthur Miller, *Timebends: A Life* (New York, 1987), p. 25. Quoted in Elliott Horowitz, *Reckless Rites* (Princeton University Press, 2006), p. 185.

When a true Christian priest, minister or bishop is mentioned by name in Judaism, as we noted earlier, it is customary to follow his name with the traditional curse words, *yemach shemo* (“may his name be blotted out”).

The authoritative *Mishnah Berurah* (151:24) warns that “one should never spit in front of another person who may be disgusted,” but the reference is confined to Judaic persons. There are Talmudic rules concerning spitting in *Eruvin* 99a (alternate spelling “*Erubin*”):

Spitting — *Eruvin* 99a

תלמוד בבלי מסכת עירובין דף צט/א

אמר ריש לקיש כיון בפני רבו חייב מיתה שנאמר כל משנאי אהבו מות אל תקרי למשנאי
אלא למשנאי והא מינס אניס כיון ורק קאמרינן

One of these mentions a penalty of an “untimely death” for “One who coughs up phlegm in the presence of his Master” and “ejects it.” In Talmudic terms, expectoration (except for health reasons) is recognized as a grave insult, though paradoxically, in what are taken to be Judaic houses of worship, in the synagogues, spitting is permitted. However, Orthodox Judaics of the German and Eastern European Khazar branch, do not call the meeting places of their religion a synagogue, but rather by the Yiddish term *shul*, which derives from the German word for school, *schule*, which indicates that it is not actually a sacred place, but rather a place for training, and as such spitting is allowed. This we know from the *halacha* of *Orach Chaim* 151:7: spitting is permitted in the *shul*. This is qualified however by the *Sha’ar HaTziyun* (151:15), as follows: one may spit in *shul* if the spitter also permits spitting in his own home. It is a common Hasidic practice to spit during *Aleynu LiShabei’ach*, when the words “*SheHeim Mishtachavim LiHevel VaRik*” are pronounced.⁶⁴²

One of the reasons given for Judaics spitting on the cross in contemporary Jerusalem is that the cross is an *idolatrous image*. Yet revered

⁶⁴² Cf. the *Taz*, *Yoreh De’ah* 179:5. “*Varik*” being the code name for Jesus, as noted earlier.

photos, paintings and other images of the *gedolim* (most distinguished and authoritative holy rabbis) adorn Judaic homes and synagogues. These images also appear on gold and silver coins of varying provenance. How did these images of rabbis come to pass?

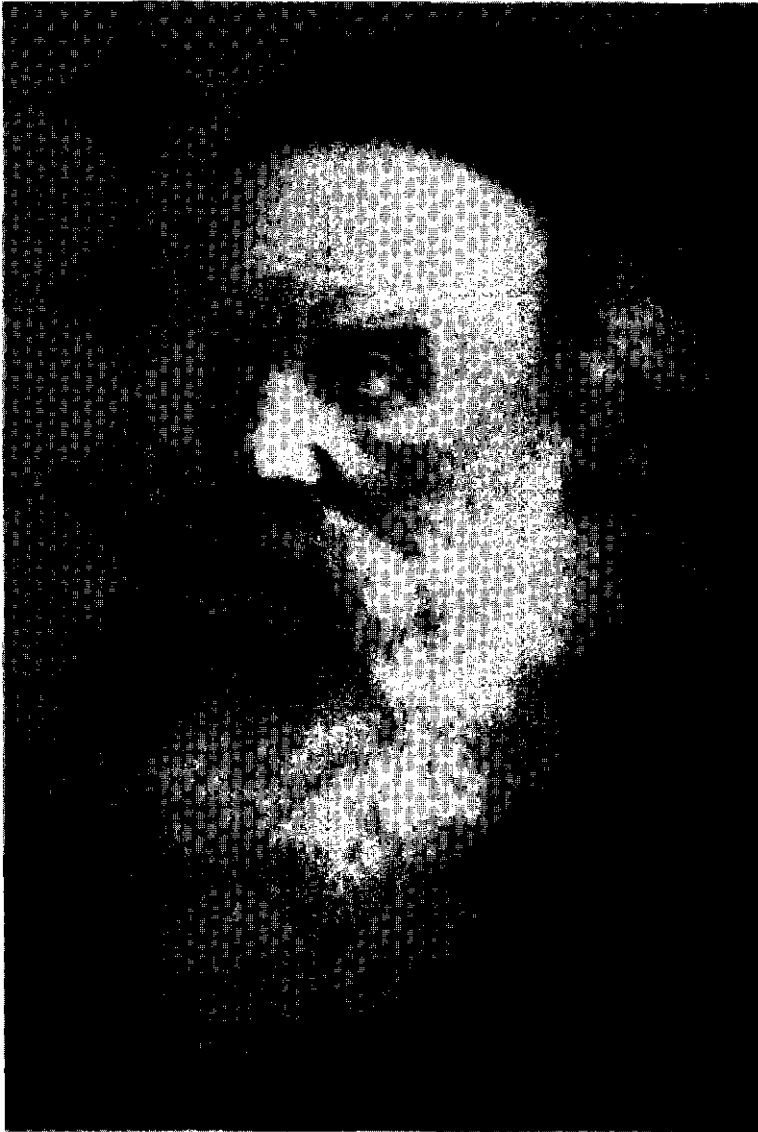


Children selling Gedolim pictures to decorate the Sukkah.

A *sukkah* is a hut built during the Feast of Booths in autumn.

“V’hoyoh Einecho Ro’os Es Moracho”

In the majority of the accounts of Judaic images of rabbis we have encountered in which explanations are offered, it is said that the rabbis had their images made or painted by “accident” or were “compelled by the gentiles” to do so, because otherwise permission to paint a portrait “would never have been granted” by the rabbis themselves.



Revered image of Rabbi Shneur Zalman of Lyady

One of the most adored of these rabbinic images is of the “Baal Hatanya” (Shneur Zalman of Lyady; founder of Chabad-Lubavitch). Did he pose for it? Perish the thought! It seems he was in jail (“on trumped up charges” of course) and the corrupt judge “who was an admirer of the Baal Hatanya” (!) forced him to sit for a portrait. Then follows a convoluted and preposterous tale of how the portrait fell into rabbinic hands.

What of the gold coins bearing the image of Rabbi Elazar Rokeach minted by the Dutch Protestants of Amsterdam? Well, it seems there was this plague of cockroaches. “Miraculously” the rabbi drove the cockroaches out of town. “The governor of the city was so grateful that he printed a commemorative coin with the Rav’s image. Of course, he did not ask the Rav’s permission, ‘for it would never have been granted.’”

For the sake of the “stupid goyim,” stories are circulated of how the rabbis oppose images and “idolatry” and came into possession of these rabbinic pictures and images only by accident or compulsion. In fact, these images are as revered among Jews as any crucifix or Catholic painting of the Sacred Heart. Moreover, the stories of their provenance are so ridiculous they prey on the credulity of the goyim, covertly mocking their gullibility, because the first question any historian who is not dazzled by the automatic reverence for rabbinic tall tales which is incumbent on all gentiles in this Talmudic Age, would ask, is, If this is the case, did Rembrandt hold a gun to the head of Menashe (“Menasseh”) ben Israel when he painted his portrait? Or was it perhaps also an “accident?”

The crucifix is not spat upon because it supposedly violates the iconoclasm of the Old Testament. The rabbis regularly violate that proscription with the numerous images, portraits, magical talismans and accursed amulets that they traffic in, unknown to the goyim. Talmudists degrade the crucifix with their spittle out of sheer hatred — because it is a representation of the hated “Yoshke,” Jesus Christ.

The miracle story about the infestation of the streets of Amsterdam with ugly, cockroach-like creatures “miraculously disappearing as soon as the rabbi arrived,” reveals the mentality behind many miraculous WWII-era “Holocaust survivor tales”; same mentality, different epoch. (This is not to suggest that all stories of Judaic suffering in WWII are false or exaggerated).



Do you want to be blessed with Success, Protection, and Hatzlacha?

Lizensk is a town that earned worldwide fame for being the hometown of the illustrious Tzaddik, the Rebbe R' Elimelech of Lizensk. The multitudes flocked to the holy Rebbe to revel in his utmost piety and great deeds. Tales of his miracles abounded across the globe.

BUY THE COIN THAT WAS BLESSED BY THE GREAT TZADDIK OF OUR TIME AND BE A PART OF THE GRAND CHILDREN OF THIS GREAT TALENT.

THE HOLY TZADIK PROMISED "WHOEVER WILL HELP MY DESCENDANTS, I WILL RETURN THE FAVOR FROM OLAM HABU"

The renowned tzaddik helped Klal Yisroel in so many different ways, that nowadays over ten thousand people attend his gravesite on Kuf A'ef Adar the day of his yahrzeit.

The Rebbe R' Elimelech fervently prayed to Hashem, that his descendants should behold poverty, and never attain wealth. In this way, Klal Yisroel would get the merit of supporting them and in return they would receive untold blessings.

► **BUY THE COIN**

A Great talisman for success & protection

BUY THE HOLY COIN

For devotees of Rabbi Elimelech: "A Great talisman for success and protection."

"*Talisman*, a magical charm...an inanimate object which is supposed to possess a supernatural capacity of conferring benefits or powers." (*Encyclopedia Britannica*, eleventh edition).

Catholic cardinals who visited Talmudic religious schools were made to remove their crosses and crucifixes and perform other ritual ablutions before entering:

“Yeshiva administrators asked the latest group of cardinals visiting the Wilf Campus on Tuesday, March 1 (2005) not to wear their religious vestments, including crosses.” The Catholic cardinals dutifully removed their crucifixes and crosses and fully complied with all Talmudic requirements for their admission to Yeshiva College: “...they have agreed to all sorts of concessions that neutralize any focused halakhic objections.” As a result of their genuflection to the Talmudic codex, and the overall role of the cardinals in what Dr. David Berger stated at the college as “the strides that the Church has made in Jewish relations under Pope John Paul II, including ‘discontinuing Church-sponsored efforts to convert Jews,’ the cardinals seem to have been declared to be no longer authentic followers of Christ and therefore acceptable: Rabbi Norman Lamm, “gave the traditional Wednesday night *Sichas Mussar*, and explained his reasons for welcoming the cardinals. Citing historical precedent from the likes of the seventeenth century *halakhic* authority the Shach, Rabbi Lamm said it was never prohibited to befriend gentiles, especially since Christians *today* do not fall under the category of idol worshipers.” ⁶⁴³

Dr. Eugene J. Fisher, who served for thirty years, from 1977 until June, 2007 as associate director for Catholic-Jewish relations in the U.S. Conference of Catholic Bishops Secretariat for Ecumenical and Interreligious Affairs, stated: “The church has two delivery systems’ for its teaching, he said. ‘One is the classroom, one is the liturgy and the pulpit.’ *In both areas Catholics now receive an entirely different message about Jews and Judaism than they did for nearly 2,000 years before Vatican II*, he said. ⁶⁴⁴ In 1981 Fisher was named Consultor to the Vatican Commission for Religious Relations With the Jews. He is one of nine Consultors to the Vatican Commission worldwide and one of two Americans. He was also a member of the International Catholic-Jewish Liaison Committee representing the “Holy See.”

⁶⁴³ Cf. Ari Fridman, *The Commentator: Official Student Newspaper of Yeshiva College*, March 8, 2005, emphasis supplied.

⁶⁴⁴ Jerry Filteau, “Bishops’ Catholic-Jewish expert of past 30 years prepares to retire,” Catholic News Service, May 15, 2007; emphasis supplied.

The level of rabbinic paranoia concerning the Christian cross or even gestures associated with it, is truly marvelous to behold. When Ringling Brothers and Barnum & Bailey Circus agreed to stage a version of it's "Greatest Show on Earth" for an exclusively Orthodox Judaic audience at Madison Square Garden, the rabbis had so intensively canvassed the regular performances, that in addition to banning female circus performers, Rabbi Raphael Wallerstein, "the reigning impresario of such Orthodox holiday events," asked that circus performer Wilson Dominguez, who makes the Catholic 'sign of the cross' as he begins his gravity-defying walk on the whirling Pendulum of Pandemonium, 'do so out of audience view.' ⁶⁴⁵

The Cross in Poland

Needless to say, there are no civil or criminal hate crime penalties in any western nation for mocking or defiling the Cross. In fact, in Poland, Christians such as Kazimierz Switon have been arrested for defending the Cross in Auschwitz. His arrest was accomplished with the full knowledge and consent of Polish Pope John Paul II. ⁶⁴⁶ In July 1999 after several months of pressure by Zionist groups, the three hundred crosses planted by Polish Catholics in and around Auschwitz were removed. ⁶⁴⁷ "The church authorities asked all those who brought the (300) crosses to take them back. 'Everybody who planted a cross there should now remove it. Since they had a wish to bring the crosses there, let them take them back now. This is a straightforward solution,' local Bishop Tadeusz Rakoczy's aide Father Stanisław Dadak said just two days before the operation...Foreign Minister Bronisław Geremek hailed the successful operation which put an end to a blemish on Poland's worldwide image. 'I hope that the recent days have proved the efficiency of our police forces,' he said." ⁶⁴⁸

A convent of Carmelite nuns who had taken up residence in the old Auschwitz camp theatre were attacked in July, 1989 by New York Rabbi Avi Weiss and six associates, who invaded the convent and demanded that the

⁶⁴⁵ Joseph Berger, "With Cotton Candy and Potato Kugel, Circus Goes Kosher," *N.Y. Times*, April 9, 2004.

⁶⁴⁶ *Jewish Chronicle*, March 3, 1999.

⁶⁴⁷ "Annual Report," *Stephen Roth Institute for the Study of Contemporary Antisemitism and Racism* (Tel Aviv University, 1999).

⁶⁴⁸ "Crosses to Bear?" *Warsaw Voice*, June 6, 1999. The "blemish" was the presence of the crosses.

nuns vacate the premises. They refused. Many Poles supported the nuns in their opposition to the move. There was heavy pressure to expel them — from the government, the media and the Vatican. A month after Rabbi Weiss and his band of zealots had scaled the walls of the convent, Cardinal Joseph Glemp, the Primate of Poland, delivered a sermon at a Polish shrine before some 100,000 people. In the course of the sermon, Glemp referred to the recent events at the convent. After remarking that the nuns were at Auschwitz as “a sign of that human solidarity which includes the living and the dead,” Glemp stated: “Recently, a detachment of seven Jews from New York attacked the convent at Auschwitz. To be sure, because they were restrained (by Polish construction workers), it did not result in the killing of the sisters or the destruction of the convent; but do not call the aggressors heroes.”⁶⁴⁹

But the late Pope of Rome, John Paul II, ruled against Glemp, the crosses and the nuns. An expulsion order was issued to the nuns by the Pope, dated April 9, 1993: “Now, in conformity with the will of the Church, you will change your place, while remaining in the same town of Auschwitz,” wrote John Paul II. “This will be, for each of you, a moment of trial. I pray that Christ crucified will help you to know his will and the vocation for each of you in the Carmelite life.”

⁶⁴⁹ 27 Wn.2d 726, WEISS v. GLEMP 727 [No. 61793-7. En Banc. October 12, 1995] RABBI AVI WEISS, Appellant, v. JOZEF CARDINAL GLEMP, Respondent.



Catholic Cardinal Jean-Marie Lustiger holding hands with Rabbi Avi Weiss at the latter's Yeshivat Chovevei Talmud school, New York, March 27, 2006. Notice that Cardinal Lustiger's pectoral cross has been removed and only the chain is visible.

In March of 2006 in New York, nearly three-dozen Catholic clerics including Cardinal Jean-Pierre Ricard, archbishop of Bordeaux and president of the French episcopal conference; the Hungarian Cardinal Peter Erdo, Francis Deniau, archbishop of Montpellier, France, and Cardinal Jean-Marie Lustiger of Paris, paid a courtesy call on the rabbi who had assaulted the Polish nuns, Avi Weiss, at his Orthodox rabbinic school, Yeshivat Chovevei Torah, to applaud his work, encourage his Talmidim in their studies and study the Talmud with them, specifically tractate BT Berachot 26b.⁶⁵⁰

Historically, the Talmudic defilement of the crucifix is generally labeled an antisemitic figment of the hateful Christian imagination. Sometime during the papacy of Pope Benedict VIII (1012-1024) Talmudists were executed for the charge of performing degrading actions on a crucifix. Judaic historian Cecil Roth haughtily dismisses the charge as "improbable."⁶⁵¹ In Roth's 1951 history of medieval Oxford, he also explained away a documented incident from 1268 wherein a Talmudist attacked a procession of clergy going to hear a sermon on Ascension day, and, seizing the processional Cross, trod

⁶⁵⁰ Jennifer Siegel, "Cardinals Study with Orthodox Students," *Forward*, March 31, 2006.

⁶⁵¹ Cecil Roth, *The History of the Jews in Italy*, (1946), p. 72.

it under foot, as a case in which “some Jew was pushed accidentally against the Cross or else dragged towards it by the mob, and made the bearer stumble...”⁶⁵² One Zionist historian defends Roth’s lack of candor by playing the “Holocaust” card: “...Roth’s reluctance, in the aftermath of the Holocaust, to acknowledge that Jews may indeed have sometimes been guilty of the anti-Christian actions often attributed to them is understandable...” The “Holocaust” is thus an alibi for historical falsification. Roth’s distortion is “understandable” as a means for preventing another “Holocaust.” One has to wonder how common is such falsification on these grounds in Judaic history writing.



**Another view of Avi Weiss (standing, at right); the rabbi who attacked the nuns at the convent at Auschwitz, with his arm around Cardinal Lustiger
Yeshivat Chovevei, New York March 27, 2006.**

⁶⁵² Cecil Roth, *The Jews of Medieval Oxford*, p. 152.

The historian Gregory of Tours reported that on Easter in the year 576, a Talmudist in Clermont-Ferrand threw rancid oil on the head of a newly baptized Judaic convert to Christianity. In giving an account of this bias incident, Zionist historian Bernhard Blumenkranz claimed that the convert had been paraded dressed in white in the Judaic ghetto, as a deliberate provocation of the Judaic community, making the tossing of the rancid oil somewhat more sympathetic as a response to a contemptible attempt to bait the unconverted Judaics. Problem: Gregory of Tours never said any such thing. Blumenkranz concocted the story, no doubt in order to defend the reputation of Judaics "in a post-'Holocaust' world."⁶⁵³

We need not rely solely on Christian and gentile accounts. Medieval Judaics recorded their attacks on the Cross in their own literature: "There is...no paucity of references to such conduct in Jewish sources." These references were recorded in a secret code: "...the rich lexicon devised by medieval Jews so as to avoid calling it (desecration of the Cross and Crucifix) by its true name."⁶⁵⁴

In rabbinic parlance the Cross and the Crucifix were termed *to'eva* ("abomination"), *ba-ti'uv shelahem* ("the signs of their abomination") and *shikutzo* ("disgusting thing"). The form of abomination ("*to'eva*") employed here is a feminine noun intended to indicate a passive recipient of sodomy. The application of *to'eva* in this context is a reference to the Levitical *abomination* that results from male on male copulation.⁶⁵⁵ In the eyes of medieval European Judaics, the sight of a representation of the body of Christ on a Crucifix is equivalent — and this is almost too depraved to print — to viewing a degraded sodomite after he has been sodomized.

The Puritan scholar William Prynne reports the repeated ritual defilement by a Talmudist in England, of a statue of the Virgin Mary, circa 1250: "This Jew that he might accumulate more disgrace to Christ, caused the Image of the Virgin Mary decently carved and painted, (and) as the manner is, holding her Son in her bosom. The image the Jew placed in his house of Office, and which is a great shame and ignominy to express, blaspheming the Image itself, as if it had been the very Virgin her self, threw

⁶⁵³ Bernhard Blumenkranz, *Juifs et Chrétiens dans le monde occidental*, 430-1096 (Paris and The Hague, 1960) p. 140. Quoted in Elliott Horowitz, *op.cit.*, p. 152.

⁶⁵⁴ Elliott Horowitz, p. 155-156.

⁶⁵⁵ Leviticus 18:22; #8441 in *Strong's Exhaustive Concordance of the Bible*.

his most filthy and not to be named excrements upon, days and nights, and commanded his wife to do the like..."⁶⁵⁶

The rabbinic desire to eradicate Christianity is symbolically linked to the desecration of the Cross through the hated figure of Haman, who was hanged, along with his ten sons, on the very gallows he had prepared for the Jewish Mordecai. They were hung up before the people in disgrace (Esther 9:1-17). In the wake of Haman's execution, "The king has permitted the Jews of every city to assemble and fight for their lives; if any people or province attacks them, they may destroy, massacre and exterminate its armed force together with women and children and plunder their possessions."⁶⁵⁷ In the rabbinic treatise, *Pirkei de-Rabbi Eliezer* ("The Chapters of Rabbi Eliezer"), composed in eighth century Palestine, Haman is described as having "an image embroidered on his garment" which is revealed to be a "pectoral cross," such as is worn by Christian bishops and abbots, in reference to which the text employs the disgraceful terms *to'eva* and *shikutz*.⁶⁵⁸ By this representation, Haman, one of the most despised of all villains in Judaism,⁶⁵⁹ against whose followers extermination was employed, is re-imagined as a Christian, the Purim message being that the fate of Haman and his followers will be the fate of the Christians. In this connection, in the past it has been a practice of Orthodox Judaism to ritually burn a crucifix during the Purim holiday.⁶⁶⁰

In eleventh century Trier, in a case reported by Rabbi Solomon b. Samson, two Judaism: Asher b. Joseph and Meir b. Samuel had a crucifix presented to them upon which they "thrust a rod" (*hitilu zemorah*), i.e they

⁶⁵⁶ Prynne, *A Short Demurer* (London, 1656, [first edition]), pp. 20-21. (The reference appears in the second edition on p. 24).

⁶⁵⁷ *The Jewish Study Bible* (Oxford University Press, 2004), Esther 8:11.

⁶⁵⁸ This is a "late Midrashic work." Cf. Horowitz, op.cit., pp. 157-158.

⁶⁵⁹ We say "in Judaism" rather than in Old Testament Israel due to disputes over the canonicity of the Book of Esther. According to Charles D. Provan: "The Book of Esther is not quoted or referred to in the New Testament. There are not even any provable allusions...and no mention of Esther or Mordecai...The Book of Esther is the only book of the Old Testament not found in the Dead Sea Scrolls. This in spite of the fact that several copies of the Book of Tobit have been found in the Dead Sea Scrolls collection, and even more copies of the Book of Enoch (quoted by the author of Jude in the New Testament). One of the other books found in the Dead Sea Scrolls is a calendar listing Israel's Holy Days, but this calendar does not list Purim, the Holy Day proclaimed by Mordecai and Esther. Cf. *The Meaning of the Dead Sea Scrolls* by James C. Vanderkam and Peter W. Flint, pages 119-120."

⁶⁶⁰ Horowitz, op.cit., p.158.

urinated on it. "The act...of urinating on (or near) the cross as an expression of disdain for Christianity survived in Ashkenazic culture well past the era of the First Crusade as may be seen from the thirteenth-century *Sefer Hasidim*." ⁶⁶¹ The text contains a coded reference to Judaics relieving themselves on the sacred icons of Christianity. In the course of the "provocative use of the Jewish phallus in order to express disdain for Christianity's hallowed symbols...the male organ in particular was chosen for this purpose...for in medieval Europe it symbolized in its circumcised form, the quintessential difference between Christian and Jew...the internal sign which the Jew bore on his lower body seem to have been consciously pitted against the external sign (of the cross)..." ⁶⁶²

The medieval chronicler Matthew Paris relates the eyewitness testimony of Master John of Basingtoke who observed a convert to Judaism urinating on a crucifix (*et minxit super crucem*). "To both Jews and Christians of their time (unlike some historians of recent generations) it was not difficult to imagine a Jew, whether naturally born or converted, urinating on a cross if given the opportunity to do so...this form of hostile conduct, it may be added, was not reported exclusively by Christian sources." ⁶⁶³

At the aforementioned cordial meeting in March of 2006 of Cardinal Lustiger with Avi Weiss, the rabbi who had assaulted the Carmelite nuns, all pectoral crosses on the more than thirty cardinals and bishops present were hidden out of sight under their vestments, or removed completely.

⁶⁶¹ Ibid., pp. 163-165, 166.

⁶⁶² Ibid., pp. 165-166.

⁶⁶³ Ibid., pp. 167-169.



Roman Catholic Cardinal Jean-Pierre Ricard studying Talmud tractate Berachot 26b at Rabbi Avi Weiss' Yeshivat Chovevei Talmud school, March 27, 2006.

Notice that Ricard's pectoral cross has been removed completely. Perhaps he did not want to leave the yeshiva soaked in urine.

Ritual Murder

The climate of hatred for Christians fostered by the rabbis and their holy books resulted in the ritual murder of Christian infants and children by the followers of Orthodox Judaism. Talmudists and Zionists have forcefully opposed the articulation of this historical fact, terming it, with typical melodrama, the “blood libel.”

It is undoubtedly true, however, that many unsavory and intellectually dishonest gentiles have exaggerated and exploited the ritual murder charge against Orthodox Judaism out of malice, or for personal or professional gain, or envy. The paramount Christian authority on Orthodox Judaism, Johann Andreas Eisenmenger, writing in *Entdecktes Judenthum*, believed that only some of the numerous claims of Judaic ritual murder were actually true. In a work of more than 2,100 pages, he devoted just six pages to allegations of ritual murder, concentrating on a handful of the better documented cases and expressing skepticism about all the rest, in a statement that is a model of restraint and prudence: “Since many diligent authors have written that the Jews need Christian blood, and have documented this with examples...one can assume that not all of it is necessarily untrue. But I leave it open whether the case goes this way or that.”

We reproduce here our own initial study, first published in Lent, 2000.⁶⁶⁴ “There will be those who will claim that it is unjust or prejudicial to cite the following accounts of the Judaic murder of Christians, including children. However there is neither an inference nor a declaration by this compiler suggesting that all or even a majority of Judaic people are involved in such heinous deeds. But the fact that substantive historical testimony exists as to the veracity of the charges themselves, would tend to demonstrate that they are worthy of attention and may bear witness to a core truth. This was also the assessment, in 1912, of the scholars of the *Catholic Encyclopedia*, who were not constrained by the demands of political correctness. It is interesting that those who denounce the publication of the traditional histories of these murders as ‘blood libels,’ have no objections to the publication of wildly exaggerated World War II blood libels, which depict

⁶⁶⁴ Hoffman, “Accounts of Christians Martyred by Judaic Ritual Murderers” in *Revisionist History* no. 13 (March, 2000), pp. 6-7.

the *German people collectively* as monsters and cretins.⁶⁶⁵ As recently as 1912, the *Catholic Encyclopedia* upheld the fundamental truth at the root of at least some of the accounts pertaining to the Jewish murder of Christian children: 'It seems, however, quite possible that in some cases at least the deaths of these victims were due to rough usage or even deliberate murder on the part of Jews and that some may actually have been slain in *odium fidei*.'⁶⁶⁶

"Little Saint Hugh of Lincoln: St. Hugh (feast day July 27) was the son of a poor woman of Lincoln named Beatrice; born 1246; died in 1255. A Jew named Copin enticed the child into his house. A large number of Jews were gathered there and they tortured the nine year old Christian boy, scourged and crowned him with thorns, and crucified him in mockery of Christ's death. Copin was accused of murder, confessed the crime when threatened with death, and stated that it was a Judaic custom to crucify a boy once a year. Miracles were said to have been wrought at the child's tomb, and the canons of Lincoln translated the body from the church of the parish to which Hugh belonged, and buried it in the cathedral. Hugh's martyrdom was documented by the medieval historian Matthew Paris. Chaucer immortalized him in *The Canterbury Tales*: 'O young Hugh of Lincoln, also slain, by cursed Jews...' "The Prioress Tale," Geoffrey Chaucer, (ca. 1343-1400).'

St. Simon of Trent: Simon was a two year old Christian child tortured to death by Talmudists headed by a Doctor at Trento in northern Italy in 1475. Cf. Hartmann Schedel's *Nuremburg Chronicle* (Buch der Chroniken), 1493. St. Simon was included in the Roman (Catholic) Martyrology. His feast day is March 24. The veneration of St. Simon was suppressed by the modernist Catholic Church in 1965.'

"St. William of Norwich: on Holy Saturday, 25 March, 1144, the body of a 12 year old Christian boy, showing signs of a violent death, was discovered in Thorpe Wood near Norwich. The body was recognized as that of William, a tanner's apprentice. On the Monday in Holy Week, 1144, he was decoyed away from his mother. Next day William was seen to enter a Judaic's house

⁶⁶⁵ One of the most notorious blood libels was penned by Daniel Jonah Goldhagen, *Hitler's Willing Executioners*.

⁶⁶⁶ *Catholic Encyclopedia*, Volume XV, article, "St. William of Norwich," 1912 edition. "*Odium fidei*" = "hatred of the (Christian) faith." In other words, cases in which the victim qualifies as a martyr because his or her murderers were motivated by execration of the followers of Jesus Christ.

and from that time he was never again seen alive. On March 29, after a ceremony in the local synagogue, the Talmudists lacerated William's head with thorns, crucified him, and pierced his side. When his corpse was washed in the cathedral, thorn points were found in the head and traces of torture in his hands, feet, and sides. A few days later the diocesan synod met under Bishop Eborard, and the Judaics were accused of the murder. But the case was postponed due to the payment by the Judics of bribe money to the king and his counselors. Those who investigated the murder case included Bishop Turbe, who succeeded to the See of Norwich in 1146, Richard de Ferraiis, who became prior in 1150 after the translation to the chapter-house, and the medieval historian Thomas of Monmouth and all affirmed the culpability of the Judaics. In 1154, William's remains were transferred to the local cathedral's chapel of the Holy Martyrs. In the wake of St. William's murder, Theobald, a converted Judaic monk of the Norwich Priory, informed Church authorities that 'in the ancient Jewish texts it was written that the Jews, without the shedding of human blood, could neither obtain their freedom, nor could they ever return to their fatherland. Hence it was laid down by them in ancient times that every year they must sacrifice a Christian in some part of the world.' (Source: Thomas of Monmouth, *Vita et Passio*, II, 2).

"Blessed Andrew of Rinn: The report of the murder in Austria of three year old Andrew or 'Anderl' von Rinn (Anderl is a Tyrolean nickname for Andrew), has its origins in the chronicles of the 15th century. Andrew was born November 16, 1459; he was the son of peasants, Simon Oxner and Maria. In 1619 Dr. Hippolyt Guarinoni (1571-1654) learned of an account of a little boy who was buried in Rinn and had been murdered in 1462. In 1642 Guarinoni wrote a history of the murder, *Triumph Cron Marter Vnd Grabschrift des Heilig Unschuldigen Kindts* ("Triumph and Martyrdom of the Holy Innocent Child"), citing "Jews" as the perpetrators. Also cf. Andrew Kempter's 1745 work, *Acta pro veritate martyrii corporis and cultus publici B. Andreae Rinnensis*. In official, pre-Vatican Council II Catholic hagiographies, Anderl is listed as "Blessed Andrew of Rinn" (1459--1462) '...put to death by Jews out of hatred for Christ at Rinn near Innsbruck, Austria.' During the Pontificate of Pope Benedict XIV (1740-58), Andrew was beatified (in 1752). In the 1980s, the Catholic bishop of Innsbruck sought to erase all traces of the history of Blessed Andrew. The boy's remains were exhumed and removed from their place of honor. In 1994 the memorials for Blessed Andrew

were officially suppressed by Roman Catholic Bishop Reinhold Stecher. Relics and testimonies pertaining to his death were ordered destroyed. However, conservative Catholics in the Tyrol continue to pilgrimage to Blessed Andrew's grave in annual procession, in defiance of the modern Catholic hierarchy.

"Saint Gavril Belostoksky: In 1690, a few days before the beginning of the Talmudic version of the Passover, six year old Gavril Belostoksky was found murdered in Zverki, a Belarussian village in Poland. Vladimir Dal's 1844 book, *An Investigation of the Murder of Christian Babies by the Jews*, provides an account of the murder. The Eastern Orthodox Church canonized Gavril as the patron saint of sick children; his feast day is May 1. According to researcher Alexei Melnikov, the child's ritual murder took place on March 21, 1690, on the eve of Christ's resurrection (Good Friday). Six-year-old Gavril underwent tortures similar to Christ's. The boy was crucified, his side was pricked, and then he was pierced with different tools until all his blood was spilled. Among the church publications that have attested to the ritual murder of St. Gavril is the 1992 edition of the *Tsar koinae Slova* ('Word of the Church').

"Padre Tomassino: British secret agent, author, explorer and diplomat Capt. Sir Richard Francis Burton was a master of disguise and skilled in more than 50 languages. Naturally swarthy, he could pass for an Arab. While disguised as a Syrian as part of an undercover assignment in Damascus between 1869 and 1871, he discovered a Talmudic ritual murder sect. Burton documented the murder of a Christian monk, Padre Tomassino, and committed his account of the killing to writing in a report titled, 'Human Sacrifice Amongst the Sephardim, or Eastern Jews.' But Burton feared for his government pension if he allowed his report to be published as he had initially planned, as an appendix to his book, *The Jew, the Gypsy and El Islam*. 'Friends advised him not to publish the book because it would injure him in the eyes of prominent Jews, many of whom were in the (British) government.' His wife 'persuaded him not to publish it at this time as she was then trying to obtain permission for him to retire on full pension at (age) sixty-five and felt it would injure his chances.' When *The Jew, the Gypsy and El Islam* was published posthumously in 1898, (Burton died in 1890), it appeared without the appendix, having been omitted by the book's editor, W.H. Wilkins, out of fear of Judaic reprisal. In 1904 Wilkins put Burton's

suppressed manuscript up for sale. Wilkins died the following year and the manuscript was purchased by Henry Walpole Manners-Sutton in 1908. Manners-Sutton proposed to publish it. Judaic agents obtained a temporary injunction and brought him to court in 1911, where they won permanent possession ('good title') to Burton's manuscript, and a permanent injunction against its publication. 'Human Sacrifice Amongst the Sephardim, or Eastern Jews,' is in the archives of the Jewish Board of Deputies.⁶⁶⁷

"Other Child Victims: Richard of France, killed 1179. Herbert of Huntingdon, killed 1180. Dominic of Val, killed 1250 (Spain). Val's feast day is August 31. He was a 7-year-old altar boy at the cathedral of Saragossa, who was kidnapped by Talmudists and nailed against a wall. His feast was celebrated throughout Aragon. Rudolf of Berne, killed 1294. Conrad of Weissensee, killed 1303. Ludwig von Bruck of Ravensburg, killed 1429. Feast Day April 30. Murdered at Easter. Lorenzino Sossio, killed Good Friday, 1485, age 5. Feast Day April 15. (Note: A "feast day" is a day fixed and set aside annually by the Catholic Church to commemorate the life of a particular Christian of heroic sanctity)."

The Case of Ariel Toaff

Thus, as can be seen, we documented a handful of deaths by ritual murder and upheld the veracity of the accounts of the martyrdom of a few Christian children. This hardly constitutes a "blood libel" as the rabbis and their allies in academia melodramatically declare. Like Eisenmenger, we have been suspicious of sweeping claims in this vein, attributing much of it to jealousy from business competitors toward affluent Judaics who could be eliminated through the device of false witness, or hysteria. What is more, much of the right wing literature purporting to "prove" that the hundreds of accusations of Judaic ritual murder of Christian children were mostly or entirely true are lurid purple prose productions by the likes of the odious Julius Streicher and others of that persuasion, for whom facts are secondary to convicting Judaics of any accusation, however far-fetched or poorly documented. We were edified when we found that Prof. Eisenmenger shared

⁶⁶⁷ Cf. Byron Farwell, *Burton* (New York: Penguin Books, 1990), pp. 404-405. *The Times* of London, March 28, 1911, p. 3.

our skepticism and we believed that this confirmed our estimation of him as an objective scholar of Judaism.



Prof. Ariel Toaff holding his book, *Pasque di sangue* (“Blood Passover”)

Then in 2007 came a book by Israeli historian Ariel Toaff, which has altered our assessment of the ritual murder charges against Judiacs. We can’t speak for the late Dr. Eisenmenger of course, but Toaff, a Judaic insider, has, as far as we are concerned, pending compelling arguments to the contrary, produced impressive evidence upholding the traditional Christian case for the reality of Judaic ritual murder of children on a large scale. Toaff’s history, entitled *Pasque di sangue* (“Blood Passover”⁶⁶⁸) was published in Italy in 2007 by *Il Mulino*. Here is one of the initial reactions, in this case from an Israeli newspaper:⁶⁶⁹

⁶⁶⁸ A copy of a private English translation of Prof. Toaff’s book was graciously provided to this writer by the translators, Gian Marco Lucchese and Pietro Gianetti. They point out that the title of Toaff’s work has been mistranslated as “Bloody Passovers.” They assert that the correct title is *Blood Passover*: “The title ‘Blood Passover’ is preferable to ‘Bloody Passover,’ for several reasons. The title is, after all, ‘*Pasque di Sangue*,’ not ‘*Pasque Sanguinose*.’...We believe that it was Prof. Toaff’s intention to coin a phrase, like ‘blood money.’ It is obvious that ‘blood money’ implies far more than simply ‘bloody money’...”

⁶⁶⁹ Ofri Ilani, *Haaretz*, Feb. 12, 2007. haaretz.com/hasen/spages/824823.html

“Author of blood libel book: I will not give up my devotion to truth. The author of a book on the use of blood by Jews in Ashkenazi communities in the Middle Ages said Sunday, in the face of the furor its publication aroused, ‘I will not give up my devotion to the truth and academic freedom even if the world crucifies me.’⁶⁷⁰



The cover of the banned book, *Pasque di Sangue*

“In an interview with *Haaretz* from Rome, Professor Ariel Toaff said he stood behind the contention of his book, *Pasque di Sangue*, just published in Italy, that there is a factual basis for some of the medieval blood libels against the Jews. However, he said he was sorry his arguments had been twisted. ‘I tried to show that the Jewish world at that time was also violent, among other things because it had been hurt by Christian violence,’ the Bar-Ilan history professor said. Of course I do not claim that Judaism condones

⁶⁷⁰ Meaning no disrespect to Prof. Toaff but he was not up to the destiny he proclaimed for himself. Perhaps he did not foresee that his “crucifixion” would involve threats of arrest and loss of his university teaching post. Throughout history only the most stalwart of “heretics” have been able to endure jail or penury for the sake of their beliefs.

murder. But *within Ashkenazi Judaism there were extremist groups that could have committed such an act and justified it,*' he said.

"Toaff said he reached his conclusions after coming across testimony from the trial for the murder of a Christian child, Simon of Trento, in 1475, which in the past was believed to have been falsified. *'I found there were statements and parts of the testimony that were not part of the Christian culture of the judges, and they could not have been invented or added by them. They were components appearing in prayers known from the (Jewish)prayer book. Over many dozens of pages I proved the centrality of blood on Passover,'* Toaff said. *'Based on many sermons, I concluded that blood was used, especially by Ashkenazi Jews, and that there was a belief in the special curative powers of children's blood. It turns out that among the remedies of Ashkenazi Jews were powders made of blood.'*

"Although the use of blood is prohibited by Jewish law, *Toaff says he found proof of rabbinic permission to use blood, even human blood. 'The rabbis permitted it both because the blood was already dried,' and because in Ashkenazi communities it was an accepted custom that took on the force of law, Toaff said....there were curses and hatred of Christians, and prayers inciting to cruel vengeance against Christians....*Toaff said the use of blood was common in medieval medicine. *'In Germany, it became a real craze. Peddlers of medicines would sell human blood, the way you have a transfusion today. The Jews were influenced by this and did the same things. In one of the testimonies in the Trento trial, a peddler of sugar and blood is mentioned, who came to Venice,'* Toaff says. *'I went to the archives in Venice and found that there had been a man peddling sugar and blood, which were basic products in pharmacies of the period. A man named Asher of Trento was also mentioned in the trial, who had ostensibly come with a bag and sold dried blood. One of the witnesses said he was tried for alchemy in Venice and arrested there. I took a team to the archives and found documentation of the man's trial. Thus, I found that it is not easy to discount all the testimony,'* he added.

"Toaff... said he was very hurt by accusations that his research plays into the hands of anti-Semitic incitement. *'...one shouldn't be afraid to tell the truth.'* Toaff also said, *'unfortunately my research has become marginal, and only the real or false implications it might have are being related to. I directed the research at intelligent people, who know that in the Jewish*

world there are different streams. I believe that academia cannot avoid dealing with issues that have an emotional impact. This is the truth, and if I don't publish it, someone else will find it and publish it.'

"...Meanwhile, Bar-Ilan University announced Sunday that its president, Professor Moshe Kaveh, will summon Toaff to explain his research. The university's statement said it strongly objected to what was implied in media publications regarding Toaff's research, and condemned 'any attempt to justify the terrible blood libels against the Jews' (end quote; emphasis supplied).

What happened to Prof. Toaff next, is familiar to anyone who has ever sought to question a rabbinic dogma. As Evelyn Kaye, who was born into Orthodox Judaism has observed, "I understand that it is absolutely impossible to hope for tolerance or compassion or sympathy from the truly devoutly Orthodox when faced with someone who disagrees...I always think of the comment of an old man we knew on Cape Cod who said, whenever he saw an Orthodox Jew, 'Here come the Thought Police.'" ⁶⁷¹

In 2007 the "Thought Police" were out in force, seeking to silence Toaff, either by destroying his academic career and livelihood or imprisoning him. It's the only answer the rabbis have to the truth, one form of crucifixion or another. Despite his self-confident initial defiance and the measured tone of his media-savvy early critics, such as his employer, religious-Orthodox Israeli Bar-Ilan University, the sky was about to fall on Ariel Toaff.

"Bar-Ilan under pressure to fire controversial author: Bar-Ilan University is resisting pressure to fire history professor Ariel Toaff for writing a book arguing that there is a factual basis to some of the blood libels against the Jews in Europe in the Middle Ages, university president Moshe Kaveh's media consultant said yesterday. The university administration says it will not restrict the Italian-Israeli professor's academic freedom or take any action against him, despite the condemnations of his book and the anger it has generated. ⁶⁷² All the same, university officials noted that *Pasque di Sangue* (translated variously as 'Easter of Blood' or 'Bloody Passovers'), which was recently released in Italy, was published privately, without any connection to Bar-Ilan. 'People who are not academics, as well as lecturers at

⁶⁷¹ Evelyn Kaye, *The Hole in the Sheet*, (op. cit.,) pp. 59 and 191.

⁶⁷² Was Bar-Ilan actually "resisting pressure" or making a show of resistance in order to pad their resumé? Their "resistance" struck us as little more than token resistance.

other universities, came to us and demanded that we fire Prof. Toaff...Senior university officials said yesterday that fundraisers for Bar-Ilan who are based in the United States and other countries were among those who have pressured the university to act against Toaff. Bar-Ilan lecturers who spoke with Toaff said the professor had offered to resign if it would stanch the damage that his book has apparently caused, but that Kaveh rejected the idea. In any case, Toaff is due to retire at the end of the year....

“University researchers warned against any attempt on the part of the administration to impose limitations on Toaff’s academic freedom. ‘Academic freedom must not be restricted under any circumstances,’ said Prof. Rimon Kasher, who teaches in Bar-Ilan’s Bible department. ‘The job of the researcher is to ask questions and expose what he finds. ‘If there is such a thing as academic freedom,’ said Kasher, ‘this is where it will be put to the test.’”⁶⁷³

The preceding Israeli newspaper article does not do justice to the amount of pressure, academic, legal and physical that was placed against Prof. Toaff. *Academic*: Bar-Ilan University (BIU) would quickly do an about face and attack Toaff: “BIU President Prof. Moshe Kaveh summoned Toaff for a private talk...after which the university issued a press announcement in which it ‘strongly condemns and repudiates what is seemingly implied by Toaff’s book and by reports in the media concerning its contents’⁶⁷⁴); *Legal*: the threat of Toaff’s arrest for “hate speech” had been broached by Israeli officials: “MKs⁶⁷⁵ demand the author of blood libel book be prosecuted. MKs on Monday demanded that the (Israeli) state examine ways in which it could prosecute Professor Ariel Toaff, who wrote book *Pasque di Sanguie* (Passovers of Blood), which discusses the possible facts behind 15th century European blood libels against Jews. Speaking at a discussion of the book and its ramifications held at the Knesset Education Committee, MK Marina Solodkin (Kadima Party) said (she) thought ‘there are valid reasons to prosecute the author of the book,’ and called to ‘put him to trial over historical truth and the Jewish people’s reputation.’

⁶⁷³ *Haaretz*, Feb. 14, 2007. They flunked the test.

⁶⁷⁴ *Haaretz*, Feb. 26, 2007.

⁶⁷⁵ MKs = Members of the Israeli Knesset (parliament).

“MK Ariele Eldad (National Union Party), who initiated the discussion, said that Toaff ‘has made himself an accomplice to modern blood libels.’ Eldad added that the state must ensure that for such publications, ‘the punishment will exceed the benefit;’⁶⁷⁶ and *Physical*: death threats— “If Jewish blood has been shed through centuries, now it is going to be shed more: yours,” is one of the many threats Toaff received, as he related to the Israeli newspaper *Maariv*. Toaff was subjected to all this abuse and coercion as a result of publishing a history book that threatened a centuries-old public relations edifice that rendered Christian accounts of the murder of children contemptuous. At this juncture we ask, if the confessions of the alleged Judaic ritual murderers were unacceptable because they were obtained by “physical torture,” why would the retraction and recantation by Dr Toaff, a rabbi and the son of the Chief Rabbi of Rome, be accepted as valid, when obtained by means of “mental torture” and coercion?

So enormous and terrifying was the pressure, that within the space of *just a few days*, the initially defiant professor, in abject fear and humiliation, crumbled before the onslaught. “Scholar Pulls Book Revisiting Blood Libel: Says Press Distorted His Work, Pledges Proceeds to ADL: After unleashing a torrent of criticism both in his native Italy and around the globe, an Israeli professor has ordered his publisher to halt distribution of a new book that suggests a possible historical basis for the centuries-old charge that Jews murdered Christians and used their blood for ritual purposes. Ariel Toaff, a professor of medieval and Renaissance history at Israel’s Bar Ilan University, said in a February 14 statement that, while he stands by his research, he is recalling the book, *Pasque di Sangue* (‘Bloody Passovers’), in order to reframe those sections of it that he feels have been misunderstood by readers and mischaracterized in the press.⁶⁷⁷ To further allay criticism, Toaff promised to donate any money he may have earned from book’s early sales to the Anti-Defamation League (ADL), which only days before had condemned the scholar.

“Though Toaff’s move appears to have quieted the ADL and Bar Ilan — both of which said they were ‘satisfied’... many scholars, in both the Jewish world and beyond, continue to question the historian’s methods and

⁶⁷⁶ Haaretz Feb. 26, 2007.

⁶⁷⁷ He never did however “reframe” it. It remains suppressed and out of print.

conclusions. The controversy was set into motion February 6, two days before the book's official release, when the Italian newspaper *Corriere della Sera* ran an enthusiastic review by Sergio Luzzatto, a professor of modern European history at the University of Turin. The review, which Toaff has since singled out as the leading factor in prompting the uproar, ran under the heading: 'Ariel Toaff's Disconcerting Revelation: The Myth of Human Sacrifice Is Not Just an Antisemitic Lie.' According to Luzzatto, Toaff's 'courageous' book argues that *some Christian children, or 'perhaps even many,' were killed by fundamentalist Ashkenazic Jews between 1100 and 1500 (A.D.)*. Furthermore, Luzzatto has Toaff describing unleavened bread baked with dried blood possibly taken from murdered Christian children...the review...set the tone for the discussion that followed — including a swift and ferocious critical backlash. Italy's rabbis — who for a half-century were led by the professor's father, Elio Toaff — issued a statement saying that, 'No precept nor custom on the ritual use of human blood ever existed in the Jewish tradition. On the contrary, such use is simply deemed horrific.... The only blood that was shed was that of the many innocents Jews that were massacred because of this unjust and heinous accusation.'

"After briefly employing a wait-and-see attitude and defending its professor's academic freedom, Bar Ilan soon changed its position. Expressing 'serious reservations' about the book, a university spokesman said that 'senior officials and researchers condemned in the past and condemn today any attempt to justify the awful blood libels against the Jewish people.' Meanwhile, in New York, Abraham Foxman, national director of the Anti-Defamation League, said in a statement: 'It is incredible that anyone, much less an Israeli historian, would give legitimacy to the baseless blood libel accusation that has been the source of much suffering and attacks against Jews historically.' As the furor gained momentum — including calls from some quarters that Toaff be removed from his post at Bar Ilan — the professor struggled to defuse the situation. Though he said in early interviews that ritual murders 'might have taken place,' he later said that he does not believe that they did and that saying otherwise was, in the *Jerusalem Post's* words, an 'ironic academic provocation.'

"Determining the true thrust of Toaff's thesis has not been easy. The book was just released a few days ago, and only in Italy. It has not been

translated; few experts in the field have had the chance to read it.⁶⁷⁸ Repeated attempts by the *Forward* to reach Toaff were unsuccessful. Nevertheless, in published interviews and newspaper accounts, the broad outlines of the author's thinking have begun to emerge. The book reportedly rests on the premise that from the time of the first Crusade in 1096 onward, certain Ashkenazic fundamentalists may have engaged, not in ritual slaughter, but in religiously inflected revenge killings prompted by persecution and forced conversion. Toaff writes in his book's introduction that such acts may have been 'instinctive, visceral, virulent actions and reactions, in which innocent and unknowing (Christian) children became victims of the love of God and of vengeance.'

"In supporting his claim, Toaff draws from the confessions extracted from the sixteen Jews accused of murdering the 2-year-old Simon of Trent in 1475. Though the confessions have long been regarded as historically suspect, Toaff has defended them as potentially viable sources...Anna Foa, a professor of history at Rome's La Sapienza University who wrote a stinging critique of the Toaff book in the newspaper *La Repubblica* on the day the title was released. 'This is not a history book,' she later told the *Forward*. 'It's a novel.'⁶⁷⁹

Before we examine the actual text of Toaff's book ourselves, it would behoove us to reprint a sample of the reviews and analysis which the book received prior to publication, upon publication, and in the wake of it having been withdrawn. We begin with Dr. Roni Weinstein, a research fellow at the University of Pisa, Italy: "On the cover of *Pasque di sangue* by Ariel Toaff is an illustration showing an old, bearded patriarch clutching a knife, about to use it to slaughter a small boy. Beside him looms a pillar of fire with an angel hovering overhead, observing the events on earth with visible worry....And that indeed is the spirit of Toaff's new book, which has already kicked up a storm and been pulled off the shelves...In the opening chapter, Toaff sets out the major research goals of the book. Until today, he claims, historians have avoided serious and honest study of Inquisition and court documents pertaining to cases in which Jews were accused of ritual murder of Christian children. These murders were ostensibly carried out with the object of

⁶⁷⁸ Yet Abraham Foxman of the ADL had already pronounced it "baseless."

⁶⁷⁹ Gabriel Sanders, *Forward*, Feb 16, 2007 (emphasis supplied).

mocking Christianity. At a later stage, it was claimed that the Jews used blood obtained this way for Passover preparations and magical cures, to stop bleeding in general, and especially hemorrhaging in circumcised babies. Toaff claims that this material was not simply overlooked. He insists that (Judaic) apologists and intellectual lightweights deliberately turned a blind eye because the truth was too painful. He finds further confirmation for his theories in the testimony of Jewish apostates....His theories mainly revolve around the trial of the Jews of Trent, a town in northern Italy, who were accused of murdering a boy named Simonino (Simon) in 1475. Soon after the murder, the town declared the boy a local martyr, and he went on to become a pan-Italian saint...Toaff uses the testimony from this trial...In consequence, the first chapters are full of unequivocal statements about how the Jews caught young Christians, hid them and finally murdered them to drain their blood. A look at the footnotes reveals that Toaff consistently relies on literal translations of trial transcripts from Latin to Italian...

"Toaff finds further backing for his claim in the testimony of baptized Jews called to the witness stand in Trent and elsewhere. These statements were particularly colorful and full of detail, complete with dates and references to well-known figures in the Jewish communities of northern Italy and Germany. Although the relationship between the Jewish community and converts to Catholicism was extremely sensitive in medieval and early modern times, not all converts were in the same category. Not all of them acted out of hatred and hostility toward their former co-religionists....anti-Jewish invective (was found in) figures like Benedetto Bonelli (whose book Toaff calls 'a serious scholarly work'), Paul Sebastian Medici and Julio Morosini...These Christian converts, some of them educated in Catholic theological seminaries, played a central role in the campaign of hostility...Others, less well known, provided the Spanish theologian Alonso de Espina, with 'inside' information, which he used in *Fortress of Faith*, a book that contributed to the spread of blood libels all across Europe. The importance of these converts in the judicial process cannot be emphasized enough: they were the ones who supplied the most sensational details, but also the most concrete...

"The second axis of the book is the Jewish 'contribution' to the accusations of ritual murder....His argument is that such accusations fit in with the culture of 'the fundamentalist circles of Ashkenazi Orthodoxy' in the

late Middle Ages. The use of terms like 'fundamentalism' and 'Orthodoxy' in connection with medieval Jewry is surprising, but obviously connected to modern day fears of religiosity and the threat that fundamentalism poses to the liberal lifestyle. ...*Toaff passes moral judgment on Ashkenazi Jewish society, with its urge for revenge on its Christian tormentors. Earlier studies have shown that the experience of pogroms did leave Ashkenazi Jewish society in the Middle Ages more attuned to rituals of blood, death, suffering and revenge, which reached a peak with Passover and the seder. The blood of circumcision (symbolizing the pact between God and Israel), the blood of the lamb sacrificed on Passover, the blood of Ashkenazi martyrs – all these were linked in the minds of medieval Jews and served as a mental outlet for their anger at the outside world. Some of the major components of the Ashkenazi Passover ceremony mimicked or mocked Christian rituals and Christian theology, especially the crucifixion of Jesus as crucial for salvation. Curses against the Christians were added, as well as 'inverted' rituals that poked fun at Christian rites.*

"Toaff claims that all of this points to active hostility toward the Christian world...*blood, it is worth noting, was not just a symbol of protest against the Christians in Ashkenazi Jewish counter-culture. It was also a major component in magic and the occult, in both Jewish and non-Jewish society. Evidence for this can be found in a wide variety of sources from different periods and geographical regions. Toaff does not explain how books of folk remedies and Jewish customs became sorcery manuals, but he quotes from them as if they contain truths about practices that were widespread among the Jews...Interesting discussions on this topic can be found in The Book of Life by Marsilio Ficino (1433-1499), one of the leading humanist philosophers in Florence...If Toaff's book contains any contribution, it may be in the second half...The book offers several intriguing and valuable testimonies that simply cannot be ignored about human fascination with the power of blood (wisely including a reference to Piero Camporesi's disturbing but gripping book Juice of Life: The Symbolic and Magic Significance of Blood). Sefer Hahasidim, a compilation of writing by several 11th and 12 century authors and a showcase of Ashkenazi Jewish culture in the Middle Ages, is packed with magical beliefs... Researchers of Ashkenazi culture have been strangely hesitant to enter this minefield and claim that magic and demons played a part in the world of Ashkenazi Jewry. Toaff's book does it.*

"A final comment on the response of Italian scholars to Toaff's book: All the leading historians specializing in the Inquisition, Jews, conversion and Judeo-Christian relations in Italy have fiercely attacked the book. The author's decision to halt book sales (after the first edition sold out) has sparked criticism of another kind. So now, instead of a scholarly debate on the issues raised in the book itself, historians must ponder the question of whether the academic community is guilty of lynching Toaff, and whether academic discourse and freedom of research have their limits."⁶⁸⁰

From Neuwirth and Landau: "The Blood Libel Returns: ...In an interview with the Italian newspaper *La Stampa*, Toaff asserted, 'My research has shown that in the Middle Ages, a group of fundamentalist Jews did not respect the biblical prohibition (against the consumption of blood)...It is just one group of Jews, who belonged to the communities that suffered the severest persecutions during the crusades. From this trauma came a passion for revenge that in some cases led to responses, among them ritual murder of Christian children.'...Italy's most influential newspaper, left-leaning *Corriere della Serra*, has published extracts from Toaff's book, together with an article praising it by Italian Jewish historian Sergio Luzzato. *Luzzato describes Toaff's book as a 'magnificent work of history...Toaff holds that from 1100 to about 1500...several crucifixions of Christian children really happened, bringing about retaliations against entire Jewish communities — punitive massacres of Jewish men, women and children. Neither in Trent in 1475 nor in other areas of Europe in the late Middle Ages were the Jews always innocent. A minority of fundamentalist Ashkenazis...carried out human sacrifices.'*

"Twelve⁶⁸¹ senior rabbis representing Italy's Jewish community, including Toaff's father, Elio Toaff, who once welcomed Pope John Paul II to the chief synagogue in Rome, did issue a strong denial of Toaff's allegations...The 'blood libel,' as it has come to be called...underwent a big revival in the eighteenth century, when numerous trials of Jews on ritual murder charges took place in Poland. Such trials continued to occur sporadically throughout Eastern Europe in the nineteenth century, and there

⁶⁸⁰ Roni Weinstein, "A blood-stained version of history," *Haaretz*, March 1, 2007 (emphasis supplied).

⁶⁸¹ Some sources give the number of rabbis as thirteen.

was also one in Damascus, Syria, in 1840⁶⁸²...the poison resurfaced once more with deadly results in the Polish town of Kielce in July 1946, after the Holocaust had supposedly ended. A mob that included Polish policemen and soldiers, incited by false rumors of Jewish ritual murders of Polish children, massacred over forty of the pathetic remnant of 200 Kielce Jews who had

⁶⁸² After the ritual homicide of the Capuchin friar Tommaso from Calangiano, occurred in Damascus in 1840, thirteen Jews were imprisoned and sentenced to death by the governor of that city. A newly formed rabbinic lobby took action at once, led by Moses Montefiore (England) and Adolf Cremieux (France). They succeeded in securing permission from the Egyptian Pasha to have the thirteen who were convicted of the Catholic friar's murder, released. Prof. Giuliana Iurlano, of Italy's Lecce University, explains that the Damascus affair "marked a watershed in American and European Jewry since, for the first time, Jews from different nations succeeded in carrying out an arranged action to defend some of them...The most recent outcome of such an awareness, known as Zionism, can to some extent find its roots there..." (Giuliana Iurlano, *Sion in America: idee, progetti, movimenti per uno Stato ebraico, 1654-1917* [Firenze, 2004], pp. 78-79.)

somehow survived the German extermination campaign.⁶⁸³ This was the last time, as far as I have been able to learn, that the blood libel led to Jewish deaths in Europe. But a documentary film about the Kielce massacre made in the 1990's by American researchers contains interviews with several contemporary Poles, including a priest, who admitted that they still believed in the ritual murder myth. The publication by the Second Vatican Council of the Catholic Church of a policy statement called *Notre Aetate* in 1965, which repudiated many of the anti-Jewish attitudes that had flourished in the church for centuries, has gone a long way towards putting the blood libel to rest in the Western world. And Catholic scholars have followed up this new policy of reconciliation with Jews by reexamining some of the medieval blood

⁶⁸³ In post-war Poland that nation was dominated by Judaic communists: the torturer Jacek Rozanski, head of the Secret Police; the Politboro commander Jacob Berman and commissars Minc, Specht (Olszewski) and Spychalski. These men murdered or deported to Kolyma and the other Arctic death camps, tens of thousands of Catholic Poles. According to Judaic researcher John Sack, "In 1945 many Poles felt (and not without reason) that Jews ran the Office of State Security...the chief of the Office was Jacob Berman, a Jew, and all or almost all the department heads were Jews." Sack reports that 75% of the officers of the Communist Secret Police in Silesia were Judaics. He noted that many Judaics in the Communist terror apparatus in Poland changed their names to Polish ones, like General Romkowski, Colonel Rozanski, Capt. Studencki and Lt. Jurkowski. (cf. John Sack, *The New Republic*, Feb. 14, 1994, p. 6). Sack also refutes shoddy research performed by Daniel Jonah Goldhagen, author of *Hitler's Willing Executioners*, who, in the double standard exhibited by the Talmudic mentality, refuses to accept the fact that Judaics ran the Polish Communist secret police even as Goldhagen asserts the racist myth that the entire German nation was guilty of genocide. Sack does a good job of proving Goldhagen wrong about Poland. In Poland, "...a disproportionate number of Communists were Jews. In 1930, at its peak, 35% of the members of the party were Jewish. In Communist youth organizations, Jewish membership was even higher, while Communists of Jewish origin occupied most of the seats on the central committee. Communism appealed to some Jews because it opposed anti-Semitism more vigorously than any other Polish party...Jewish Communists reached their apogee in the years immediately after World War Two, when the party leadership was totally in the hands of the prewar Communist leadership that abhorred anti-Semitism." (Sheldon Kirshner, *The Canadian Jewish News*, Nov. 5, 1992, p. 16). Of course when one encounters the issue of Judaics, Communists and Catholics in Poland in the Establishment media or universities today, the mass murder of the Polish Catholics at the hands of the Judeo-Communists is never an issue. The murder of gentiles is a form of pest control unworthy of commemoration or investigation. Instead, an attack on Judaics by Polish peasants enraged at the role of Judaics in Communist terror, which occurred in July, 1946 at Kielce and which has come to be called the "Kielce pogrom" will be the centerpiece of the outrage. The motivation for the attack is not usually mentioned. Rather, the Catholic peasantry are painted in terms of "fiendish bigots" whose "blind, irrational hate" for the "pathetic" survivors of Nazi extermination resulted in "yet another martyrdom of God's Chosen." But the Catholic Primate of Poland at the time, Cardinal August Hlond, stated that the attack in Kielce occurred because of resentment "due to the Jews who today occupy leading positions in Poland's (Communist) government and endeavor to introduce a governmental structure that the majority of Poles do not wish to have." (Ibid., Kirshner). As Piotr S. Wandycz of Yale University observes, "The average Pole could not but notice in the Stalinist era that the two most powerful men in the country —Berman and Minc —were both Jewish, as was the dreaded security official Rozanski." (*N.Y. Review of Books*, Aug. 18, 1983, p. 51). The invocation of one magical word, "Kielce," is sufficient to obscure the entire history of Judeo-Communist persecution and terror against Poland's Christians.

libel trials and concluding that the charges had been false. As we have already noted, these reexaminations by Catholic scholars have included the same Trent blood libel case that Toaff has now made the centerpiece of his attempt to once again blacken the names of Jews martyred more than five hundred years ago. Following the publication of these scholarly vindications of Trent's medieval Jewish community, the Bishop of Trent signed a decree 'proclaiming that the blood libel against the city's Jews was unfounded.' (*Jerusalem Post*, Feb. 11, 2007).⁶⁸⁴ And the city of Trent erected a memorial plaque commemorating the Jewish victims, expressing remorse for the terrible injustice that was done to them and hopes for Christian-Jewish reconciliation in the future.

"While the blood accusation has lost legitimacy in the Christian West—at least it had, before Toaff and Luzzato have now given it new life—in the Arab and Muslim worlds it has been revived...Toaff and Luzzato's revival of this medieval lie could not have come at a worse time for besieged Jewry...The damage to Jewish security and acceptance, and the threat to Jewish lives, is incalculable. What could possibly have prompted such learned and prestigious Jews to such cruel, reckless and irresponsible behavior towards their own people? Was it the strong likelihood that Toaff's book will become a best seller in Italy, where anti-Semitism is undergoing a revival, and conspiracy theories are perennially popular? In fact, the first edition of the libelous book has already sold out. Has its author done so as well?...Whatever their motives, may eternal and unending shame fall on the heads of Ariel Toaff and Sergio Luzzatto."⁶⁸⁵

From Israel Shamir, said to be of Judaic ethnicity and a convert to Christianity, comes the following analysis: "Blood, betrayal, torture, and surrender are intervoven in the story of an Italian Jew, Dr. Ariel Toaff, as if

⁶⁸⁴ Rabbis and Zionist love to procure judicial and ecclesiastical "decrees" as part of a process of history by the *diktat* of "authorities." His critic suggests that Toaff's research is in error not on the basis of a paucity of fact, but because the Bishop of Trent has *decreed* that the medieval Talmudists are innocent. The bishop has told us to believe something and therefore we must! Since the Enlightenment many of us have not been content to believe a thing just because a bishop—or a rabbi—decreed it to be so. We demand evidence and impartial investigation.

⁶⁸⁵ Rachel Neuwirth and John Landau, February 25, 2007, www.americanthinker.com/2007/02/the_blood_libel_returns.html (emphasis supplied). Neuwirth and Landau appeal to tribalism: how dare Toaff endanger the national prospects of The Tribe with his research? Notice the search for venal ulterior motives: mercenary interest in a bestseller; exploitation of an allegedly "revived antisemitism." Then there is the eternal spectre of "besieged Jewry" and finally a curse of unending shame, equivalent to the familiar *yemach shemo*, always on the lips of those dwelling in a mental ghetto of their own making.

penned by his compatriot Umberto Eco. Dr. Toaff stumbled onto a frightful discovery, was horrified but bravely went on, until he was subjected to the full pressure of his community; he repented, a broken man....He made a name for himself by his deep study of medieval Jewry. His three-volumed *Love, Work, and Death* (subtitled *Jewish Life in Medieval Umbria*) is an encyclopedia of this admittedly narrow area. While studying his subject he discovered that the medieval Ashkenazi Jewish communities of North Italy practiced a particularly horrible form of human sacrifice. Their wizards and adepts stole and crucified Christian babies, obtained their blood and used it for magical rituals evoking the spirit of vengeance against the hated *Goyim*.

"In particular, he dwelt on the case of St. Simon of Trent. This two-year old child from the Italian town of Trent was kidnapped by a few Ashkenazi Jews from his home on the eve of Passover 1475 AD. At night, the kidnappers murdered the child; drew his blood, pierced his flesh with needles, crucified him head down calling 'So may all Christians by land and sea perish,' and thus they celebrated their Passover, an archaic ritual of outpouring blood and killed babies, in the most literal form, without usual metaphoric 'blood-wine' shift. The killers were apprehended, confessed and were found guilty by the Bishop of Trent. Immediately, the Jews took their protest to the Pope and he had sent the bishop of Ventimiglia to investigate. He allegedly accepted a hefty bribe from the Jews... 'Simon had been killed by Christians with the intention of ruining the Jews,' said the pre-war *Jewish Encyclopedia*, in a clear case of premonition: the same argument was used by Jews in 2006 while explaining away the mass murder of (Arab) children in Kafr Qana (Lebanon).⁶⁸⁶

"However, in the fifteenth century the Jews were influential, yes, but all-powerful, no. They could not deal with the world like they did in 2002 after the (Israeli) massacre in Jenin by ordering everybody to buzz off. They had no American veto in the Security Council. They could not bomb Rome, and the word 'anti-semitism' was not invented until 400 years later. They were given a fair deal, which is much worse than preferred treatment. Pope Sixtus IV assembled a commission of six cardinals chaired by the best legal mind of that time, for retrial; and this Supreme Court found the murderers guilty....The records of the trial have survived centuries and are still

⁶⁸⁶ Shamir's reference is to the Israeli military's massacre at Qana.

available in the Vatican. In 1965, the Roman Catholic Church entered a *perestroika*. These were the halcyon days of the Vatican II when the modernizers uprooted the foundations of tradition hoping to update the faith and to fit it into the new Jewish-friendly narrative of modernity; in plain prose, the bishops wanted to be loved by the liberal press. The ever-watchful Jews used the opportunity and pushed the bishops to decommission St Simon of Trent. They were happy to oblige: already in a bizarre ritual, the Church leaders had found the Jews free from guilt for Crucifixion of Christ while admitting the Church's guilt for persecution of Jews; the crucifixion of an Italian baby was a small matter compared with this reversal. In a hasty decision, the (modern) bishops ruled that the confessions of the killers were unacceptable because they had been obtained under torture, and thus the accused were innocent, while the young martyr was anything but. His cult was discontinued and forbidden, and the remains of the martyred child were removed and dumped in a secret place to avoid resumption of pilgrimage.

"And now we come back to Dr Ariel Toaff. While going through the papers of the trial, he made a staggering discovery: instead of being dictated by the zealous investigators under torture, *the confessions of the killers contained material totally unknown to the Italian churchmen or police*. The killers belonged to the small and withdrawn Ashkenazi community, they practiced their own rites, quite different from those used by the native Italian Jews; these rites were faithfully reproduced in their confessions, though they were not known to the Crime Squad of the day. *'These liturgical formulas in Hebrew with a strong anti-Christian tone cannot be projections of the judges who could not know these prayers, which didn't even belong to Italian rites but to the Ashkenazi tradition,'* Toaff wrote. *A confession is of value only if it contains some true and verifiable details of the crime the police did not know of. This iron rule of criminal investigation was observed in Trent trials.*

"This discovery has the potential to shake, shock and reshape the Church. The noble, learned rabbi Dr. Toaff, brought back St Simon, the double victim of fifteenth century vengeance and of twentieth century *perestroika*. This called for repentance of the Vatican doctors who forgot the murdered child while looking for friendship with important American Jews, but they still do not admit their grave error. Monsignor Iginio Rogger, a (Catholic) church historian who in the 1960s (mis)led the investigation into St Simon's case, said that the confessions were completely unreliable for 'the

judges used horrible tortures.' This was an anti-Zionist and hence anti-Semitic remark, for rejection of confessions obtained under torture would let the Palestinian prisoners out of Jewish jails; this was an anti-American remark, for the U.S. recognizes the value of torture and practices it in Guantanamo and elsewhere. This was a holocaust-denier remark for it thus invalidates the Nürnberg trials...

"I wouldn't want to be in Toaff's shoes, answering for this to historians who have seriously documented this case,' said Msgr. Rogger to *USA Today*. Toaff's shoes are vastly preferable to those of Rogger who will have to answer for slighting the saint in Heaven. Moreover, this Trento crime was not an exception: Toaff discovered many cases of such bloody sacrifices connected with the mutilation of (Christian) children, outpouring of blood and its baking in *Matzo* (unleavened bread) spanning five hundred years of European history. Blood, this magic drink, was a popular medicine of the time, and of any time: Herod tried to keep young by bathing in the blood of babies, alchemists used blood to turn lead into gold. Jewish wizards meddled in magic and used it as much as anybody. There was a thriving market in such delicacies as blood, powder made of blood and bloody *matzo*. Jewish vendors sold it accompanied with rabbinic letters of authorization; the highest value was blood of a *goy katan*, a gentile child, much more usual was blood of circumcision. Such blood sacrifices were 'instinctive, visceral, virulent actions and reactions, in which innocent and unknowing children became victims of the love of God and of vengeance,' Toaff wrote in the book's preface. 'Their blood bathed the altars of a God who, it was believed, needed to be guided, sometimes impatiently pushed to protect and to punish.'

"Toaff...stress(ed) the ordinary magic use of blood by Jews in the Middle Ages, and...allow(ed) for the anti-Christian element: crucifixion of victims and the cursing of Christ and Virgin. Here his book is supported by (the admittedly, more timid) *Reckless Rites: Purim and the Legacy of Jewish Violence* by Elliott Horowitz. Horowitz tells his reader of strange rituals: flagellation of the Virgin, destruction of crucifixes and the beating up and killing of Christians.

"Now it is behind us. We can look at the past and say: yes, some Jewish wizards and mystics practiced human sacrifices. They murdered children, mutilated their bodies and used their blood in order to outpour Divine Wrath on their non-Jewish neighbors. They mocked Christian rites by using

Christian blood instead of blood of Christ. The Church and the people all over Europe were right. The Europeans (and the Arabs, and the Russians) weren't crazy bigots, they understood what they saw. They punished the culprits but they left the innocent in peace. We, humans, can look at this dreadful page of history with pride, and shed a tear or two for the poor children destroyed by these wrath-seeking monsters. Jews may be more modest and cease carrying their historical wounds on the sleeve: their forefathers thrived despite these terrible doings by some of their co-religionists...We can also dismiss with a shudder the whining of Israel's friends when they want us not to see the Jenin Massacre or Qana Massacre for – yes, exactly, this is like the 'blood libel,' i.e. not a libel at all. Let us hope that the great daring act of Professor Toaff will become a turning point in the life of the Church. The swing caused by *perestroika* of Vatican II went too far...

“...Who needs Christian virtues? Man's faults and vices are 'his business, as long as he saved Jews,' and the best a *goy* may hope for is a 'place among the Righteous Gentiles.' ...Thus...the Jews won a round or two in their competition with the Church. By stubbornly hanging on and never regretting, never apologizing, always working against Christianity, they succeeded in replacing in many simple minds the image of the Via Dolorosa, Golgotha and the Resurrection with their gross misrepresentation of human history as of a long line of innocent Jewish suffering, blood libels, holocausts ...The publication of Dr Toaff's book could become a not-a-minute-too-early turning point in the Western history, from apology of Judas to adoration of Christ. Yes, his narrative of murdered children makes just a small crack in the huge edifice of Jewish exceptionalism built in Europeans' mind. But great edifices can fall in a moment...Apparently, the Jews felt it and they attacked Toaff like a maddened swarm. A renowned Jewish historian, rabbi and a son of a rabbi, wrote about 500-year old events – why should they bestir themselves? In the Middle Ages, use of blood, necromancy, black magic were not an exclusively Jewish realm. Witches and wizards of gentile background did it too. So just join the human race, warts and all!

“But this is too demeaning to the arrogant Chosenites. 'It is incredible that anyone, much less an Israeli historian, would give legitimacy to the baseless blood libel accusation that has been the source of much suffering and attacks against Jews historically,' said ADL National Director Abe Foxman.

The Anti-Defamation League called the book 'baseless and playing into the hands of anti-Semites everywhere.'

"Not much of an historian, not much of a rabbi, Foxman has *a priori* knowledge, based on faith and conviction, that Toaff's thesis is 'baseless.' But then, he said the same about the Jenin Massacre. In a press release, Bar-Ilan University 'is expressing great anger and extreme displeasure at Toaff, for his lack of sensitivity in publishing his book about blood libels in Italy. His choice of a private publishing firm in Italy, the book's provocative title and the interpretations given by the media to its contents have offended the sensitivities of Jews around the world and harmed the delicate fabric of relations between Jews and Christians. Bar-Ilan University strongly condemns and repudiates what is seemingly implied by Toaff's book and by reports in the media concerning its contents, as if there is a basis for the blood libels that led to the murder of millions of innocent Jews.'

"These are firing words. Toaff came under strong community pressure: he was about to find himself at 65, on the street, probably without pension, without old friends and students, ostracized and excommunicated...Jews employ professional secret killers to deal with such nuisances. In the old days, they were called *rodef*...In the beginning of the attack, he tried to brave it: 'I will not give up my devotion to the truth and academic freedom even if the world crucifies me.' Toaff told *Haaretz*...that he stood by the contention of his book, that there is a factual basis for some of the medieval blood accusations against the Jews. But Toaff was not made of stern stuff. Like Winston Smith, the main character of Orwell's *1984*, he broke down in a mental cellar of Jewish inquisition. He published a full apology, stopped distribution of his book, promised to submit it to Jewish censorship, and 'also promised to donate all the funds forthcoming from the sale of his book to the Anti-Defamation League' of good Abe Foxman.

"His last words were as touching as those of Galileo recanting his heresy: 'I will never allow any Jew-hater to use me or my research as an instrument for fanning the flames, once again, of the hatred that led to the murder of millions of Jews. I extend my sincerest apologies to all those who were offended by the articles and twisted facts that were attributed to me and to my book.' Thus Ariel Toaff surrendered to the community pressure. Not that it matters what he says now....What he gave us is enough. But what has he given us? In a way, his contribution is similar to that of Benny Morris

and other Israeli New Historians: they repeated the data we knew from Palestinian sources, from Abu Lughud and Edward Said. But Palestinian sources were not trusted — only Jewish sources are considered trustworthy in our Jewish-centered universe....This would not be necessary if we were able to believe a goy vs. a Jew: an Arab about the Expulsion of 1948, an Italian about St Simon, maybe even a German about (post-)war deportations of (ethnic) Germans.⁶⁸⁷

“Ariel Toaff has freed many captive minds by repeating what we knew from a variety of Italian, English, German, Russian sources...Ariel Toaff gave us also a window to view processes inside Jewry, in order to learn how this incredible discipline of Swarm is maintained, how dissidents are punished, how uniformity of mind is achieved. Jewry is indeed exceptional from this point of view: a Christian (or Muslim) scientist who would find a blemish in the long history of the Church will not hide it, he is not likely to be terrorized into obedience; he will not be ostracized if he embraces the most vile view; even if excommunicated, the scientist or the writer will find enough support, as Salman Rushdie, Voltaire and Tolstoy discovered. Neither the Church nor (even the) Ummah command this sort of blind discipline, and neither the Pope nor the Imam wields the power of Mr. Abe Foxman over his co-religionists. And Foxman does not care for truth, but goes for what is (in his view) good for the Jews. No amount of witnesses, not even a live broadcast of Jewish blood sacrifice would force him to accept unpleasant truth: he will find a reason why. We saw it in the case of Qana bombardment (in Lebanon in 2006),⁶⁸⁸ when Israeli planes destroyed a building and killed some fifty children...

“Toaff could have had it; what a pity his courage failed him! His fate reminds me that of Uriel (almost the same name!) Acosta. A noble forerunner of Spinoza, Acosta (born c. 1585, Oporto, Portugal — died April 1640,

⁶⁸⁷ Cf. Giles MacDonogh, *After the Reich: The Brutal History of the Allied Occupation* (NY: Basic Books, 2007). James Bacque, *Crimes and Mercies: The fate of German civilians Under Allied Occupation, 1944-1950* (Little, Brown, 1997); Hoffman, “Bury My Heart At Wounded Berlin” in *Revisionist History* (newsletter), no. 3, 1997.

⁶⁸⁸ A repeat, incredibly enough, of a 1996 massacre in Qana, also perpetrated by the Israelis, in which 102 civilians were deliberately killed (this was not accidental “collateral damage”); cf. Human Rights Watch, “Israel/Lebanon: Operation Grapes of Wrath: The Civilian Victims” (Sept. 1997) and Norman Finkelstein, *On the Misuses of Anti-Semitism and the Abuse of History* (Univ. of Calif. Press, 2005), p. 275. The indifference of the West to the 1996 slaughter created the sense of Israeli immunity from war crimes prosecution that contributed to the 2006 massacre, which also has not been prosecuted.

Amsterdam) attacked Rabbinic Judaism and was excommunicated. 'A sensitive soul, Acosta found it impossible to bear the isolation of excommunication, and he recanted,' writes *Encyclopedia Britannica*. Excommunicated again after he was accused of dissuading Christians from converting to Judaism, he made a public recantation after enduring years of ostracism. This humiliation shattered his self-esteem, and he shot himself..."⁶⁸⁹ (end quote from Shamir).

A statement from Prof. Toaff's father, Elio Toaff, the Grand Rabbi (emeritus) of Rome: "...the criticism that everyone has expressed about his book was justified. His arguments in the book were an insult to the intelligence, to the tradition, to history in general and to the meaning of the Jewish religion. It saddens me that such nonsense was put forward by my son of all people.'

"The speaker is Elio Toaff, the former chief rabbi of Rome and the father of Professor Ariel Toaff, who last week announced the withdrawal of his book *Pasque di Sangue*...and the halting of its printing. The elder Toaff made these remarks to the Italian newspaper *La Repubblica*, which contacted him for his response to the report of the suspension of the book's publication. Toaff said that his son had not informed him of this, and when the newspaper asked him if there was anything he'd like to say to his son...the 92-year-old rabbi said that he would like him to know of 'my pain and sorrow and disappointment. I never thought that he, who is such a serious scholar, would publish such a dangerous study.'

"...The fallout from Toaff's book is far from over, and *people in the Jewish community are saying that never has a single person been the object of such fierce resentment*. At least some of this anger derives from Toaff's family background; this, after all, is no marginal or eccentric character but someone who is the flesh and blood of the Italian Jewish elite, the son of the man who for the past fifty years was considered the symbol of the community. What's so disturbing to many is that it was Toaff of all people who chose to raise the matter of the blood libels, and within Italy itself no less -- as if the objective were to spit in the community's face by impugning it with the worst accusation of all, one that in the past has led to lives being lost.

⁶⁸⁹ Israel Shamir, "The Bloody Passovers of Dr Toaff," February, 2007, www.israelshamir.net/English/Eng11.htm (emphasis supplied).

"Elio Toaff is to Italian Jewry as the Eiffel Tower is to Paris. In the years following World War II, and particularly after he was appointed chief rabbi of Rome in 1951, Toaff earned a reputation in Italy as a...moral voice in both the domestic and international arenas. The fact that in his Will, Pope John Paul II mentions only two people by name — Cardinal Dsiwysz, his personal secretary who was with him from the time he was in Krakow, and Rabbi Toaff, perhaps attests most poignantly to his stature....The elder Toaff gained recognition as a moral authority of the first rank, and effectively became the dean of Italian Jewry...

"The biggest moment of all came in 1986, with the historic first visit ever by a Pope to a synagogue...Rabbi Toaff said later... 'This gesture overturned all the persecution that the Jews of Rome had suffered over the years.' This visit is still considered a formative event in the warming of relations between the Catholic Church and the Jewish people. It also prepared the ground for the establishment of diplomatic relations between Israel and the Vatican, and the Pope's visit to Israel in 2000.

"An honorary citizen of Rome since October 2001, the recipient of a Knighthood of the Great Cross of the Italian Republic as well as the title of Senator-for-Life, Toaff also received congratulations on his 90th birthday from Cardinal Joseph Ratzinger, now known as Pope Benedict XVI. 'Together with the Jewish community of Rome,' Ratzinger wrote on April 30, 2005, 'I thank God for the long and fruitful life that He has granted you.'

"...In the epilogue to his autobiography, (the elder) Toaff wrote, 'Each one of my four children has chosen his own path, established a family, found an occupation, but above all, maintained absolute fealty to the Jewish tradition and the Jewish people.' The closing chord of the episode, at least for now, has a much harsher ring: In the past two weeks, at the Italian Synagogue on Hillel Street in Jerusalem, there has been some discussion as to whether to ban Professor Ariel Toaff, the son of the man known in Italy as 'the Pope of the Jews,' from setting foot in the place."⁶⁹⁰

With the preceding remarks and opinions as an introduction, we now present — interspersed with our own commentary, and supplying emphasis by

⁶⁹⁰ Adi Schwartz, "The Wayward Son," *Haaretz*, Feb. 22, 2007. "...but above all, maintained absolute fealty to the Jewish tradition and the Jewish people." This primitive tribal commission is the mandate of everyone in the world who does not wish to be labeled "antisemitic." Above all other considerations — the "Jewish" tradition and the "Jewish" people! (An atavism sanctioned by two popes).

means of italics – salient passages from the text of *Pasque di Sangue*, privately translated into English, as noted earlier, by Lucchese and Gianetti.

(The translators made Prof. Toaff's book available to researchers working in English, such as this writer, because of the high regard they have for Toaff's achievement, as they themselves note: "Prof. Toaff is that great rarity in the modern world: a sincere and disinterested lover of truth...It is to Prof. Toaff himself that the present humble effort is sincerely dedicated. *Blood Passover* is a masterpiece of literature and history, which deserves to be widely read, not flushed down the Memory Hole").

**Excerpts from the introductory sections of Ariel Toaff's
"Blood Passover" (*Pasque di Sangue*)**

...in Anglo-Saxon (British and American) historical-anthropological research on Jews and ritual murder (from Joshua Trachtenberg to Ronnie Po-Chia Hsia), magic and witchcraft traditionally feature among the favorite aspects under examination. This approach, for a variety of reasons, is enjoying an extraordinary rebirth at the present time (cf. R. Po-Chia Hsia, *The Myth of Ritual Murder: Jews and Magic in Reformation Germany*, [London, 1988]). But that which seems to obtain a high degree of popularity at the moment is not necessarily convincing to meticulous scholars, not content with superficial and impressionistic responses. Nearly all the studies on Jews and the so-called "blood libel" accusation to date have concentrated almost exclusively on persecutions and persecutors; on the ideologies and presumed motives of those same persecutors: their hatred of Jews; their political and/or religious cynicism; their xenophobic and racist rancor; their contempt for minorities. Little or no attention has been paid to the attitudes of the persecuted Jews themselves and their underlying patterns of ideological behavior – even when they confessed themselves guilty of the specific accusations brought against them.⁶⁹¹

⁶⁹¹ Here is Toaff's first principle: to examine what the alleged Judaic perpetrators believed, rather than putting the focus of research entirely on the "certainly guilty" Christians. Here he also associates Ronnie Po-Chia Hsia, the Judeocentric, renowned "world authority" on ritual murder, with "superficial and impressionistic responses." In other words, with rejecting empirical and scientific method.

Even less attention has been paid to the behavioral patterns and attitudes of these same Jews; nor have these matters been considered worthy even of interest, attention or serious investigation. On the contrary: these behavioral patterns and attitudes have simply been incontrovertibly dismissed as non-existent – as invented out of whole cloth by the sick minds of anti-Semites and fanatical, obtusely dogmatic Christians.⁶⁹²

Nevertheless, although difficult to digest, these actions, once their authenticity is demonstrated or even supposed as possible, should be the object of serious study by reputable scholars...*Scholars must be permitted the possibility of attempting serious research on the actual, or presumed, religious, theological and historical motivations of the Jewish protagonists themselves. Blind excuses are just as worthless as blind dogmatic condemnation: neither can demonstrate anything other than that which already existed in the mind of the observer to begin with.* It is precisely the possibility of evading any clear, precise and unambiguous definition of the reality of ritual child murders rooted in religious faith, which has facilitated the intentional or involuntary blindness of Christian and Jewish scholars alike, both pro and anti-Jewish. Any additional example of the two-dimensional “flattening” of Jewish history, viewed exclusively as the history of religious or political “anti-Semitism” at all times, must necessarily be regretted. When “one-way” questions presuppose “one-way” answers; *when the stereotype of “anti-Semitism” hovers menacingly over any objective approach to the difficult problem of historical research in relation to Jews, any research ends up losing a large part of its value. All such research is thus transformed, by the very nature of things, into a “guided tour” conducted against a fictitious and unreal background, in a “virtual reality show” intended to produce the desired reaction, which has naturally been decided upon in advance.*

(For example, the recent volume by Susanna Buttaroni and Stanislaw Musial, *Ritual Murder: Legend in European History*, [published in 2003 in Crakow in Polish and English and in Vienna in German], opens with a preamble [p. 12] which is, in its way, conclusive: “It is important to state from

⁶⁹² Almost all study of “Jewish ritual murder” proceeds from this automatic premise: the Christians are certainly wrong; bigoted false witnesses, and the Judaics are certainly libeled and innocent. One’s status as a professor, a researcher hoping for a job, or a journalist wanting to retain his, is dependent on the degree to which one blindly maintains allegiance to this premise.

the very beginning that Jewish ritual murder never took place. Today proving such theories wrong is not the goal of scientific research”).

As stressed above, it is simply not permissible to ignore the mental attitudes of the Jews who were tried, tortured and executed for ritual murder, or persecuted on the same charge. At some point, we must ask ourselves whether the “confessions” of the defendants constitute exact records of actual events, or merely the reflection of beliefs forming part of a symbolic, mythical and magical context which must be reconstructed to be understood. In other words: *do these “confessions” reflect merely the beliefs of Gentile judges, clergy and populace, with their private phobias and obsessions, or, on the contrary, of the defendants themselves?* Untangling the knot is not an easy or pleasant task; but perhaps it is not entirely impossible. In the first place, therefore, we must investigate the mental attitudes of the Jews themselves, in the tragic drama of ritual sacrifice, together with the accompanying religious beliefs and superstitious and magical elements. Due attention must be paid to the admissions which made historical and local context, identifiable within a succession of German-speaking territories on both sides of the Alps, throughout the long period from the First Crusade to the twilight of the Middle Ages. In substance, we should investigate the possible presence of Jewish beliefs relating to ritual child murders, linked to the feast of Passover, while attempting to reconstitute the significance of any such beliefs. *The trial records, particularly the minutely detailed reports relating to the death of Little Simon of Trent, cannot be dismissed on the assumption that all such records represent simply the specific deformation of beliefs held by the judges, who are alleged to have collected detailed but manipulated confessions by means of force and violence to ensure that all such confessions conformed to the anti-Jewish theories already in circulation at the time.*

A careful reading of the trial records, in both form and substance, recall too many features of the conceptual realities, rituals, liturgical practices and mental attitudes typical of, and exclusive to, one distinct, particular Jewish world – features which can in no way be attributed to suggestion on the part of judges or prelates – to be ignored. Only a frank analysis of these elements can make any valid, new and original contribution to the reconstruction of beliefs relating to child sacrifice held by the alleged Jewish perpetrators themselves – whether real or imagined – in addition to attitudes based on the unshakeable faith in their redemption and ultimate vengeance against the

Gentiles, emerging from blood and suffering, which can only be understood in this context. In this Jewish-Germanic world, in continual movement, *profound currents of popular magic had, over time, distorted the basic framework of Jewish religious law, changing its forms and meanings. It is in these "mutations" in the Jewish tradition – which are, so to speak, authoritative – that the theological justifications of the commemoration [in mockery of the Passion of Christ] is to be sought, which, in addition to its celebration in the liturgical rite, was also intended to revive, in action, vengeance against a hated enemy continually reincarnated throughout the long history of Israel (...Amalek, Edom, Haman, Jesus).*⁶⁹³

We must therefore decide whether or not the alleged "confessions" relating to the crucifixion of children the evening before Passover; the testimonies relating to the utilization of Christian blood in the celebration of the feast of the Passover, represent, in actual fact, mere myths, i.e., beliefs and ideologies dating far back in time; or actual ritual practices, i.e., events which actually occurred, in reality, and were actually celebrated, in prescribed and consolidated forms, with their more or less fixed baggage of formulae and anathemas, accompanying the magical practices and superstitions which formed an integral part of the mentality of the Jews themselves.

In any case, I repeat, *we should avoid the easy short-cut of considering these trials and testimonies only as projections – extorted from the accused by torture and other coercive methods, both psychological and physical – of the stereotypes, superstitions, fears and beliefs of the judges and populace. Such a method would trigger a process inevitably leading to the dismissal of these same testimonies as "valueless documents with little basis in reality," except as "indications of the obsessions of a Christian society" which saw, in the Jew, merely a "distorted mirror image of its own defects.*

This task appears to have seemed absolutely prohibitive to many scholars, even famous ones, well-educated men of good will, having concerned

⁶⁹³ "...profound currents of popular magic had, over time, distorted the basic framework of Jewish religious law, changing its forms and meanings...these 'mutations' in the Jewish tradition – which are, so to speak, authoritative..." Here is another heavily suppressed truth – this time concerning the Babylonian-pagan nature of Judaism – which Toaff has the adroitness to address. It would be interesting to see at what date Toaff fixed the rise of this "mutation." Note too that Judaism has a litany of personages who it is incumbent on the believer to hate, from Amalek to Jesus, an eternal train of loathing. What a terrible burden for the mind and spirit of the individual Judaic to bear – this religious obligation to hate!

themselves with this difficult topic. First, Gavin Lanmuir, who, starting from the facts of Norwich, England, considers the crucifixion and ritual *haemotophagia*, which appear in two different phases of history, as simply the cultivated and interested inventions of ecclesiastical groups, denying the Jews any role at all except a merely passive one, devoid of responsibility. (Cf. G.L. Langmuir, *Toward a Definition of Anti-semitism*, [Berkeley: Univ. of Calif. Press, 1990]). Lanmuir was later followed by Willehad Paul Eckert, Diego Qualiglioni, Wolfgang Treue and Ronnie Po-Chia Hsia, who...paying particular attention to the Trent trial documentation, considered it all *tout court* and often *a priori* a baseless libel, an expression of hostility on the part of the Christian majority against the Jewish minority...⁶⁹⁴

According to the point of view adopted by these researchers, the inquisitor's interrogation methods and tortures served no purpose other than to orchestrate a completely harmonious confession of guilt, i.e., of adherence to a truth already existing in the minds of the inquisitors. The use of leading questions and a variety of stratagems, including, in particular, refined torture, were intended to force the defendants to admit that the victim had indeed been kidnapped and tortured according to Jewish ritual, and finally killed in hatred of the Christian faith. The confessions are said to be obviously unbelievable, since the murders were allegedly committed to permit the ritual use of Christian blood, in violation of the Biblical prohibition against the ingestion of blood, a prohibition scrupulously observed by all Jews. As to torture, it is best to recall that its use in the municipalities of northern Italy, at least from the beginning of the thirteenth century, was regulated, not only by tractate, but by statute as well. As an instrument for determining the truth, torture was permitted in the presence of serious and well-justified clues in cases in which it was considered truly necessary by the *podestà* (magistrate) and judges. All confessions extorted in this manner, to be considered valid, had to be corroborated by the inquisitor, later, under normal conditions, i.e., in the absence of physical pain or even

⁶⁹⁴ W.P. Eckert, "Il beato Simonino negli "Atti" del processo di Trento contro gli ebrei," in *Studi Trentini di Scienze Storiche*, XLIV (1965), pp. 193-221; Id., *Aus den Akten des Trienter Judenprozesses*, in P. Wilpert, *Judentum im Mittelalter*, Berlin, 1966, pp. 238-336; D. Qualiglioni, "I processi contro gli ebrei di Trento (1475-1478)," in *Materiali di lavoro*, 1988, no. 1-4, pp. 131-142; Id. "Il processo di Trento nel 1475," in M. Luzzati, *L'Inquisizione e gli ebrei in Italia*, Bari, 1994, pp. 19-34; W. Treue, *Ritualmord und Hostienschändung, Untersuchungen zur Judenfeindschaft in Deutschland im Mittelalter und in der frühen Neuzeit*, Berlin, 1989; R. Po-Chia Hsia, *Trent 1475: A Ritual Murder Trial*, New Haven (Conn.), 1992.

the threat of renewed torture. (Cf. E. Maffei, *Dal reato alla sentenza. Il processo criminale in età comunale*, [Rome, 2005], pp. 98-101). These procedures, while unacceptable in our eyes today, were in fact the norm (then), and seem to have been observed in the case of the Trent trials.

...we must attempt to search for the heterogenous elements and particular historical-religious experiences which are alleged to have made the killing of Christian children for ritualistic purposes appear plausible, during a certain period, within a certain geographical area (i.e., the German-speaking regions of trans-Alpine and Cisalpine Italy and Germany, or wherever there were strong ethnic elements of German Jewish origin, any time between the Middle Ages and the early modern era)...*In this research, we should not be surprised to find customs and traditions linked to experiences...which were to prove more deeply rooted than the standards of religious law itself, although diametrically opposed in practice, accompanied by all the appropriate and necessary formal and textual justifications. Action and reaction: instinctive, visceral, virulent, in which children, innocent and unaware, became the victims of God's love and vengeance. The blood of children, bathing the altars of a God considered to be in need of guidance, sometimes, of impatient compulsion, impelling Him to protect and to punish.* At the same time, we must keep in mind that, in the German-speaking Jewish communities, the phenomenon, where it took root, was generally limited to groups in which popular tradition, which had, over time, distorted, evaded or replaced the ritual standards of Jewish *halakha*, in addition to deeply-rooted customs saturated with magical and alchemical elements, all combined to form a deadly cocktail when mixed with violent and aggressive religious fundamentalism.⁶⁹⁵

There can be no doubt, it seems to me, that, once the tradition became widespread, the stereotypical image of Jewish ritual child murder continued inevitably to take its own course, out of pure momentum. Thus, the Jews were accused of every child murder, much more often wrongly than rightly, especially if discovered in the springtime. In this sense, Cardinal Lorenzo Ganganelli, later Pope Clement XIV, was correct in his famous report, in both

⁶⁹⁵ Toaff overlooks the fact that Judaism's "religious law" or *halacha* is itself "saturated" with such magical and alchemical elements, as for example the magical making of a cow, to say nothing of the fact that the pagan Kabbalah is, as we show in these pages, a source of *halacha*. Hence, Judaic ritual murder is not a case of "distortion, evasion" or "replacement" of *halacha*, but rather, of taking the Talmudic and Kabbalistic mentality to its ultimate fulfillment.

his justifications and his “distinctions” (Cecil Roth, *The Ritual Murder Libel and the Jews: The Report by Cardinal Lorenzo Ganganelli (Pope Clement XIV)*, London, 1935. The Ganganelli Report was republished by M. Introvigne, *Cattolici, antisemitismo e sangue: Il mito dell'omicidio rituale*, 2004).⁶⁹⁶ The records of the ritual murder trials should be examined with great care and with all due caution.

...The Trent trials are a priceless document of this very kind. The trial records – especially, the cracks and rifts in the overall structure permitting the researcher to distinguish and differentiate, in substance, not just in form, between the information provided by the accused and the stereotypes imposed by the inquisitors – are dazzlingly clear. *This fact cannot be glossed over or distorted by means of preliminary categorizations of an ideological or polemical nature, intended to invalidate those very distinctions.* In many cases, everything the defendants said was incomprehensible to the judges – often, because their speech was full of Hebraic ritual and liturgical formulae pronounced with a heavy German accent, unique to the German Jewish community, which not even Italian Jews could understand;⁶⁹⁷ in other cases, because *their speech referred to mental concepts of an ideological nature totally alien to everything Christian. It is obvious that neither the formulae nor the language can be dismissed as merely the astute fabrications and artificial suggestions of the judges in these trials. Dismissing them as worthless, as invented out of whole cloth, as the spontaneous fantasies of defendants terrorized by torture and projected to satisfy the demands of their inquisitors, cannot be imposed as the compulsory starting point, the prerequisite, for valid research, least of all for the present paper. Any conclusion, of any nature whatsoever, must be duly demonstrated after a strict*

⁶⁹⁶ Toaff makes an important distinction concerning “momentum” which can lead to stereotypes and rumors. Because some accounts of Judaic ritual murder are true, not all accounts are true. One should no more automatically believe that Judaics are always guilty of ritual murder accusations, than one should automatically believe that anyone who doubts the authenticity of some charges of Judaic ritual murder is a “bigoted antisemite.” It is prudent of Toaff to cite the Ganganelli (Pope Clement XIV) report in this context. It shows he can both uphold its specific conclusions and his own careful and meticulous investigation.

⁶⁹⁷ Toaff notes: The expressions in Hebrew (ritual and liturgical) appearing in these depositions can usually be reconstructed with precision, fitting easily into the context of the ideological and religious discourse of the world of Ashkenazi Jewry to which these Jews belonged. There is, therefore, no question of any Satanic language redolent of witchcraft, or “pseudo-language” invented by judges to demonize the Jews, as suggested by many writers (A. Esposito and D. Quagliani, *Processi contro gli ebrei di Trento, 1475-1478, I: I processi di 1475*, Padua, 1990).

evaluation and verification of all the underlying evidence sine ira et studio, using all available sources capable of confirming or invalidating that evidence in a persuasive and cogent manner.

The present paper could not have been written without the advice, criticism, meetings and discussions with Dani Nissim, a long-time friend, who, in addition to his great experience as a bibliographer and bibliophile, made available to me his profound knowledge of the history of the Jewish community of the Veneto region, and of Padua in particular. The conclusions of this work are nevertheless mine alone, and I have no doubt that that the above named persons would very largely disagree with them. I have engaged in lengthy discussions of the chapters on the Jews of Venice with Reiny Mueller, over the course of which I was given highly useful suggestions and priceless advice. Thanks are also due to the following persons for their assistance in the retrieval of the archival and literary documentation; for their encouragement and criticism, to Diego Quaglioni; Gian Maria Varanini; Rachele Scuro; Miriam Davide; Elliot Horowitz; Judith Dishon; Boris Kotlerman and Ita Dreyfus.

Grateful thanks are also due to those of my students who participated actively in my seminars on the topic, held at the Department of Jewish History at Bar-Ilan University (2001-2002 and 2005-2006), during which I presented the provisional results of my research. First and foremost, however, I wish to thank Ugo Berti, who persuaded me to undertake this difficult task, giving me the courage to overcome the many foreseeable obstacles which stood in the way. (End quote from the Introduction to *Blood Passover* by Ariel Toaff).

**Judaism's hatred for Christians
is remarkable in the depth of its antagonism**

The deluge of stories of a "Holocaust" by Germans against Jews in World War II has eclipsed much of the memory of the historic rabbinic persecution of Christians dating to antiquity.

"...in the time of the martyrdom of Polycarp--the Jews of Smyrna were among the most bitter enemies of Christians, and among the most violent in demanding the death of Polycarp.

"Eusebius (*Eccl. Hist.* iv 15) says, that when Polycarp was apprehended, and brought before the Proconsul at Smyrna, the Jews were most furious of all in demanding his condemnation. When the mob, after his condemnation to death, set about gathering fuel to burn him, 'the Jews,' he says, 'being especially zealous, as was their custom--ran to procure fuel.' And when, as the burning failed, the martyr was transfixed with weapons, the Jews urged and besought the magistrate that his body might not be given up to Christians."⁶⁹⁸

Judaism's hatred for Christians is remarkable in the depth of its antagonism and the lengths to which it will go to avoid *chukas akum* (imitating the Christians). Somehow, unlike historic detestation for Jews on the part of some individual Christians, the institutionalized rabbinic hatred for Christians is never repented and almost always justified as an "understandable reaction to vicious anti-semitic persecution." The reverse — justifying antipathy toward Jews based on historic Jewish oppression of Christians, whether in Soviet Russia by circumcised Jewish Communists, or in eighteenth century Poland, is never permitted; is always denounced and abhorred.

In Poland: "(Jews) supervise the collection of public revenues. They have also gained control of inns, bankrupt estates, villages and public land by means of which they have subjugated poor Christian farmers. The Jews are cruel taskmasters, not only working the farmers harshly and forcing them to carry excessive loads, but also whipping them for punishment. ...So it has come about that those poor farmers are the subjects of the Jews, submissive to their will and power. Furthermore, although the power to punish rests

⁶⁹⁸ Albert Barnes, *Notes Explanatory and Practical on the Book of Revelation* (New York: Harper and Brothers, 1872), p. 91.

with the Christian official, he must comply with the commands of the Jews and inflict the punishments they desire. If he doesn't, he would lose his post. Therefore the tyrannical orders of the Jews have to be carried out." ⁶⁹⁹

God help any Polish Catholic at any time who sought relief from this Talmudic tyranny. But vengeance against Christians is institutionalized in the religion of Orthodox Judaism; that is why the circumcised Judaics who helped to take over Christian Russia in 1917 made "anti-semitism" a capital crime. The Bolshevik leader Hirsch Apfelbaum ("Zinoviev") writing in *Krasnaya Gazeta* (Aug. 31, 1918), demanded than an ocean of blood wash over the Christian people of Russia: "Let there be floods of blood...More blood! As much as possible."

Maimonides decreed: "The Yid should be distinguished from the Christians and distinct in his dress and his actions, just as he is different from them in his knowledge and understanding." The basic *halacha* is that any of the practices that Christians use in their false worship (*avodah zara*) is forbidden to be done by Judaics (*Yiddin*) even if Judaics used these practices prior to Christianity. In other words, even if the Bible—or the Talmud— sanctions a certain practice, Judaics are forbidden by the rabbis from continuing to do so if this practice was *subsequently adopted* by Christians. So for example the *Tosafos* describe the custom of a *matzeivah*, a single stone upon which *korbonos* (temple offerings) were brought. The use of a *matzeivah* in this manner is mentioned many times in the *Sefer Bereishis*. Yet the rabbis in *Sefer Devorim* prohibit its use, since it was eventually adopted by the Christians. As noted, organs may not be used in a *shul* even though organs in Judaic services can be traced back hundreds of years, but since organs came to be used in churches, the rabbis forbade their use in synagogues. The same proscription applies to the singing of any Old Testament hymn subsequently sung in a church. By the same token, the use of flowers in the synagogue, though traditional in Judaism, were banned by the Vilna Gaon (Lithuania: Rabbi Elijah ben Solomon). Rabbi Moshe Feinstein concurred, citing the *Shulchan Aruch*.

The mystery of the ever-present male Judaic head-covering (*kipa*, *yarmulke* etc.) is solved by the knowledge that it is mandatory in a religious context because being bare-headed is mandatory for Christian males in

⁶⁹⁹ "On Jews and Christians Living in the Same Place" (*A Quo Primum*) Pope Benedict XIV, June 14, 1751.

church. Rabbi Feinstein rules that entering a synagogue or *davening* (praying) on the part of a Judaic male without his head covered is strictly forbidden since Christian men always remove their hats when entering a church. Feinstein discusses the need to recite a penitential purification formula (*shemonah esrei*) on the part of the Judaic male who imitates Christians by praying with an uncovered head. However, many rabbinic authorities (*poskim*) permit an uncovered male Judaic head in order to deceive the *goyim* in circumstances in which to wear a yarmulke would raise their ire: testimony in a court of gentile law, for example, or in circumstances where the wearing of a head-covering might cause a Judaic male to lose his job. Hence, Senator Joseph Lieberman of Connecticut, an Orthodox Judaic follower of the Talmud, when running for the office of Vice-President and later President of the United States, appeared in public in most cases without his yarmulke, so as not to risk losing the prospective "job" he was seeking.

We can even trace the origins of the Yiddish language to hatred of Christians. The Judaic-German *halachic* decisor Rabbi Moshe Sofer (the "*Chasam Sofer*") ruled that, based on the eighteen decrees of prohibition of the *Yerushalmi* (Jerusalem Talmud), one of which forbids the adoption of the language of the Christians, it was later necessary for Judaics to make many alterations to the German language, which as a result led to the gradual rise of Yiddish.

Deceit and Dissimulation in Judaism, Part II

Judaism is a palimpsest of disinformation and deceit; the world's black hole of trickery. Anyone who approaches the subject without that awareness is going to be terminally misled. As the neo-cons' delirious bash-the-Muslims hate-fest escalates on talk radio and the establishment media fuel the Crescent-burners by characterizing Islam as hateful, suppressive and mind-controlling, Judaism—which is all of those things—has generally been protected from exposure and denunciation.

Overt Forms of Deception

Lying to the gentiles is an axiom. Lying to each other is part of a rabbinic story-telling tradition that cannot distinguish between fact and fantasy: the tradition of telling made-up stories on the pretext that this fiction engenders "*yirat shamyim*" ("reverence or fear of God"). The rabbis rule that "if the teacher is telling stories which are not true, but is doing so *leshem shamyim*, so long as he doesn't make a habit out of it, there is a place to be lenient in this matter, however, one should try to minimize this." ⁷⁰⁰

Judaism is permeated by a culture of dishonesty and deceit. Researchers have puzzled over the alternate birth dates given for the *rosh yeshiva* Rabbi Abraham Aaron Price who was born in Stashev, Poland on Dec. 10 in either 1897 or 1900. The puzzle is solved when one recalls that, "It was common practice then to register a son's birth falsely in order to avoid later conscription into the Tsarist army. Either a 16-year old was rejected as a weakling when he posed as an 18-year old for the draft, or the notification of a son's birth was delayed until he could be registered as a twin with his next sibling. Exemption was granted to twins because of a belief that they were weaker." ⁷⁰¹

The Talmud at Bezah 20a cites a passage that relates that Hillel the famous "wise" Pharisee lied to prevent a debate within the Temple. This lying by Hillel is presented in a positive light, on behalf of a good cause. Lies are often attributed to Biblical patriarchs such as Aaron and Job. An example of lying on the pretext of a good cause is found in Avot d'Rabbi Natan 12:3

⁷⁰⁰ Rabbi H. Oberlander, "HaIm Mutar l'Saper Ma'siyot shaninom amitim kedi l'orrer al yedi zeh l'Torah v'lyerat shaymim," *Ohr Yisrael*, no. 29 p. 121-123.

⁷⁰¹ Abraham Aaron Price obituary; *The Jewish Chronicle* (London, UK), May 5, 1994.

(also cf. *Yalkut Shimoni* on *Hukat*), “the Rabbis attribute to Aaron a lie which was uttered to restore peace in a situation where there was a pre-existing problem.” The Gemara at Babylonian Talmud tractate Baba Batra 16a, on no evidence, and with the wild fantasy that is typical of the rabbinic traditions, calumniates Job by attributing to him lying and stealing “*and presents such actions in a positive light.*” Raba expounded: What is meant by the verse, “The blessing of him that was ready to perish came upon me and I caused the widow’s heart to sing for joy’ (Job 29:13). ‘The blessing of him...came upon me.’ — this shows that Job used to rob orphans of a field and improve it and then restore it to them.” The Talmud goes on to say that Job told lies to the public about various widows for the sake of finding them a mate.

The Mishah, in Nedarim 27b, rules that “one may falsely vow to robbers and publicans.”⁷⁰² Lying to robbers might be understandable, but lying to a whole generic category of “publicans” establishes a benchmark for “permissible dissimulation.” In attempting to explain Judaism’s penchant for lying, Judaic scholar Ari Zivotofsky states that truthfulness is not an absolute imperative in Judaism, and that while the “value of truth permeates the fabric of Judaism...there are other ethical imperatives which are, in fact, often side by side with truth...The problems arise when two or more of these principles come into conflict...As is often the case with a legal/philosophical issue, the black and white answer is not to be found...”⁷⁰³

According to Zivotofsky, “avoiding great embarrassment or financial loss at the hands of the unscrupulous may be legitimate motives for lying. The Talmudic sages were serious about lying in order to recover (or keep) property from illegitimate hands” (Yoma 83b). “The Gemara seems to give room for even outright lies and deception. In a case where a woman was under obligation to marry her husband’s unworthy brother in a Levirate marriage, the rabbis, to save her and all her money, ordered the *levir* to permit her to be freed from her bond to him (*halizah*) on the condition that she pay him some money: ‘After (the *levir*) had submitted to *halizah* at her hand, (Abaya the sage) said to her, ‘Go and give him (the stipulated sum).’ Rabbi Papa (her brother-in-law) replied, ‘She was merely fooling him’ ...From this is evident that the one can say to the other (to deceive the unworthy), ‘I

⁷⁰² *Yoreh De’ah* 232:14.

⁷⁰³ Ari Zivotofsky, “Perspectives on Truthfulness in the Jewish Tradition.”

was merely fooling you,' so here also (the woman may say), 'I was merely fooling you.' (Yevamot 106A).

"A mishnah in B.M. 75b gives the upper hand to an employer who wishes to defraud his workers: 'If a man engages artisans...and they (the workers) break their engagement, if it is a place where no others are available at the same wage, he may hire (workers) against them or deceive them. The Gemara (B.M. 76b), in elaborating on this mishnah, explains: 'How does he deceive them? He says to them: 'I have promised you a *sela* (a coin), come and receive two,' and after they complete their work he may give them only one *sela* originally promised.' This Gemara is cited in the Shulchan Aruch as the halakha' (Hoshen Mishpat 333:5)." ⁷⁰⁴

Permission for lying is also granted in BT Nedarim 62b; also cf. Yoreh De'ah 157:3.

"The *Gemara* gives three instances where rabbinic scholars (and presumably others as well) are permitted to lie, and it does not detract from their credibility." ⁷⁰⁵ According to Rashi, a rabbinic scholar may lie 1) in matters involving a Talmud tractate; 2) in sexual matters; and 3) a guest may lie about those who have hosted the guest in their homes, by reporting that mistreatment by the host was worse than it actually was.

A number of pretexts are given for why it is permissible to lie in these three cases, the principal one being the most far-fetched: for the sake of *kavod ha'briot* (to avoid hurting the feelings of other people). Another claim, this one given in the *Tosafot* by the rabbinic authorities who succeeded Rashi, contradicts the *kavod ha'briot* rationale. In the *Tosafot* it is claimed, "where the questioner is an unscrupulous person, there is no need to give him the correct answer."

The lie about the guest's treatment by the host in case no. 3 involves a more convoluted web of deceit. This case establishes a precedent for injuring the reputation of another based on a falsehood. How can any religion justify such injustice? The justification proffered is as clever as the most crafty lawyer's stratagem: the guest lies about the hospitality of the host "so his hosts will not be overburdened with guests." The legal point conveyed is not intended to hinge literally on a situation in which one is a guest in the home

⁷⁰⁴ Zivotofsky, pp. 277-278.

⁷⁰⁵ Ibid., p. 278.

of another, but rather to emphasize the right to lie when necessary, if a sufficiently clever pretext for the lie can be invented. The clever pretext protects the dignity of the liar. This is the authentic meaning of *kavod ha'briot*. The liar can be exonerated if his lie is put forth with an airtight alibi for its necessity. In this instance, the host is libeled for his own good. To contest the intention is to become entangled in the threads of a spider's web. The very act of mounting a defense may represent more aggravation than the libel itself, similar to why the pursuit of a lawsuit in the US courts is sometimes avoided, because of the complexity and cost to the wronged party who is seeking justice by this means.

We observe that Judaism does not just fool the *goyim*. It fools itself as well, or rather its adherents. Yoreh De'ah 344:1 rules that at the funeral of a Judaic, the good attributes of the deceased should be mentioned and then added to a little. It is explained that this is not a lie, but rather an extension of the known actions of the deceased which we can assume to be true as well. (Shulchan Aruch 334:5; also Shakh, s.k.4). This small dose of dishonesty (what Rabbi Adin Steinsaltz calls a "white lie") is dismissed with a lawyer's argument: that it represents merely extending or stretching the truth, rather than any sort of dishonesty. Steinsaltz, the head of the Sanhedrin, says, "...in general it is permissible to tell a white lie..." ⁷⁰⁶

Where the rabbinic permission to lie clashes with Biblical injunctions to tell the truth, the Biblical injunctions are always discarded in favor of the rabbinic ruling. BT Ketubot 17a considers when it is ethical to lie, citing the case of praising a bride who is lame or otherwise defective. As in the case of the host and the guest, the particular situation is not the central focus of the instruction, but rather the underlying lesson is the suitability of telling lies where circumstances arise that require them, even if such lies violate the law of God. Here the law of the Talmudic rabbis take precedence over the Bible. This is expressed in blatant terms in BT Ketubot 17a: "We treat every bride as if she is beautiful, and sing before her, 'A beautiful and graceful bride.' Bet Shammai said to Bet Hillel: How do we act in a case where the bride is lame or blind? Do we sing of her as: 'A beautiful and graceful bride'? But surely we cannot act in this way, because the Torah forbids us to lie, as the verse (Exodus 23:7) states: 'Keep far from a false matter'!

⁷⁰⁶ *The Talmud: The Steinsaltz Edition*, Vol. VIII, p. 28.

“Bet Hillel said to Bet Shammai in reply: According to your argument, if a person makes a bad purchase in the marketplace, should someone who sees him after the purchase praise it to him or criticize it to him? Clearly even you would agree that he should praise it to him, rather than distress the buyer unnecessarily by pointing out the unfortunate truth. Similarly, if you pointedly avoid referring to a bride’s defects, you will remind her of them and cause the couple distress. In such cases it is better to praise the bride greatly.”

Permission to lie is also granted in BT Yevamot 65b “in the interests of peace,” a category so broad it is capable of serving as an alibi for countless situations in which scoundrels wish to conjure excuses for their falsehoods. In addition to lying for the sake of “peace,” one may also lie as a common courtesy: “...there are things about which anyone, including a Torah scholar, may tell untruths for reasons of common courtesy...”⁷⁰⁷

“Rabbis are liable to alter their words, and the accuracy of their statements is not to be relied upon”

—The Talmud: The Steinsaltz Edition, Vol. II, pp. 48-49

All of these excuses for lying end up infiltrating the very marrow of Judaism itself, so that for example, when the Babylonian Talmud in Bava Metzia 23b is about to give rabbis permission to lie, it precedes the permission with the statement: “A rabbi always tells the truth.” No doubt this statement is made as a “common courtesy.” The tangled web they weave gets more tangled:

“In the following three matters alone rabbis are liable to alter their words, and the accuracy of their statements is not to be relied upon...A Rabbinic scholar is permitted to speak untruthfully about which tractate he is learning, so as to avoid being questioned on particular subject...If a Torah scholar was absent from the House of Study because he was with his wife (for purposes of sexual intercourse) and had to immerse himself in a ritual bath afterwards, and therefore could not come to the House of Study on time, it would not be fitting for him to give the real reason, and he is permitted to invent some other explanation...” The third instance, an expansion of the

⁷⁰⁷ *The Talmud: The Steinsaltz Edition*, Vol. II, p. 48.

host/guest case, as elaborated by Maimonides in *Hilkhoh Gezeleh Va'Avedah* 14:13, permits the Talmud scholar to lie about the identity of his host, "... the scholar is permitted to claim that he had lodged with a person other than his real host." ⁷⁰⁸

The Three Permissible Categories of Lying

The rabbis of the Talmud must tell themselves lies, too. A religion that has lying so deeply ingrained in it signifies that in many instances its adherents are so accustomed to lying, even to themselves, that they cannot distinguish the truth even when it is staring them in the face. To cover up the obvious negative ethical implications of granting permission to lie about one's scholarship, one's sex acts and the actions and identity of one's host, the Talmud places these lies in the context of the return of a lost object: "If we know that the Rabbinic scholar claiming a lost article does not alter the truth except in these three matters, while in all other matters he scrupulously avoids uttering a falsehood, we return the lost object to him if he claims to recognize it by sight alone, without recourse to formal means of identification." ⁷⁰⁹

Here the rabbis are making an appearance of imposing a stringency upon the act of lying. Lying is supposedly limited to just three permissible categories: scholarship, sexuality and hospitality. Any lie told beyond those categories renders the rabbinic scholar untrustworthy. We witness here a clever maneuver; the tangled web becomes ever more entangled. The first anomaly the keen observer will notice is that the three categories, and in particular the first, are so broad they can be used as justification for telling lies in hundreds of sub-categories. For example, under the heading of scholarship, one can lie in the course of one's teaching and writing; as well as about knowledge, information and data, including that huge compendium of data known as the Talmud. The sub-rosa point the rabbis of the Talmud are making to the astute student of the Talmud, is this: we too are lying to you (for a good cause), since the Talmud itself falls under one of the three permissible categories of prevarication, the category of scholarship.

Sexuality falls under the sub-categories of marriage, adultery, fornication, molestation, predation and seduction, sodomy, abortion and

⁷⁰⁸ *The Talmud: The Steinsaltz Edition*, Vol. II, pp. 48-49.

⁷⁰⁹ *The Talmud: The Steinsaltz Edition*, Vol. II, p. 49.

contraception, to name but a few. To say that a rabbi can be trusted and will be considered honest if he only lies within the confines of these three categories, while in everything else “he scrupulously avoids uttering a falsehood,” is a mockery. We know it is a mockery because the many other categories of rabbinically permissible lying have not been mentioned.

Two Additional Categories of Permissible Lying

There are more than three varieties of permissible lies. There are at least two more. There is also the permission to lie to a gentile (Baba Kamma 113a) and to lie for the sake of “peace” (Yevamot 65b). We now have not three, but five classifications of permissible lying; headings so broad that a rationale for thousands of lies in hundreds of different situations can easily be envisioned. The notion of this lying being circumscribed in some manner or confined only to three categories, is itself a lie and an enormous one at that, indicating the extent to which lying is second nature in Judaism.

Tedious word games and absurd semantics are employed to justify lies, as in BT Bekhorot 36a, wherein Rabbi Yehoshua (also spelled, for example in the Soncino edition, Rabbi Joshua), lied about an answer he had already given to an inquirer. When confronted with his lie, he replied: “How shall I act? If indeed I were alive and he were dead, the living can contradict the dead. But since both he and I are alive, how can the living contradict the living?”⁷¹⁰ It gets worse. According to the *Tosafot*, in Rabbi Yehoshua’s (Joshua’s) final statement on the subject, he says that “he indeed intended to lie, but is now unable to, since there is a witness to his previous statement who is there to testify.”⁷¹¹

Rabbi Yehoshua b. Hananiah tells a permissible lie in BT Eruvin 53b. Meanwhile BT Sanhedrin 11a features “virtuous” lying by Rabbi Gamliel for the sake of saving face for a distinguished personage, in this case that of a rabbi, Shmuel HaKatan, a member of the Sanhedrin, who is present — or is he? This first portion of Sanhedrin 11a turns on the feigned misidentification of a rabbi as part of the lie that had to be told to save him from embarrassment. We have two gross deceptions foisted in the name of sparing a colleague shame in just the first opening passage of this section: Gamliel

⁷¹⁰ Soncino Hebrew-English Edition of the Babylonian Talmud: Seder Kodashim - Bekoroth ‘Arakin (London: The Soncino Press, 1989) second page of tractate 36a.

⁷¹¹ Zivotofsky, op.cit., p. 280.

pretends he did not specify which members of the judges of the Sanhedrin to invite, and then plays along with the masquerade of the uninvited rabbi who pretends to be Shmuel HaKatan: "The eighth, uninvited judge was not really Shmuel HaKatan, but another man among them."

Now the question arises, was Shmuel HaKatan impersonated by the uninvited judge because he was so prestigious that a breach in protocol falsely attributed to him would be dismissed without any diminution of his honor, or was it done in order to score a point against him by a rival? The answer depends on knowing the *curriculum vitae* of Rabbi Shmuel HaKatan: "...because of his great piety and modesty he was chosen to compose the blessing about heretics, actually a curse against heretics and informers that is included in the *Shmoneh Esreh* prayer to this day."⁷¹² HaKatan is too great a figure to be diminished in this situation, hence the false invocation of his name acted as a safe harbor for the uninvited rabbi.

This tedious recital, reminiscent of almost any courtroom in America when the judge and the various lawyers are batting procedural minutiae back and forth like a ragged tennis ball, is raised here to establish the all-important diversionary nature of the Talmud lesson being imparted, to wit: *permissible dissimulation*. To impart this lesson without making it too obvious, the duplicity is embedded within an engaging tale of mistaken identity, with all the ramifications thereof. As the focus shifts from the deceit itself to the personalities and circumstances that surround it, the lesson is then imparted by a kind of osmosis that we often encounter in the pages of the Gemara as part of its hermeneutic of concealment.

Proceeding further into BT Sanhedrin 11a, the authorized deceit in a second case we encounter is almost whimsical in its seemingly quaint antagonism: someone is stinking up the yeshiva with his halitosis. Rabbi Yehudah HaNasi orders the offender, whomever he may be, to leave the room, and the saintly Rabbi Hiyya pretends he is the one with the offending garlic breath and makes his exit, selflessly taking the blame for the bad odor. This is of interest, in that, of all the cases of rabbinic lying that we have surveyed thus far, this is the first case which, when taken exclusively on its own merits, seems fairly harmless, perhaps even genuinely noble. But as is frequently the case in the rabbinic world, appearances can be deceiving.

⁷¹² *The Talmud: The Steinsaltz Edition*, Vol. XV, p. 103.

Rabbi Hiyya's humble assumption of responsibility for the bad breath is not a stand-alone incident. This case immediately follows the masquerade about Shmuel HaKatan and the uninvited Sanhedrin member, and should be considered in that context. In other words, as window dressing for it, to soften the harsh lesson of the necessity of lying, by linking it to a lovable rabbi's willingness to mortify himself to protect a fellow rabbi, thus adding to the ethical murkiness.

BT Sanhedrin 11a concludes with one more inter-connected account of a "virtuous" deception. Here the masquerade descends to the realm of the sexual. Unlike the cute story about the garlic breath, this one is downright sinister and that is why it is saved for the end of the tractate. The Talmud student is being processed: first he is introduced to a confusing account of rabbis perpetrating a masquerade; then the mood is lightened with a case of a saintly rabbi taking upon himself a bit of cuisine-related opprobrium for rotten breath. But having traversed those two cases, now the real sales pitch begins, for a thoroughly rotten coverup a coverup for the purpose of protecting someone who is guilty — not of being uninvited, or malodorous — but guilty of fornication and sexual predation:

"There was once an incident involving a certain woman who came to the Academy of Rabbi Meir and said to him, 'Master, one of you in this academy betrothed me last night through an act of intercourse, and then disappeared. I ask that he who betrothed me either conclude the marriage or grant me a divorce so that I may marry another man.' Wishing not to embarrass anyone who may have engaged in the unseemly practice of betrothal through intercourse, Rabbi Meir rose and wrote out for the woman a bill of divorce, and gave it to her. Recognizing the signal, all the other members of the Academy rose and wrote out a bill of divorce for her as well, and gave it to her. As a result, the identity of the wrong-doer was never revealed."⁷¹³

Like disciplined members of a crime cartel, the *Talmidei chachamim* at the academy all participated in the protection of the guilty party. This cover-up is justified in the next section of BT Sanhedrin 11a, by a falsification of the text of Joshua 7:10-11, in which words are put into God's mouth and a completely asinine interpretation is spun from whole cloth. (The Talmud and Midrash are infamous for inventing Biblical passages).

⁷¹³ *The Talmud: The Steinsaltz Edition*, Vol. XV, p. 104.

Coverup confidential: the rabbinic gloss on Joshua 7: 10-11

Here the tractate has the Old Testament Joshua ask God, "Master of the Universe, who in actuality are the ones that sinned?" God says to him in return: 'Am I an informer for you, that you ask me to reveal the identity of wrongdoer!' These words attributed to God are not in Joshua chapter 7. BT Sanhedrin 11a deduces from its own simulacra of Joshua 7 that, "Since God wanted to spare wrongdoers public humiliation, it is certainly proper for humans to act likewise." The lesson being that the rabbis, by not becoming "informers," were right to deceive the girl who had been sexually wronged by one of their brotherhood.

But according to the actual text of the Biblical book of Joshua, chapter 7, God said nothing of the kind. He left it up to Israel to reveal the guilty individual (Achan). Observe the delusional quality of the Babylonian Talmud in this portion of Sanhedrin 11a. All of the *Talmidei chachamim* at the academy implicated themselves in the sex act perpetrated against the woman, in order to conceal the identity of the individual who was the actual perpetrator. But in the Bible, in the verses cited by the rabbis to justify this act, Joshua 7 (19-20), it is written, "Joshua then said to Achan, 'My son, give glory to Yahweh, God of Israel and confess: tell me what you have done and hide nothing from me.'" Achan proceeds to make a full confession and is rather emphatically humiliated in public by being stoned to death by "all Israel." Nothing remotely close to this occurs to the guilty party who wronged the woman in the Talmudic account in BT Sanhedrin 11a. Quite the reverse. Based on what can only be called a hallucinogenic reading of the Biblical Book of Joshua, the protection of the guilty party in Sanhedrin 11a is justified by the citation of a passage in Joshua chapter 7 in which the guilty party is revealed, publicly shamed and executed by the community, and not in any way protected by the community.

In the rabbinic text, God is made a party to the Talmud's prideful falsification by being accused of seeking to "spare wrongdoers public humiliation." When in fact, Yahweh's wrath in Joshua chapter 7 is not sated until the wrongdoer is made to confess his shame in public and is subsequently executed and buried under a mound of stones, as a perpetual memorial to his treachery. Yet according to BT Sanhedrin 11a, "the identity of the wrongdoer was never revealed."

Next, in a particularly ominous turn, lying is permitted to the judges of the Judaic law. Lies may be used to bolster one's legal (*halakhic*) opinion. This is expressed somewhat cryptically in the opening passage of BT Shabbat 115a, which involves a fake letter that exculpates the *halakhic* position of a rabbi who has given the wrong advice. According to the *Tanna d'Ve Eliyahu* (Seder Eliyahu Rabba of *Tanna d'Ve Eliyahu*, 4:1), Moses was a flagrant liar, and the rabbinic text celebrates his lying. The rabbis have it that Moses descended from Mount Sinai, saw the Jews worshipping the Golden Calf, and broke the Tablets: "He took the calf which they made and burnt it in the fire...and made the children of Israel drink it...then Moses stood in the gate of the camp and said, 'Who is on the Lord's side, let him come to me'...and he said to them, 'Thus says the Lord God of Israel...slay every man his brother...' and the children of Israel did according to the word of Moses..."

The problem with the *Tanna d'Ve Eliyahu* is that God never commanded Moses to have the Israelites kill one another. How is this lie about God and Moses justified? The rabbis justify lying and then blaming the lie on God himself, on the basis of expediency. *Tanna D'Ve Eliyahu*: "I cause heaven and earth to testify for me, that the Holy One, Blessed be He, never said to Moses, 'Stand in the gate of the camp and say, Who is for God come to me, and each neighbor should put sword in hand and kill his brother, friend and neighbor.' Yet Moses said just that. Because Moses calculated on his own, 'If I say to them go and kill your brother, friend and neighbor, the Jews will figure and say, Why are you causing the killing of 3,000 in one day?' He therefore went and pinned it on God and said, 'Thus says the Lord.'"

In the preceding text, we have the rabbinic methodology of deceit and dissimulation in Judaism spelled out for us, *verbatim et literatim*. Their man-made concoctions and chimeras in the Zohar, Gemara, Mishnah, Midrash etc. are spuriously attributed to God. The words of the rabbis become — as with the rabbinic depiction of Moses — those of God, merely by proclamation, "Thus says the Lord."

One more additional category of permissible lying: the "guzmah"

In Judaism: "...some lies may be permissible...because everyone knows it is a lie. An example of this is an exaggeration — a *guzmah*...exaggeration is an accepted practice used by everyone and where there is no fear of being

misunderstood, it is permitted.”⁷¹⁴ This acceptability of exaggerating one’s statements is found in tractate BT Hullin 90b.

One of the most famous exaggerations — or tall tales — in the Talmud is said to be found in Megillah 7b where the insinuation that one rabbi murdered and then miraculously healed another is, according to Judaic tradition, a hoax. BT Megillah 7b states: “Rabbah and Rabbi Zera joined together in a Purim feast. They became mellow (drunk), and Rabbah arose and cut Rabbi Zera’s throat. On the next day he (Rabbah) prayed on his behalf and revived him.” The Soncino editors state in footnote 6 to this passage: “Apparently without actually killing him.” The rabbi’s throat was slit but he did not die, so there was no one to revive. Rabbi Shmuel Eliezer Eidels (also spelled Edeles), the esteemed *posek* known in Lublin as the “Maharasha” declares this rabbinic account of throat-slitting to be an exaggeration not intended to be taken literally. No reason or analysis is furnished for the account of the throat-slitting and the subsequent miraculous healing being an exaggeration. Exaggeration is so all-pervasive, so steeped in the Talmudic mentality, that no opprobrium is attached to exaggeration. The rabbis thus engaged do not lose their status or position. Exaggerating is business-as-usual in Judaism.

“...all permitted lies are really subsets of one sweeping permission found in Yevamot 65b...”

If one studies the rabbinic texts at length, one encounters an admission of the process of legitimating a gradually expanding grounds for prevarication, as the permission to lie creates an ever larger body of precedent for ever more situations under which falsehoods are sanctioned: “The *Ritvah*, possibly agreeing with *Tosafot* on Bava Metvia 23b, who said that all permitted lies are really subsets of one sweeping permission found in Yevamot 65b...”⁷¹⁵ This is a key insight into how certain rabbinic decoy texts are constructed and why: “From a number of (rabbinic) sources it appears that if one must or may lie, it is preferable to do it in such a way that the statement can be interpreted in two ways, one true and one false. And though

⁷¹⁴ Zivotofsky, op. cit., p. 282.

⁷¹⁵ Ibid., p. 279.

the false interpretation is the clearer of the two and is the way the listener will understand it, this somehow makes it less of a lie.”⁷¹⁶

Over hundreds of years, as this process unfolded, the categories broadened, the permission to lie eventually was granted for almost every occasion, a lie for all seasons. In the view of Rabbi Samuel Strashun, the posek esteemed as the RaShaSh, “...if no practical benefit is gained by telling the truth, and some form of emotional gain is attained with a lie, then the lie is permitted.”⁷¹⁷ Here we see grounds for an almost infinitely expanded category of lying: if there is a dearth of practical benefit and a prospect of emotional gain.⁷¹⁸

Judaism’s teaching concerning the permissibility of lying has been well concealed from outsiders, with much flowery rhetoric in the pages of publications accessed by gentiles or even secular Judaics, from rabbis and their students concerning the need for honesty. But beneath the smokescreen, the Lord of Lies, the one that “abides not in the truth” manifests visibly. The famed Rabbi Yosef Hayim of Baghdad, in *Torah Lishmah*, section 364, writes: “Behold, I set for you a table full of many aspects of permissibility in the matter of lying and deceit which are mentioned in the words of the Sages. Carefully examine each case and extract conclusions from each of them.”

Secrecy concerning what Judaism actually teaches and represents is not as necessary in these days of rabbinic supremacy as it once was, for the reason expressed in Shakespeare’s *Macbeth*, “What need we fear who knows it, when none can call our power to account?” (*Macbeth*, 5:1) In response to this book, Talmudists may attempt to deny everything, based on the invocation of their considerable clout and prestige: “Hoffman is lying about Judaism *because we say he is lying* about Judaism.” That’s one very familiar tactic. The other plays on the power of Judaism in the modern world. If Judaism is now nearly supremely powerful in the West, what need would Judaics have to fear revelations about their religion? The investigator of this

⁷¹⁶ Ibid., p. 281.

⁷¹⁷ Ibid., p. 279.

⁷¹⁸ For the stature of Rabbi Strashun in Judaism cf. Moshe Horev, *Sefer Sheloshah Gevi'im: Kelalim 'al ha-Mishniyot ve-'al ha-Talmud u-pnine hokhmah meha-Ge'onim Yom Tov Lipman Heler, Tsevi Hirsh Hayut ve-Shmu'el Strashun* (“The Book of Three Grails, Rules Regarding Mishnah and Talmud, and Pearls of Wisdom from the Geniuses Yom Tov Lipman Heler, Tsevi Hirsh Hayut and Samuel Strashun”), Bene-Berak, 1994.

subject comes prepared to deal with both approaches: the meek-and-mild, poor-pitiful-eternal-victims-who-are-all-sweetness-and-light-and-love-and-humanitarianism; as well as the rabbinic books and lectures that purport to offer to gentiles formerly secret Kabbalah texts that hint that Judaism does indeed hold that gentiles do not have a soul — and then carefully situate the revelation in a rabbinic context of the Kabbalah as New Age liberation from formal religion. All angles are played. Every possible deceit is considered and in many cases implemented, depending on the circumstances prevailing in society as a whole at any given time.

The deceivers' gloss on Exodus 23:7

It is beyond the capabilities of most people to envision the full extent of Judaism's deceit, including self-deceit, and the deceiving of God, and of one another. At bottom, the religion of Judaism embodies the profound confusion of the insane. The Talmudic "sages," and their adherents often do not know what the truth is. The level of illusion that exists in Orthodox Judaism absolutely transcends our ability to comprehend it, to a degree that is mind-boggling. Take for example the injunction in Exodus 23:7: "From the word of a lie you shall keep far." The preceding is a conversational rabbinic translation; the closest *published* Judaic version reads, "From a false matter, you are to keep far!" in *The Five Books of Moses: The Schocken Bible, volume 1* translated by Everett Fox,⁷¹⁹ which is close to the rendering from the 1560 edition of The Geneva Bible; also reflected in the 1611 King James. Another English version, *The Jewish Study Bible*, is based on the "Tanakh translation" by the Jewish Publication Society, and contains the startling admission that the translators (scribes might be a more apt term) inserted "conjectural emendations of their own" ⁷²⁰ into the books of the Prophets! The dutifully awed *goy* who approaches *The Jewish Study Bible* in the expectation that it, being eponymously "Jewish," and therefore more accurate, is actually going to be studying a falsified text. Nonetheless, this edition hews to the general consensus of the Geneva and King James versions for this particular passage: "Keep far from a false charge." The Latin Vulgate translates it as *mendacium fugies* ("flee from mendacity").

⁷¹⁹ New York: Schocken Books, 1997, p. 385.

⁷²⁰ Adele Berlin and Marc Zvi Brettler, *The Jewish Study Bible*, (New York: Oxford University Press, 2004), p. xv.

The rabbis glean from Exodus 23:7 what is, when properly translated, straight-forward Biblical plain speaking against telling a lie, *permission to tell a lie*, as long as the lie is of the *double entendre* variety! Where is the argument given in support of this crazed interpretation? As follows: “Rabbi Zalman Sorotzkin, in *Oznayim LaTorah*, finds a hint for the permissibility of the dual-meaning lie by the seemingly superfluous word, *d’var* (“word,” as used in ‘From the word of a lie you shall keep far’).⁷²¹ Because the rabbinic rendering of the passage from Exodus reads, “From the *word* of a lie,” rather than simply “From a lie,” the rabbis assume that God Himself is employing a *double entendre* which therefore makes a lie that contains a double-meaning permissible.

It is this sort of Scripture-twisting and rabbinic casuistry that makes a mockery of the Bible from start to finish. It also demonstrates how ridiculous is the claim that a Christian who studies the Scriptures with a rabbi obtains a better insight into God’s Word. Reading a double-meaning into the divine admonition, “From the word of a lie you shall keep far,” is not only groundless, it shows that the rabbis regard God as being as crooked as they are. Moreover, as previously noted, their English translation is contrived. We can locate no Bible passage in a recognized English translation that renders Exodus 23:7 *From the word of a lie...* We further observe that the key passage in this citation, in the original Hebrew, is *sheqer*, which denotes “deceitful, falsehood, to feign,” from the Hebrew root *shaqâr*, “to deal falsely.” What does it say about the rabbis, that from a crystal-clear Biblical injunction against “feigning, deceit and dealing falsely,” they derive “permissibility of the dual-meaning lie”? In the answer to this query may be found the hidden essence of Judaism.

Lying permeates the rabbinic mentality. It is part of the *culture* and *heritage* of Orthodox Judaism, not just the theology. In the letters section of the *London Review of Books*, this writer came across information regarding the deception technique of David Ben-Gurion and we recognized it as 100 proof Gemara: “Ben-Gurion was a consummate strategist and he understood that it would be unwise for the Zionists to talk openly about the need for ‘brutal compulsion.’ We quote a memorandum Ben-Gurion wrote prior to the Extraordinary Zionist Conference at the Biltmore Hotel in New York in May

⁷²¹ Zivotofsky, op. cit., p. 287.

1942. He wrote that ‘it is impossible to imagine general evacuation’ of the Arab population of Palestine ‘without compulsion, and brutal compulsion.’ (Alan) Dershowitz claims that Ben-Gurion’s subsequent statement – ‘we should in no way make it part of our program’ – shows that he opposed the transfer of the Arab population and the ‘brutal compulsion’ it would entail. But Ben-Gurion was not rejecting this policy: he was simply noting that the Zionists should not openly proclaim it. Indeed, he said that they should not ‘discourage other people, British or American, who favor transfer from advocating this course, but we should in no way make it part of our program.’⁷²²

Why Women Traditionally Have Not Been Allowed to Study the Talmud

According to the rabbis, one of the reasons why Judaic women are forbidden to study the Talmud is that such study will teach them how to be cunning deceivers like the men and gain the ability to perpetrate and advocate evil without getting caught:

“Rashi explained *tiflut* that ‘through (Talmud study) she understands how to be crafty, and is able to sin without it being revealed.’ This could account for the difference between teaching a woman Scripture and teaching her Talmud, for only the latter can equip her with the casuistic skills and the knowledge she would need in order to dissemble successfully.”⁷²³

(*Tiflut* is a reference to the result of teaching one’s daughter the Talmud, alternately translated as “foolishness” [Maimonides] or sin [Rashi]).

⁷²² John Mearsheimer & Stephen Walt, *London Review of Books*, Vol. 28 No. 9, May 11, 2006.

⁷²³ Rabbi Yehuda Henkin “Talmud Study by Women,” first published in 2002 by the Jerusalem Center for Advanced Jewish Study. Cf. Henkin, *Responsa on Contemporary Jewish Women's Issues* (Ktav Publishing House, 2003).

Judaism's "escape clauses"

The gullible gentile or Christian is typically presented with a sweetness-and-light rabbinic statement intended to show that Judaism is a religion of humanitarianism, compassion, justice, decency etc. Thus, we read in the article on "Hatred" in the *Encyclopedia Judaica*: "The Talmud is emphatic in its denunciation of hatred. Hillel taught that the essence of the entire Torah is, 'What is hateful to you, do not do to others,' all else being 'commentary' (Shab. 31a)...[T]he rabbis stress the obligation of loving all men: 'Be of the disciples of Aaron, loving peace and pursuing peace...'"

Yet, the *Encyclopedia Judaica* article also contains legalistic escape clauses, which one always has to watch for in this literature: "Permissible Hatred. It is proper to hate the wicked...Jewish law does in a general sense condemn *intragroup* hostility, based upon Leviticus 19:17: 'Thou shalt not hate thy brother in thine heart.'"

In fact, as is so often the case with this source, it is what the *Encyclopedia Judaica* has omitted that is most important. The operant phrase in Leviticus 19:17 is 'thy brother,' and as we have noted in these pages and has been revealed by Prof. Shahak, "...the prohibitions against...hating other people...apply only to fellow Jews." Here we glimpse the slippery lawyer's artifice that pervades Judaism. Things are not what they seem. Objective declarations are, upon deeper investigation, loaded with internal modifications and loopholes and escape clauses. These are made possible because Judaism is two-tiered: the face it presents to the gentile world and the face it presents to fellow Judaics. Prof. Yehezkel Cohen of Ben-Gurion University in his 1975 treatise, *The Status of the Gentile in Jewish Law of the Tannaite Era*, offers the following escape clause for Rabbi Shimon bar Yohai who said: "Even the best of the gentiles should be killed." Says Cohen, "This should not be interpreted literally. This *Tanna* (rabbi of the Ta'nnaite era) was an extraordinary personality who tended to express himself sharply and wittily regarding the Jews as well. He probably did not intend this saying to be taken literally, but exaggerated in order to show his strict attitude towards the Gentiles."

Cohen's escape clause is built on two premises: 1. Rabbi Yoahi had a tendency to be "sharp" and "witty" toward Jews as well. 2. Rabbi Yohai's statement is not to be taken literally because he deliberately exaggerated it

so as to show his strict attitude toward gentiles. With regard to point no. 1, the record shows that Rabbi Yohai never said anything remotely so hostile or homicidal about his fellow pious Judaics.

What is more, calling for the murder of all gentiles including those who are the best among them, is not a case of just being “sharp” or “witty.” It is a chilling call to genocide; a call to slaughter all gentiles, even those who in the past have proved to be friends of the Judaics. It is a ferocious declaration of racial and religious war to the hilt that is beyond “wit” or “sharpness.”

Point no. 2 of Cohen’s escape clause is equally foolish and fallacious, perhaps more so. Cohen is spinning a fantasy on zero evidence about Yohai not wanting to be taken literally: “...he only wanted to show his strict attitude toward the Gentiles.” Exactly. He did a pretty good job of it too. Why was it necessary for the esteemed rabbi to have to demonstrate a “strict” attitude toward gentiles? What was it in Judaism that required such a statement? Where does Rabbi Yohai mention that it is any thing other than an accurate reflection of his views? Was the man an imbecile? Senile? Hardly. He is revered as the architect of the Kabbalah. Cohen can’t leave the stark statement by Shimon ben Yohai to stand uncontradicted before the eyes of the world, so it becomes necessary for him to create an escape clause for the benefit of naive goyim who would otherwise be shocked to learn that one of the founders of Judaism wanted to wipe out all the gentiles, good and bad. No, no, kiddies. It simply isn’t so. Take Prof. Cohen’s word for it.

Pious of “The Nations” Will Be Saved - The Escape Clause

Another example of an escape clause is demonstrated by Dr. Alexander McCaul. Dr. McCaul was Professor of Hebrew and Old Testament at King’s College, London. In his book *The Old Paths* (London, 1846), he writes: “Judaism teaches that Christians cannot be saved” (p. 6). Dr. McCaul here cites correctly and truthfully the doctrine of Judaism but this is a hard doctrine to be made known to Christians. So the rabbis created an escape clause, “The Pious of the Nations” loophole. Dr. McCaul: “...there is another sentence in this same oral law, which says, ‘that the pious among the nations of the world have a part in the world to come.’”

It is this latter view that is sedulously conveyed to Christians and gentiles, whenever they are confronted by documentation which exposes Judaism’s doctrinal hatred for gentiles. When the gentiles and Christians are

moved to inquire about the legal and spiritual status accorded to them in Orthodox Judaism, they are told by the rabbis, “Don’t worry, you’re included among those who have a blessed place in the afterlife because righteous Christians are numbered among the ‘pious of the nations.’” This is the bromide that allows them to evade having to take responsibility for what their bigoted religion actually teaches — that Christians have *no place in the world to come, except to be punished*. Dr. McCaul challenges the bromide: “...can they prove, by any citation of the oral law, that Christians are included ‘among the pious of the nations of the world’?...If they cannot produce any such citation, then the general declaration that ‘the pious of the nations of the world’ may be saved, is nothing to the purpose; for the same law which makes this general declaration, does also explicitly lay down the particular exception in the case of Christians.”

The general statement is:

וְאֵלֵינוּ הֵן שְׂאִין לָהֶם חֵלֶק וְכוּ'

“All Israel has a share in the world to come...and also the pious of the nations of the world have a share in the world to come.”

According to a complex set of hermeneutical rules, which we reviewed previously, the preceding is understood by Orthodox Judaism to be a decoy statement intended for gentile consumption. The loophole, which immediately follows the preceding declaration, in this case works in the opposite direction: it is an escape clause that nullifies the law which was created solely for the benefit of public relations with the gentiles:

וְאֵלֵינוּ הֵן שְׂאִין לָהֶם חֵלֶק וְכוּ'

“But these are they which have no part in the world to come.”

Prof. McCaul: “This exception is therefore plainly made in order to guard against any false inference from the general statement and therefore, according to the oral law, Christians cannot be saved.” ⁷²⁴

⁷²⁴ McCaul, p. 7.

This convoluted system of cunning dissimulation is institutionalized within Judaism and has proved very successful in that one finds the *goyim* parroting these various escape clauses and loopholes to counter all claims that there is anything deceptive about Judaism. Shimon ben Yohai decreed that even the best of the gentiles should all be killed? He didn't mean it literally. Judaism says Christians have no spiritual future? That's an antisemitic lie. The Talmud states that the pious of the nations do have a share!

And so forth, *ad nauseum*.

Unfortunately it is necessary that the reader should be nauseated a bit more, so that accurate knowledge of how this rabbinic deception system operates, may be gained. As we noted at the beginning of this book, Babylonian Talmud tractate Sanhedrin makes the statement that a gentile who employs himself in the study of the Talmud deserves death. That is the law of Judaism. But now comes the escape clause: "This is the law taken from the Talmudical treatise Sanhedrin, where it is followed by an apparently contradictory statement, 'that a gentile who employs himself in the law is as good as a high priest.'" ⁷²⁵ If one reads one part of the Talmud we see the truth that a gentile who studies the law (of the rabbis) deserves death. But the next sentence retails an escape clause which seemingly overthrows this pronouncement, to declare that a gentile studying the law is equivalent in prestige to a Judaic high priest. How to resolve the two poles of opposition? There is a third sentence not quoted to gentiles, which involves word-play predicated on the cunning question, which "law" are gentiles allowed to study? Not the Talmud (law of the rabbis). The "law" the gentiles may study is the Noachide law, consisting of seven precepts for "righteous" gentiles, not the Talmud. So profound is the deceit built into Judaism that this ambiguity is a deliberate construction of Judaism's system of deception.

⁷²⁵ Ibid., p. 31.

The Talmud: A Book of Love for One's Fellow Man?

As we have seen with regard to Elie Wiesel's lecture at the 92nd Street Y in New York, one of the most common rabbinic public relations scams is the notion that the Talmud professes the doctrine of love for one's fellow man. This myth has been foisted on the non-Judaic world down through the centuries. The example at hand is from the Napoleonic era, as brilliantly elucidated by Dr. McCaul, in an analysis as relevant as today's press release from the American Jewish Committee:

"...in the authorized *Jewish Catechism* used in Bavaria, after the explanation of the moral duties, we find the following question: 'Are these laws and duties, affirmative and negative commandments, binding, with respect to a non-Israelite?' Answer: 'By all means, for the fundamental law of all these duties, '*Love thy neighbor as thyself*,' is expressly laid down by the Holy Scriptures in reference to the non-Israelite...'

"The representatives of the Jewish people in France, and the teachers of the Jewish youth in Bavaria, declare, that in the scriptural command, 'Thou shalt love thy neighbor as thyself,' neighbor means *fellow-man*, without distinction of nation or religion. Where then did they learn this interpretation? From the Talmud or from the New Testament? The Jewish deputies say, from the former. On the page cited above they add, 'This doctrine is also professed by the Talmud.' The Bavarian Catechism is more cautious. It makes no such bold assertion respecting the Talmud. It only intimates that the oral law teaches this doctrine, by subjoining to the passage from Leviticus the same extract from Maimonides, alluded to by the Jewish deputies. The Catechism gives the extract a little more at length, and as follows: 'We are bound in everything to treat the non-Israelite, who sojourns with us, with justice and with love... (Maimonides, *Hilchoth Melachim* 10, 12.)'

"No doubt the passage as here given, both by the French deputies and the Bavarian Catechism, is very plausible; and *if it could be found verbatim, either in the Talmud or any of its compendiums, would go far to justify the bold assertion of the former, and the cautious insinuation of the latter.* But unfortunately the original passage is very different. In the above citations, it

is mutilated in order to suit the purpose of the citers. In the *Jad Hachasakah*⁷²⁶ it stands as follows:

וכן יראה לי שנוהגין עם גרי תושב בדרך ארץ וגמילת
חסדים כישראל • שהרי אנו מצווין להחיותן שנאמר לגר
אשר בשעריך תחננה ואכלה • וזה שאמרו חכמים אין כופלין
להן שלום • בגוים לא בגר תושב • אפילו הגוים צוו חכמים
לבקר חוליהם • ולקבור מתייהם עם מתי ישראל • ולפרנס
ענייהם בכלל עניי ישראל • מפני דרכי שלום • הרי נאמר
טוב יי' לכל ורחמיו על כל מעשיו ונאמר דרכיה דרכי נועם
וכל נתיבותיה שלום :

“And thus it appears to me, that *the proselytes allowed to sojourn* are to be treated with the same courtesy and benevolence as the Israelites; for behold, we are commanded to maintain them, as it is written, ‘Thou shalt give it to the stranger (proselyte) that is in thy gates, that he may eat it.’ As to that saying of our wise men not to return their salute, it refers to the Gentiles, not to the proselyte allowed to sojourn. But even with regard to the heathen, the wise men have commanded us to visit their sick, and to bury their dead with the dead of Israel, and to feed their poor along with the poor of Israel, for the sake of the ways of peace; for it is written, ‘The Lord is good to all, and his mercies are over all his works;’ and again, ‘Her ways are ways of pleasantness, and all her paths are peace. (Prov. iii. 17.)’

“The reader will observe that there are several striking differences between this translation and that of the Bavarian Catechism; and these differences prove that, by the word ‘neighbor,’ the oral law does not understand a fellow-man, without any regard to his religious opinions. First, the Bavarian Catechism says, ‘We are bound in everything to treat the non-Israelite who sojourns with us with justice and with love, and as we would treat an Israelite.’ The *original* says, ‘And thus it appears to me,’ that the *proselytes allowed to sojourn* are to be treated with the same courtesy and

⁷²⁶ More commonly spelled Yad HaChazakah; *halacha* derived from the Code of Maimonides.

benevolence as the Israelites'...Maimonides speaks of only one particular class, the proselytes who had permission to sojourn in the land of Israel...'

"The important *omission* made by the Bavarian Catechism: in citing the words of Maimonides, the compilers have omitted the whole sentence, 'As to the saying of our wise men not to return their salute, it refers to the Gentiles, not to the proselytes allowed to sojourn.'

"To this sentence, the French Jewish deputies have also made no allusion; and yet this sentence is found in the very middle of the passage quoted. What goes before and what follows is quoted by both, but both have with one common consent omitted this passage....The Jewish deputies in Paris, and the compilers of the *Jewish Catechism* in Bavaria, had one common object —they wished to prove, or to intimate, that the Talmud teaches us to love as ourselves all our fellow-men, without any respect to religious differences. In order to prove this, they both refer to one and the same passage and from the middle of that passage they both omit one important sentence.

"What conclusion will be drawn by any man of common understanding? Just this, that as they both quote one and the same passage, there must be a great scarcity of proof from the Talmud: and that, as they both make the same omission, the sentence omitted must be unfavorable to that proof; and that, therefore, this one passage does not prove that the Talmud teaches any such doctrine. Such is the conclusion to which we are led by considering the facts of the case. An examination of the omitted passage will show that this conclusion is most just: '*As to the saying of our wise men, not to return their salute, it refers to the Gentiles, not to the proselytes allowed to sojourn.*'

"In plain English, this passage *restricts 'the courtesy and benevolence' to those proselytes* who, by taking upon them the seven commandments of Noah, obtained the privilege of sojourning in the land of Israel; and *consequently excludes 'the Gentiles'* — and consequently disproves the assertion that the Talmud teaches us to love as ourselves all our fellowmen, without any respect to religious differences. On the contrary, this passage tells us that the salutation of the Gentiles is not to be returned. It prescribes two different lines of conduct to be pursued towards different religionists, and makes the difference of religious persuasion the basis of the rule. But some readers may say, that the difference is very small — that the command not to return the salute of the Gentiles,' is a mere matter of etiquette — whereas the command

to visit the sick of the Gentiles, to bury their dead, and to feed their poor, is a substantial kindness. This we should admit, if the reason assigned for such conduct, 'for the sake of the ways of peace,' did not utterly remove all the apparent kindness. And this brings us to the third misrepresentation of the Bavarian Catechism.

מפני דרכי שלום

"It (mis)translates the (Talmudic) words (for the sake of the ways of peace) 'for the good of society.' Here, then, there is an evident difference between us....Maimonides here refers to another passage of the oral law, where this expression is fully explained, and where the command 'not to return the salutation of the Gentiles' is also found. We will give this passage, and then the unlearned can judge for themselves:

"The poor of the idolaters are to be fed with the poor of Israel for *the sake of the ways of peace*. They are also permitted to have part of the gleanings, the forgotten sheaf, and the corner of the field, *for the sake of the ways of peace*. It is also lawful to ask after their health, even on their feast-day, *for the sake of the ways of peace*; but never to return (literally, reiterate) the salutation, nor to enter the house of an idolater on the day of his festival, to salute him. If, he be met in the street, he is to be saluted in a low tone of voice, and with a heavy head. *But all these things are said only of the time that Israel is in captivity among the nations, or that the hand of the idolaters is strong upon Israel. But when the hand of Israel is strong upon them, we are forbidden to suffer an idolater amongst us, even so much as to sojourn incidentally, or to pass from place to place with merchandise.* He is not to pass through our land until he take upon him the seven commandments given to the children of Noah, for it is said, 'They shall not dwell in thy land,' (Exod. xxiii. 33,) not even for an hour. But if he take upon himself the seven commandments, then he is a proselyte permitted to sojourn."

(גר תושב)

Hilchoth Accum., c. x. 5, &c.

“This is the passage alluded to, and the reader may now judge whether the words, ‘For the sake of the ways of peace,’ can be interpreted as the Bavarian Catechism renders them, ‘for the good of society.’ If so: then ‘the good of society’ is to be consulted only while the Jews are in captivity, and the Gentiles’ have got the power: but as soon as the Jews get the power, ‘the good of society’ may safely be disregarded.

“The meaning plainly is, that in the present position of affairs it is advisable to keep the peace between Jews and Gentiles, inasmuch as the Gentiles are at present the strongest. Now, then, it is expedient to visit the sick; and feed the poor, and bury the dead of the Gentiles, for this will promote that object; but when the tables are turned, and the Gentiles are the weakest, there will be no necessity ‘for the ways of peace,’ or, as the Bavarian Catechism has it, ‘for the good of society.’

“It is plain, therefore, that the passage cited by the French deputies and the Bavarian Catechism, does not answer the purpose for which it is cited. It does not prove that the Talmud teaches us to love our fellow-men as ourselves, whatever be their religious opinions. On the contrary, it teaches that a wide distinction is to be made between one class of religionists and another...

“We are inquiring whether their religious system, the oral law, is or is not from God, and whether this religious system teaches Jews to love all their fellow-men as themselves? We have shown that the evidence adduced on this point by the French and Bavarian Jews, proves the contrary...We say, then, that the Talmud...does not teach us to love our fellow-men...”⁷²⁷

⁷²⁷ Alexander McCaul, op. cit., pp. 34-40; 45-46.

The Simon Wiesenthal Center, a multi-million dollar rabbinical propaganda center, dispatched Rabbi Daniel Landes in 1995 to deny that the Talmud dehumanizes non-Jews. "This is utter rot," he said. His proof? Why, his word, of course. ⁷²⁸

In the Time of Nicholas Donin

Lying to "circumvent a Gentile" has a long patrimony in Judaism. Take for example the thirteenth century Talmud debate in Paris between Nicholas of Donin, a Judaic convert to Christianity, whom Hyam Maccoby admits had "a good knowledge of the Talmud," ⁷²⁹ and Rabbi ben Joseph Yehiel. Yehiel was not under threat of death, bodily injury, imprisonment or fine. Yet Rabbi Yehiel brazenly lied during the course of the debate. When asked by Donin whether there were attacks on Jesus in the Talmud, Yehiel denied that there were any. Donin, a Hebrew and Aramaic scholar, knew this to be false. Hyam Maccoby, a twentieth century Judaic commentator on the debate, defends Rabbi Yehiel's lying in this way: "The question may be asked, however, whether Yehiel really believed that Jesus was not mentioned in the Talmud, or whether he put this forward as an ingenious ploy in the desperate situation in which he found himself...It would certainly have been pardonable of the rabbi to attempt some condonation in which he did not fully believe, to prevent such tyrannical proceedings by one religious culture against another." ⁷³⁰ This is how Judaic denial of the existence of hateful Talmud texts is justified to this day. A fanciful word for rabbinic lying is conjured ("condonation") and then deemed "pardonable" under the circumstances, while scrutiny of rabbinic holy books by Christian investigators is characterized as a "tyrannical proceeding."

William N. Grimstad offers further insight on these early Talmud debates: "Talmud exposures go back to the middle ages, and actually were

⁷²⁸ In the wake of riots by Orthodox Jews in Boro Park, New York in April 4, 2006 after the issuing of a traffic summons to a member of their community, in which police officers were assaulted and a patrol car set on fire, members of the New York City Police Department (NYPD) commented on the Talmudists they deal with on a daily basis for years at a time in Boro Park: "They are operators and know how to get over. They are natural born liars and will tell you the most bald faced lies when the evidence is right there for you to see." Source: NYPD Rant (Comment Board) <http://p066.ezboard.com/fnypdrant64609frm1.showMessage?topicID=31747.topic>

⁷²⁹ Maccoby, *op. cit.*, p. 26.

⁷³⁰ *Ibid.*, p. 28.

touched off in a disastrous miscalculation by the Jews themselves. In 1233...rival rabbis denounced the revisionist writings of Moses Maimonides to the Roman Catholic Inquisition, which publicly burned them at Montpelier, France. The idea soon backfired on the rabbis, for Jews such as Nicholas Donin, Alfonso de Valladolid, Victor Von Carben and Johann Pfefferkorn, who had converted to Christianity, likewise began reporting to Church authorities what was actually said about Christians and their religion in the entire corpus of Jewish holy books. This led to public disputations in which the rabbis had to defend their texts against the exposures by the well-informed ex-Jews, followed in many cases by formal condemnation of the literature as criminally hateful by official juridical bodies. The most celebrated disputation occurred in the early 1500s when the convert, Pfefferkorn, successfully prosecuted the Talmud before Emperor Maximilian, who ordered the works seized and turned over to the universities for examination in 1509. Defending the Jewish literature was the famed, nominally Christian 'humanist,' Johann Reuchlin, in a famous polemical battle which went on for years and often is called the prelude to the Protestant Reformation. After due deliberation, the faculties of Paris, Louvain, Erfurt and Mogutina ruled against the Talmudists and also accused Reuchlin of being a Jewish propagandist. The condemnation of Jewish books never was executed however, as an appeal by the Reuchlinites to Pope Leo X ended with the Pontiff enigmatically ordering all parties to silence, but sparing the Talmud from the flames, a decision that has never been explained but which might relate to that pope's well-known 'edifice-complex' and constant need for money."⁷³¹

As previously noted, Leo X was one of the Medici popes, a cardinal from the age of thirteen who studied as a youth under Ficino the Kabbalist, and was one of the directors of the traffic in indulgences and other forms of simony. According to the Judaic historian William Popper, "From this time (1232) on, the Dominicans showed themselves the consistent enemies of Hebrew literature; and the sternest among the Dominicans were the converted Jews. One of the first of these to cause trouble was Nicholas de Rupella, who as a Jew had borne the name of Donin. He was a Talmudic scholar and had expressed certain doubts as to the authority of that work and

⁷³¹ Grimstad, *op. cit.*, pp. 220-221.

of oral teaching in general. As a result he was put under the ban by the French rabbis...In 1236 he went before (Pope) Gregory IX with a charge against the Talmud which contained no less than thirty-five points...he charged that the Talmud distorts the meaning of certain biblical passages...that it is yet esteemed by the Rabbis as of more value than the Bible; and, above all, that in many of its passages abusive language is used in speaking of Jesus and Mary..." Donin declared "that these very faults in the Talmud are the cause 'which especially keeps the Jews obstinate in their perfidy...'

"Gregory sent to the rulers, temporal and ecclesiastical, in France, England, Castile, Aragon, and Portugal decrees in which he cited twenty-five articles of complaint against the Talmud, and ordered that on the morning of the first Saturday in Lent, when the Jews would be at early service, all Talmud copies should be confiscated and handed over to the Dominicans and Franciscans. In the confiscation, the kings of the countries mentioned were to support the movement with all the temporal power at their command; the Provincial Superiors of both orders of monks, by this time in full charge of the Inquisition, were to have the contents of the Talmud examined, and, if Nicholas' charges should be found true, the Talmud was to be publicly burnt (May or June, 1239)...to France the Pope had paid special attention, and had directed his orders particularly to the Priors of the Order of Preachers and of the Minor Order of Paris. He had also given Nicholas Donin a personal letter to William, Bishop of that city, directing him to use the utmost zeal in France, the center of Talmud learning, the home of the *Tosaphists* ([also spelled *Tosafist*] disciples of Rashi whose elucidation of the Talmud [*Tosaphot*, also spelled *Tosafot*] came to be published with the Talmud). So here the decree of the Pope met with a ready response from the king, Louis IX and the Dominican, Henry of Köln...the officials forced the Jews to surrender their Talmud copies to await the result of an examination by a commission...Certain rabbis were summoned, therefore, to testify in answer to Donin's charges. They acknowledged some of the charges, controverted others, and finally urged that the Talmud was indispensable to the Jew for a correct understanding of the Bible. After this hearing, the tribunal gave its decision against the Talmud and consigned it to the flames.

"The Jews did their utmost to avert the calamity, and the affair dragged on for years. The first stay was gained when they...bribed a certain

archbishop who stood high in royal favor, to secure an order that their books should be returned to them. Then this friendly archbishop died suddenly, in the very presence of the king. The latter, urged by...the repeated demands of the Dominican Henry and the apostate Donin, appointed a new tribunal to examine the Talmud. He ordered that Nicholas should repeat his charges before it, and that a defense might be made by four French rabbis. In the presence of the Queen-Mother Blanche, this debate was held on June 24, 1240, R(abbi) Jechiel (Yehiel) of Paris acting as spokesman. From an account of the affair which has come down to us it is worthwhile to quote the principal charges brought: (1) The Talmud is given an undue value and authority by the Jews; (2) It contains blasphemies against Jesus; (3) against God and morality; (4) against Christians.

"...After seeking to invalidate most of the charges, the Rabbis turned to the most important point, and acknowledged that the Talmud contained slighting references to a certain Jesus. But, by taking into account the dates mentioned in the Talmud, and other evidence furnished by the early Church Fathers themselves, they attempted to show that another Jesus, who had lived at some time earlier than Jesus of Nazareth, was the subject of these notices. They failed to convince the commission; the Talmud was once again sentenced to the funeral pyre, though it was sometime before the sentence was carried out.

"Involved in the fate of the Talmud was that of almost the entire Jewish literature, a fact which very soon became evident. One of the points in the charge of offense against morality mentioned above was now urged against the prayer-book (*The Siddur*) also, and Jechiel was compelled to defend in a similar manner a literary composition used in the ritual for the Day of Atonement, the *Kol nidre*. This is a prayer the purpose of which is to ask absolution from all vows (i.e. *Kol nidre*) unintentionally violated, and it closes with the formal declaration on the part of the congregation that all such vows are null and void. From very early times it had been taught that the prayer by no means meant to ask release from any duty which one knew he owed to his neighbor. But just this very interpretation was charged in 1240, and this charge is of importance as indicating a tendency which became very strong in later times to make also the prayer-book, because of this and other prayers, an object of the censor's persecutions.

“...In 1243 Innocent IV was elected pope, and in the following year he called upon Louis IX to burn the Talmud wherever found in his domains. The Jews sought further delay by petitioning for another investigation; but finally the confiscation was carried out, and on a certain day, fourteen wagon loads (consisting of 12,000 volumes) of the Talmud and similar works collected by force from the Jews of France, were delivered in Paris. When, on another day, six more wagon loads had been added, Donin’s desire was publicly fulfilled in Paris (Friday, June 17, 1244)...But no measure, however strict, could long keep the Jew from his books, and what happened at other times may well have happened now. Hidden in wells, buried among the roots of trees and snatched from the very flames, there were always some volumes saved. As soon as the watchfulness of enemies became a little relaxed, these treasures were brought from their hiding-places; others were smuggled into the city from distant lands by various devices; and still others...were bought from neighbors whose sense of duty, while it had urged them to aid in the acts of violence, was still not so strong as to prevent them from saving out of the general destruction a volume or two which they sold back to the eager Jews at a profit...R(abbi) Jehuda Lerma in *Lehem Y huddah*: ‘Then I found one book in the possession of Christians who had snatched it from the flames, and I secured it at a great cost’...Then it became a labor of love...to restore these manuscripts where injured, and faithfully to copy them for friends and scholars; so that half a dozen years had not passed before the careful work of pope and king, friar and soldier, was thus secretly all undone.”⁷³²

In 1244 Pope Innocent IV correctly described the Talmud “as a book ‘in which are manifest blasphemies against God and Christ and the blessed Virgin, intricate fables, erroneous abuses and unheard-of-stupidities.”⁷³³ Undoubtedly aware of the accurate assessment of the Talmud by their learned predecessor (author of the *Commentaria super libros quinque decretalium*⁷³⁴), Popes John Paul II and Benedict XVI nevertheless entered the synagogues where the Talmud is taught, adored and glorified and proclaimed their solidarity with its adherents.

⁷³² William Popper (NY, 1969) *The Censorship of Hebrew Books*, pp. 8-12 (first published in 1899).

⁷³³ Erika Rummel, *The Case Against Johann Reuchlin*, p. 135.

⁷³⁴ Cf. *New Catholic Encyclopedia* (Catholic University of America, 1967), vol. 7, p. 525.

In the Time of Pfefferkorn

“When printing was invented the Jews were quick to take advantage: on Feb. 17, 1475, probably the first Hebrew printed book—a commentary on Rashi to the Torah...appeared in Reggio di Calabria...Still, with all their liberty, events were taking place around them which warned them to be wary...their danger was indicated to them by the fact that, in 1488, attacks by the apostate Vicenza...upon certain of the Jewish prayers had to be answered. For this reason, when Gershom of Soncino published a few of the Talmud tracts at Soncino during the last decade of the fifteenth century, he took care not to restore any of the objectionable words omitted in the MSS. from which he printed...Thus, in the (Talmud) treatise Berakhoth 17a and Rashi 13a and 28b; in Sanhedrin 16a, the word ‘Jesus’ has been omitted, and a space about the size of one letter left blank, but the adjective ‘Nazarene’ had been retained. In other places, as Sanhedrin 43a, the whole phrase ‘Jesus of Nazareth’ is wanting, and the space left blank, while in the same treatise, 103a and 107b, the phrase is left complete. In the treatise Shabbath 67a, the phrase ‘the son of Sateda, the son of Pandera’ (names given to the mother and father of Jesus), is wanting...and when danger increased publishers not only retained this practice, but of themselves omitted additional passages which they thought might give offense.

“The history of all such troubles becomes now almost entirely a history of apostates...Such was the case with Victor von Karben, a German Jew who was converted...and much more certainly was the case with Joseph (baptized as Johann) Pfefferkorn of Moravia...in 1507 he published a tract (*Das Judenspiegel*) which was intended as the first of a series of attacks to culminate in a fatal blow to Judaism — confiscation of all Talmudic writings.⁷³⁵ Pfefferkorn began his work in Frankfort and immediately a violent protest was raised by Jews, supported by some friendly Christians...the Elector Mainz and the Archbishop Uriel of Gemmingen...On November 10, 1509, Pfefferkorn went to the Emperor at Tyrol, and secured a decree from him that confiscation should be carried out. The Archbishop Uriel of Gemmingen however, was appointed to decide the issue in regard to the Talmud...the Jews again sent friendly Christians as delegates to the

⁷³⁵ This is not what happened (“confiscation of all Talmudic writings”), however. It is only what Pfefferkorn “intended.”

Emperor, to carry before him letters recommending leniency; among them was one from the Archbishop Uriel, who seems to have played a double role in the affair, but to have been more a friend than an enemy of the Jews. These delegates declared that Pfefferkorn's charges were false, and the Emperor was persuaded to issue a new decree ordering the return to the Jews of their confiscated books. Pfefferkorn answered with a letter printed in Latin and...broadcast throughout Germany; in it he reviewed the whole case and roused the German people to agitate against the Jews...

"A long controversy between Reuchlin and Pfefferkorn followed...Reuchlin was accused of heresy and a commission, appointed to investigate, determined to give its decision not only against him, but naturally against the Talmud and the whole of Jewish literature. But there was still a spirit of justice and broad-mindedness even in parts of Germany, and while the students of Mainz objected to the proceedings as illegal, men of influence likewise interfered. Even though preparations had been made for the auto-de-fé (of the rabbinic texts) and men were ready on the appointed days to light the fires, a hasty message from Archbishop Uriel postponed the carrying out of the sentence for one month; he ordered the commission to reopen the case after one month and threatened, if it refused, to nullify all its previous work and to deprive it of all power to act in the future. The case reopened, dragged along slowly and was carried to Rome. In November, 1513, Pope Leo X, beloved of the Jews in Italy, persuaded by his Jewish physician Bonet de Lates, ordered all former verdicts to be set aside...the Bishop of Speier himself decided that Reuchlin's writings were not heretical or false...A humanist party arose throughout Europe in support of Reuchlin, with whom, out of hated rivalry to the Dominicans, the Franciscans sided. As the conflict between the two parties spread from Germany to Paris to Rome, the Reuchlinists stood in these places naturally, if a little unwillingly, as friends of the Jews, the Talmud and all Hebrew literature." ⁷³⁶

Pfefferkorn was the nephew of Rabbi Meir Pfefferkorn. In spite of his heroic efforts to expose Judaism and his sincere conversion to Christianity, he was the victim of pig-headed racism on the part of some Christians. Some insulted him and accosted him as "the baptized Jew." Some of this harassment may have stemmed from occult double-agents or operatives allied

⁷³⁶ William Popper, *op. cit.*, pp. 21-25.

with Renaissance humanists, and of course from Reuchlin himself, who, in 1513 went for Pfefferkorn's jugular in a vulgar and vicious manner, making fun of his baptism and painting him as "...a baptized Jew from Cologne by the name of Pfefferkorn...a no-good man, or rather a poisonous beast...that Jew sprinkled with water...the traitor...he is used to betraying others...that traitor Pfefferkorn..." ⁷³⁷ How is it that a true Christian such as Reuchlin claimed to be, takes the rabbinic position on Pfefferkorn's conversion to Christianity, regarding it as a betrayal and the act of a "traitor"? St. Peter and St. Paul must also have been traitors. Reuchlin's veneer is wearing thin.

Erasmus, an important ally of Reuchlin, attacked Pfefferkorn's Christianity, also on racial grounds: "...a man who is a layman, who has no shame, and who can hardly be called a half-Jew, for his actions show that he is a Jew and a half, whom no kind of misdeed could make worse than he already is...that fellow chose to be baptized for no other reason than to be in a better position to destroy Christianity, and by mixing with us, infect the whole people with his Jewish poison...he truly plays the Jew. Now at last he is true to his race. They have slandered Christ, but Christ only. He raves against many upright men of proven virtue and learning." ⁷³⁸

This is a clever, double-minded argument on the part of Erasmus. Pfefferkorn's campaign is against the Talmud and Kabbalah and those who advance those texts. In making his charges, Erasmus argues that Pfefferkorn is acting the typical part of a Judaic slanderer. But if slander is somehow typical of Judaics, how then can Pfefferkorn be wrong when he says the supreme holy books of the rabbis contain slander? Erasmus was not forced to account for this contradiction. *Nota bene* how anti-Judaic racism is used in the service of Judaism!

Erasmus went beyond invective, however. Those who know him only from modern history books which paint him as a humane reformer, friend of Thomas More and precursor of a more enlightened Christendom, will be dismayed to learn that Erasmus adamantly urged that Pfefferkorn be burned: "I am surprised, moreover, that the bishops are not more vigilant in this matter, that they do not burn this monster while there is still time...It would be better for an executioner to put an end to this madness. But this is

⁷³⁷ Johann Reuchlin, *Defensio contra calumniatores suos Colonienses* (Tübingen, 1513), quoted in Rummel, op. cit., pp. 100-104.

⁷³⁸ Rummel, pp. 143-144.

the task of the bishops, the task of the most just Emperor Maximilian, the task of the authorities of the city of Cologne.”⁷³⁹

One wonders on what basis Martin Luther could side with the Catholic Reuchlin in his controversy with Pfefferkorn, since Reuchlin, in singling out Pfefferkorn’s Judaic ethnicity for special racial vituperation, was impeding the evangelism of Judaics, which was precisely Luther’s complaint against the Roman Catholic Church in his 1523 essay, *That Jesus Christ was Born a Jew*, which appeals to Christians to deal more kindly with “Jews” in the hope of converting them: “...I would request and advise that one deal gently with them and instruct them from Scripture; then some of them may come along. Instead of this we are...slandering them...If we really want to help them, we must be guided in our dealings with them not by papal law, but by the law of Christian love. We must receive them cordially...that they may have occasion and opportunity to associate with us, hear our Christian teaching, and witness our Christian life.” Pfefferkorn was the Judaic whom Luther presumably had been seeking, yet Luther sided with the men who mocked and hated him, and in the case of Erasmus, sought to kill him. Reuchlin, who Luther admired and defended, sent a strongly pro-rabbinic message to the Talmudic/rabbinic community in Germany, to the effect that Judaics like Pfefferkorn who had converted to Christianity, were wicked men and “traitors.” Luther’s early defense of the well-known Kabbalist Reuchlin and his predecessor, Giovanni Pico della Mirandola, is problematic. As early as 1494, Reuchlin penned *On the Wonder-working Word*, which attempts a synthesis of Christian belief and Judaic magic. Yet in 1514, Luther wrote to George Spalatin, chancellor of Elector Frederick of Saxony, “I hold Reuchlin in great esteem...in my opinion there is nothing in his counsel that is dangerous.”⁷⁴⁰ In 1517 Reuchlin published the pre-eminent Renaissance defense of the Kabbalah, *De arte cabalistica*. In 1520 Luther was still promoting Reuchlin: “Note what happened to Giovanni Pico della Mirandola...and most recently Johann Reuchlin...contrary to their intentions their well-meant words were perverted and made out to be evil.”⁷⁴¹

⁷³⁹ Ibid., p. 145.

⁷⁴⁰ Ibid., p. 162.

⁷⁴¹ Ibid., p. 163.

The Lutheran academic John Warwick Montgomery in his 1970 book, *In Defense of Martin Luther*, seems to accept the Neoplatonic Renaissance proposition that there is a legitimate "Christian" occult. Mirandola foisted a Christian Kabbalah on Rome and Montgomery writes of a "Christian" alchemy in Lutheran circles: "The specific significance of Lutheran doctrine for Reformation alchemy can be seen in the work of Michael Maier (1568-1622), Count Palatine, doctor of medicine and of philosophy who, along with Brahe and Kepler, served at the court of the Holy Roman Emperor Rudolf II. Maier produced numerous alchemical works and wrote in support of an evangelical Rosicrucianism. In his largest work, *Symbola aureae mensae*, Maier affirms the indissoluble connection between the cardinal Lutheran doctrine of the Real Presence and the alchemical aim of transforming the external world through the discovery of the 'Philosopher's Stone,' i.e. through the discovery of Christ's presence in the macrocosmic and microcosmic reality. A woodcut (in Maier's book) depicts the Alchemist in full eucharistic vestments saying mass at the altar and the corresponding text indicates that, 'He (Maier) saw the perfection of it (the hermetic 'work') in the birth of the Philosophic Stone in the Sacred Nativity...'

"The obvious movement in the direction of an existential Christ-mysticism in Maier is even more pronounced in the dazzlingly beautiful *Chymical Wedding* of 'Christian Rosencreutz,' a pseudonym of Johann Valentin Andreae (1586-1654), who is best known for his 'decidedly Lutheran' utopian work, *Christianopolis*...Luther's heraldic seal displays a rose and a cross, and Roman Catholic critics of Rosicrucianism during the Reformation period pointed to its connection with Lutheranism."⁷⁴²

The Rosicrucian movement was a forerunner of Freemasonry and was steeped in Kabbalah, as were Maier and Andreae, who were occultists trying to subvert Lutheranism,⁷⁴³ as Reuchlin, Pico and Ficino and many others had infiltrated Catholicism. No one who is a follower of Jesus is involved with the occult. Comparing His Last Supper (viz. the "doctrine of the Real Presence," John 6: 53-58), with alchemy and the "Philosopher's Stone," is a sacrilege. The counterfeiting of Christ is a prime directive of diabolism.

⁷⁴² *In Defense of Martin Luther* (Milwaukee, WI: Northwestern Publishing), pp 103, 108-109. Montgomery's thesis is an ironic indictment (not a "defense") of Luther's church.

⁷⁴³ Cf. chapters 3 through 6 of Frances A. Yates indispensable *The Rosicrucian Enlightenment*.

Throughout the campaign against Pfefferkorn, snobbery was invoked to paint him as deficient in scholarship and intellect, while his opponents, as personified by Reuchlin, were portrayed as paragons of genius, learning and decency. This snob appeal was played up by Neoplatonic occult agents involved in the writing and circulation of the pro-Reuchlin pamphlet, *Epistolae obscurorum vivorum* ("Letters of Obscure Men") first published in Cologne in 1515 and reprinted with additional matter in 1517, which created a sensation and was promoted in intellectual circles and salons as a devastating and definitive demolition of Pfefferkorn's case. It was no such thing, but it acquired an aura of avant-garde defiance of the established order, and in particular of scholasticism. *Epistolae obscurorum vivorum* helped to weaken Pfefferkorn by falsely associating him with senile reaction. As Europe's intellectual vanguard processed toward humanism, and scholasticism began to fall into disrepute in rarified circles, the authors of these anonymous letters attempted to defeat Pfefferkorn's case by caricaturing it as fatuous and obtuse; not worthy of the brilliant Christian men of a new humanist age. The merits of Pfefferkorn's expert inside knowledge of Judaism's canonical books was not directly contested in the *Epistolae obscurorum vivorum*. The authors were too clever for that. We know now that the principal author of this anonymous pamphlet was the exceedingly slippery Catholic-Lutheran double-agent, one "Crotus Rubeanus," who, in 1517, was a doctor of theology at the University of Bologna, a humanist, later a convert to Lutheranism and one of the first Lutheran "missionaries to Prussia." Then, in 1530 "Rubeanus" reverted to Catholicism. Another author of the letters is said to have been Ulrich von Hutten, the man Emperor Maximilian crowned poet-laureate in 1517. The *Epistolae obscurorum vivorum* was written in a kind of pigden Latin to show up Pfefferkorn and his allies as low-bred dolts. It is written from the point of view of a paranoid Jew hater.

The behind-the-scenes maneuvering within the Roman Catholic Church and the Royal Court against the Judaic convert Pfefferkorn and in favor of the rabbis and Reuchlin, is labyrinth. In addition to the treachery of the Prince Archbishop Uriel (designated a prince because he was one of the seven "Electors" who chose the Emperor), we now know that Emperor Maximilian, who was supposed to be an ally of Pfefferkorn in Germany (in part, so the story goes, due to the appeals of Maximilian's devout sister, Kunikunde von

Bayern), employed Henricus Cornelius Agrippa, one of the most fanatical Kabbalistic infiltrators of the age, as a spy in Spain and later in an important military capacity.⁷⁴⁴

It also appears that Maximilian accepted bribes from Jonathan Levi Zion, one of the leaders of the Frankfurt Talmudists.⁷⁴⁵ Another supposedly stalwart Catholic monarch who betrayed Judaics who had converted to Christianity was the "Holy Roman Emperor" himself, Charles V.

"In 1530 he invited Jewish scholars to debate with the convert Antonius Margarita, who had revived the hostile notions of Pfefferkorn and claimed that Jewish writings were subversive. Accepting the defense of Jewish scholars, Charles turned against Margarita and had him arrested...In 1547, during the war against the Protestant League of Schmalkalden, Jewish communities contributed financially to the emperor's campaign..."⁷⁴⁶

Leo X "silenced" Reuchlin, but this was merely a token gesture of necessity, to mollify the conservatives. Reuchlin— who, in the last years of his life was appointed professor at the University of Tübingen — and his cabal, were actually victorious and a "Golden Era" of Talmud publishing commenced. Evidence of this may be found in the datum that while the Vatican launched a draconian crackdown on Protestant books, an edition of the complete Talmud was published by the printing house of Bomberg from 1520-1522, with *papal sanction*:

"The natural liberality of Pope Leo X and the many influences friendly to Jews that surrounded him prompted his interest in Jewish literature and not only moved him to grant permission for a Jewish press at Rome but resulted in his open advocacy of the Talmud...Toward the beginning of the

⁷⁴⁴ Cf. Albert Rabil Jr. (ed.) *Declamation on the Nobility and Preeminence of the Female Sex* by Henricus Cornelius Agrippa, (Univ. of Chicago Press, 1996) pp. 4 & 6.

⁷⁴⁵ Rummel, op. cit., pp. 11-12.

⁷⁴⁶ Ibid., pp. 7-8. The Catholic Emperor Charles V had an episodic alliance with England's King Henry VIII who was razing the ancient monasteries and seizing monastic lands. The alliance held even after Henry murdered Catholic luminaries such as Thomas More, Bishop John Fisher and Margaret Pole, the latter an heir of the Plantagenet dynasty who was literally hacked to pieces. Her son, Cardinal Reginald Pole, was hunted by Henry's assassins in Europe. With the rise of the Protectorate around the boy-king Edward VI in 1547, Catholic church services were made illegal at a time when the majority of the people of England were still Catholic. Charles V, at the head of the most formidable army in the West, offered diplomatic overtures but was otherwise unwilling to seriously contest for the rights of English Catholics against a Protestant dictatorship which ruled in the name of the unhappy King Edward, who was mistreated and exploited by his adult counselors, even to the abuse and disappearance of his corpse (he died at age 15).

sixteenth century Joseph Pfefferkorn, a Moravian Jew, finding himself in straitened circumstances...embraced Christianity and, as a violent and bloodthirsty Jew hater, seems to have flourished for many years thereafter. We are not so much concerned with his successful method of earning a living as with the fact that his attacks on the Talmud, encouraged by the Dominicans of Germany, the most illiterate and stupid of all the monastic brethren, led to the conflict between the Humanists and Obscurantists, which brought out the noble Reuchlin's temperate and well-considered defense of the Jews and their literature. The charge of heresy brought against Reuchlin by the Dominicans raised the issue of the relation of the Talmud and rabbinical writings towards Christianity. The trial of the case dragged from Mainz to Speyer, and thence to Rome, but long before the final decision was rendered, Pope Leo X gave unmistakable indication of his position in the controversy between culture and ignorance. This noble son of Lorenzo di Medici, whose plastic intellect had been moulded by the master hand of Poliziano of Florence, who had been initiated into the mysteries of the Hebrew tongue and its literature, was deaf to the importunities of ignorant monks and overzealous apostates. To the great consternation of the faithful, he followed the suggestion of his friend, Cardinal Egidio of Viterbo, to permit the establishment of a Hebrew press at Rome and he officially endorsed Daniel Bomberg's project to print a complete edition of the Talmud...whereupon Messer Daniel, within five years, completed this magnificent work, sparing no expense...to the delight of Jews and Christian scholars and to the chagrin and despair of the pious multitude." ⁷⁴⁷

⁷⁴⁷ David Amram, *The Makers of Hebrew Books in Italy* (London: Holland Press, 1963), pp. 160-162.

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According to Popper, rabbinic books were unmolested from the pontificate of Leo X until 1550 and the election of Pope Julius III. "...at the beginning of the pontificate of Julius III the Golden Era of Jewish literature continued as a reflection of the sunshine of papal favor...(Even) after the Pope had issued a bull on April 29, 1550, repealing all previous permission which might have been given to possess or read forbidden books, as far as the Jews were concerned he still acted generously, instructing cardinals and papal delegates to respect Jewish religious observances, and not to annoy them in any way." ⁷⁴⁸

Even under pressure from Cardinal Giovanni Pietro Caraffa of Naples, Julius III, as late as Dec. 5, 1553, renewed papal privileges for the rabbis of Ancona, "the Pope had shown himself especially friendly to the Jews of that city." Caraffa's plan for a "general destruction of Hebrew works...was clearly more than the Papal court at Rome had originally planned." ⁷⁴⁹

Half a rabbinic loaf being better than none, Pope Julius III conspired to preserve one part of the Talmud from interdiction: "...in the catalogue of prohibited books which the Inquisition published in Milan and Venice in this year (1554), while the 'Talmuth' is mentioned as one of the works forbidden to the faithful, nothing is said of other Hebrew books...Julius III issued a bull on May 29, 1554 which cited the edict of the Inquisition directed against the '*ghemarat Talmud*' and which ordered its surrender, under penalty of death. But by emphasizing the term '*gemarah*,' (Gemara) the inference was allowed that other works, and even the *mishnayoth* (Mishnah) as such, were not subject to destruction..." ⁷⁵⁰

The Medicis were patrons of the Kabbalist -"humanist" infiltrators of the Church. "All Italians are warmly attached to their home and family. This characteristic, beautiful and noble in itself, but so harmful to many Popes, reached such proportions in Leo X that throughout his pontificate, the history of Florence and of the Medici was closely bound up with that of Rome...The independence of Florence was a mere form, and the house of Medici practically governed supremely...The Pope's cousin, Guilio de' Medici...was made Archbishop of Florence on May 9, 1513...(and later Cardinal)...In this

⁷⁴⁸ Popper, op. cit., pp. 29-30.

⁷⁴⁹ Ibid., pp. 36-37.

⁷⁵⁰ Ibid., p. 38.

his first creation of cardinals, three others, closely connected with the new pope, also received the red hat (including) Innocenzo Cibo, (and) Lorenzo Pucci...the eldest son of Franceschetto Cibo and Magdalena de' Medici, the sister of Leo X. Beyond this relationship he had no particular claim or merits...Lorenzo Pucci...was marred by the most execrable avarice, which he sought to satisfy by an unscrupulous traffic in the matter of indulgences..."⁷⁵¹

Reuchlin "had become imbued with the doctrines of a fanatical theosophy, induced by the study of the Jewish Kabbala...his views were calculated to sow confusion in the brains of the youth of Germany, and give an impetus to an inclination, already existing among them, to cast themselves adrift, at the expense of Christianity...Several theologians spoke with disapprobation of Reuchlin's writings, and Jakob Hochstraten, a Dominican of Cologne, wrote an answer in 1519. The outcome of these literary publications was a long dispute about the authority of the Jewish books. Johann Pfefferkorn, a baptized Jew of Cologne, in his zeal for the conversion of his fellow-believers, had arrived at the conclusion that the chief cause of their obstinacy would be removed if they were compelled to give up all the Talmud books in their possession. Pfefferkorn demanded this in several works written in the years 1507-1509, and it was solely due to his efforts that an imperial mandate was issued on the 19th of August, 1509, commanding the Jews to produce before him all books opposed to the Christian faith and their own law. He obtained permission to take away such books and destroy them in any place in the presence of the parish priest and two members of the Council....The question of the Jewish books gave rise to a dispute which was most important to the religious and spiritual life of the nation...Reuchlin...attacked the Frankfurt theologians (charged with reviewing his works). Arnold von Tungern replied in a temperate Latin book...Reuchlin...published (1513) a *Defense against the Cologne Calumniators*, which is one of the most frantic libels of the age...Reuchlin now appealed to the Pope, and by means of a flattering letter gained the advocacy of the physician of Leo X, the influential Jew, Bonet de Lattes. Leo X handed over the case to George, Bishop of Spire...(who) passed on the

⁷⁵¹ Ludwig Pastor, *The History of the Popes from the Close of the Middle Ages: Drawn from the Secret Archives of the Vatican and Other Original Sources* (London, 1908), vol. vii, pp. 80-83. (This is a Catholic-authored chronicle by a Professor of History at the Austrian University of Innsbrück, translated by Ralph Francis Kerr of the London Oratory).

decision to Canon Truchess, a disciple of Reuchlin (who) exonerated the *Augenspiegel* (Reuchlin's defense of his advocacy of the rabbinic writings) and censured Hochstraten for condemning it...Cardinal Grimani...summoned both parties to Rome in June, 1514. Hochstraten was bidden to appear in person, but Reuchlin, on account of his advanced age, was allowed to send an advocate to represent him. Hochstraten had started for Rome even before the summons reached him; but the affair dragged on year after year, for Reuchlin had many influential patrons at the Curia, and the Pope forebore from any interference....On both sides of the Alps rich patrons of Reuchlin's appeared" and Reuchlin "obtained, by a false statement, the appointment of a new judge at Spire...(who) was bold enough to acquit (Reuchlin's) book to the injury of the Catholic Church, the joy of the Jews, the detriment of the universities and their scholars and the grave and harmful scandal of the common folk." ⁷⁵²

Here we see the seeds of the philo-rabbinic wing of the Protestant Reformation being laid by Catholic partisans of Reuchlin and his network of Catholic Kabbalists inside the Vatican, in the pontificate of the pope who drove Luther out of the Church. Real history is a very different thing from the received opinions handed down to us and called history by various "authorities" and "experts." Protestantism didn't just spontaneously "appear" as a "biblicist" reaction to a traditionalist institution. Some Protestant factions and intellectual currents (not all!) were nurtured by well-placed Catholic agents. Here we obtain a glimpse of how allegiance to the Talmud and Kabbalah on the part of powerful Catholics who enjoyed the protection of certain popes and elements within the Vatican hierarchy, sowed the seeds of what would become the rabbinic wing of Protestantism.

We note that many orthodox Catholics protested the high level of favor and protection which the Talmud and Reuchlin enjoyed. "The University of Louvain, in a letter sent to the Pope, said that it looked on it as a sacred duty to care for the order and purity of the Catholic Church. In the condemnation of Reuchlin's book, Louvain had agreed with the other faculties, especially that of Paris. All who walked in the house of God had spoken unanimously. Yet no decision was given!...a Papal mandate, dated July, 1516, was issued, which deferred a decision...This did not make Hochstraten desist from his efforts. For another year he remained in Rome, and it was only in July, 1517,

⁷⁵² Ludwig Pastor, *ibid.*, pp. 319-322.

after more than three years' sojourn there, that he returned to Cologne without having succeeded in his object. While Rome hesitated, affairs on the other side of the Alps had taken a menacing turn. The younger humanists, now firmly united for the first time, made use of the Reuchlin dispute in their rebellion against the authority of the Church, especially against the doctrines of the Dominican Order, as being to them the chief representative of scholasticism. Under the leadership of Mutianus, who...took the side of Reuchlin...the younger humanists gathered around the latter and stirred him up to greater fury than before, against his opponents, while they poured forth scorn and satire on the theological teaching of the old school. In the years 1515-1517 the Letters, published under the title, *Epistolae obscurorum virorum*, appeared...The writers of this work did their utmost to defame their adversaries by the grossest accusations. The real motive of this shameful libel was hostility to the authority of the Church...What the humanists did now in respect to Reuchlin, they repeated when soon afterwards they espoused the cause of Luther..."⁷⁵³

Leo X did get around to a token censure of Reuchlin in June, 1520, years after Reuchlin's case had been made, his career and reputation secure and his book a *cause célèbre*. By this Vatican stratagem, to those without knowledge of the details of the Vatican's years of machinations and delaying tactics in favor of Reuchlin, it can be baldly stated to a clueless posterity, "The record shows Reuchlin was censured by Leo X." Correct. *However, this was done long after the censure no longer substantively mattered and the horse had been intentionally allowed out of the barn, on the eve of the publication of the Talmud in Italy: "...the Papal decision came too late...The Reuchlin dispute, thus decided all too late by Rome, was the forerunner of a far more important contest...*"⁷⁵⁴

Some conservative Catholics have a naive view of the historic papacy, believing that, with the exception of Pope Honorius I who condemned St. Athanasius, all other popes were faithful Christians, even if some personally strayed very far in the matter of sins such as avarice and concupiscence. In the case of Pope Leo X it seems we have an active player in the Neoplatonic conspiracy who helped to protect Reuchlin and publish the Talmud. Our

⁷⁵³ Pastor, pp. 323-324.

⁷⁵⁴ Ibid., p. 325.

surmise is that Luther was intentionally greeted with intransigence in order to procure the desired outcome: the shattering of the unity of the western Church. This stratagem appears to have come from inside the Vatican. A similar alchemical operation of the *Coniunctiones Oppositorum* involves Henry VIII of England, who was confirmed in his departure from the Catholic faith (with the exception of his nostalgia for the old Mass), not by a wild-eyed German Protestant, but by a cool and calculating Vatican insider and leading exponent of the syncretist philosophy, the Franciscan friar Francesco Giorgio⁷⁵⁵ (1466-1540), author of the occult classic, *De Harmonia Mundi* (Venice, 1525), disciple of Mirandola and close student and exponent of the *Zohar*.⁷⁵⁶ By furnishing the English King with a sophisticated esoteric synthesis of theology and philosophy, Giorgio encouraged Henry in his revolt. In 1529, emissaries of the —at that time —fledgling British Secret Service, among them Richard Croke, met with Giorgio in Venice. Part of their mission was to obtain a favorable *halachic* ruling on King Henry's divorce, which Giorgio arranged through his connections with Rabbi Elia Menachem Chalfan, son-in-law of the revered "Master Calo" (Rabbi Kalonymos ben David), scion of an esteemed Sephardic dynasty, and Latin translator of the works of Averroes. There are letters from Henry VIII thanking Giorgio for his valuable assistance in procuring a favorable rabbinic ruling on his behalf.⁷⁵⁷

Martin Luther

Meanwhile, the often intemperate Martin Luther had, in his anti-papist rage, impulsively backed Reuchlin because he believed that Recuhlin was opposed by the Pope. For this reason, the 'Catholic' Kabbalists, desirous of fashioning a rabbinic Trojan horse within Christianity, for a time threw their support behind the nascent Lutheran movement.⁷⁵⁸ But Luther was not a Kabbalist himself and it appears that once he determined that his movement

⁷⁵⁵ His name has three variant spellings: "Giorgio," "Giorgi" and "Zorzi." We use the most common one cited in reference works, Giorgio, even though this goes against the usage of the formidable Frances Yates, who calls him "Giorgi."

⁷⁵⁶ Cf. *Le Zohar chez les Kabbalistes chrétiens de la Renaissance* (Paris, 1958), pp. 43-49.

⁷⁵⁷ On Fr. Giorgio and King Henry VIII, cf. Frances Yates, *The Occult Philosophy in the Elizabethan Age* (London, 1979), p. 31 (Yates refers to him as "Giorgi"). On Giorgio's ties to Rabbi Chalfan, cf. Gabriel Sivan, *The Bible and Civilization* (Jerusalem, 1973), p. 54.

⁷⁵⁸ Cf. Hayyim Hillel Ben-Sasson, "The Reformation in Contemporary Jewish Eyes," in *Proceedings of the Israel Academy of Sciences and Humanities*, (no. 4) 1970, pp. 239-326.

was being used by rabbis and their agents (as per the disastrous Reuchlin affair, one of Luther's most egregious blunders), his attachment to the notion that Lutheranism would convert Judaics to Christ where Catholicism had failed to do so (a thesis contradicted, as we noted earlier, by the evangelization of Judaics by Vincent Ferrer decades before Luther's birth), he returned to a reaffirmation of the medieval Catholic doctrines on Judaism, culminating toward the end of his life in his 1543 treatise, *Von den Juden und jren Lügen* ("Of the Jews and their Lies"), which, with the exception of its vituperation against the papacy, reads as though it had been issued by the Fourth Lateran Council. Some Catholics will surely argue that due to his support for Reuchlin, Luther was actually part of the occult conspiracy behind Reuchlin. The problem with that claim is two-fold: first, all the evidence points to Luther as the raging bull in the Vatican's china shop. Because he believed Reuchlin was being persecuted by Rome, this led to imprudent, knee-jerk support for Reuchlin; the same Reuchlin who would go on to dedicate his Kabbalah book (*De Arte Cabbalistica*⁷⁵⁹) to Luther's nemesis, Leo X. Whether in the case of Mirandola or Reuchlin, at this stage in his career, the comparatively youthful Luther was in over his head. "The early Luther had been largely ignorant of contemporary Judaism, but by the time of his later writings Luther had met with and debated leaders of the Jewish community..."⁷⁶⁰

Luther's adoption of a rose and a cross decades before the "Rosy/Cross" assumed the symbolic burden of representing the female and male genitalia in the heavily allegorized sex magic system of Rosicrucianism, does not signify, in the absence of corroborating evidence, that Luther understood these as representing anything other than the meaning he assigned to them: the Cross of Jesus and the white rose of Christian peace and joy. Moreover, in lands where Lutheranism predominated, Luther's doctrine, as expounded in *Von den Juden und jren Lügen*, acted, for a certain, albeit limited period of time, as a bulwark against Judaism, just as Catholicism managed to transmit intact to successive generations — rather anomalously, in light of the occult sympathies and double-dealing of some of its popes, prelates and intelligentsia — the medieval teaching on Judaism.

⁷⁵⁹ Hagenau: Anshelm, 1517.

⁷⁶⁰ Amy Newman, "The Death of Judaism in German Protestant Thought," *Journal of the American Academy of Religion*, Autumn 1993, p. 457.

Luther's program as outlined in *Von den Jüden vnd jren Lügen*:

"(1) Jewish synagogues should be set afire, since Moses (Deut. 13: 13ff.) wrote that a city which practices idolatry should be destroyed by fire. (2) Houses of the Jews should be razed, since the Jews practice idolatry in them just as in their schools. (3) Their 'prayer books and Talmudic writings, in which such idolatry, lies, cursing, and blasphemy are taught,' should be confiscated. (4) 'On pain of loss of life and limb' their rabbis should be forbidden to teach any longer; they have forfeited their office, due to their false doctrine. (5) Safe conduct should be denied them, 'for they have no business in the countryside, since they are not lords, officials, tradesmen, or the like. Let them stay at home.' (6) Their usury should be prohibited, all cash and treasure of silver and gold taken from them and 'put aside for safe keeping,' since they have gained their riches through usury. (7) They should be given tools to become craftsmen and earn their pay in the sweat of their brow." ⁷⁶¹

For expounding this teaching (which we most certainly *do not endorse* for reasons we have already expressed concerning gospel love for one's enemies and the blowback that comes from persecuting Talmudists — or anyone, for that matter), Luther has been the target of perennial cursing, the most recent ritual malediction coming from Harvard Law Professor Alan Dershowitz: "It is shocking that Luther's ignoble name is still honored rather than forever cursed by mainstream Protestant churches." ⁷⁶² Invidious analogies between Hitler and Luther are still made in spite of the fact that Luther taught from and honored the Old Testament books that Hitler detested. Luther also gladly accepted converts from Judaism to Christianity without regard to any of the racial criteria and taboos observed by the Nazis. Luther's rejection of the followers of Judaism was predicated on their allegiance to the ancient Antichrist ideology of the Pharisees, not their ethnicity; he also scorned German nationalism and jingoism.

Through the centuries, rank and file Catholics were also wary of Judaism and its adherents, and associated them with plutocrats and sybaritic churchmen and rulers. The classic medieval allegory, *Piers the Ploughman* by William Langland (c.1330 - c.1387), himself a Catholic cleric,

⁷⁶¹ Bernhard Lohse, *Martin Luther's Theology: Its Historical and Systematic Development* (Minneapolis: Fortress Press, 1999), p. 344.

⁷⁶² *Chutzpah* (Little, Brown, 1991), p. 107.

gives voice to the grievances of the Catholic laity against lecherous cardinals who pursue the wives and daughters of the people, and against simony. There is another grievance to which Langland gave voice: "It was a bad day for the country when cardinals first came here. Wherever they stay for long, the place stinks of lechery. For my part, I would to God no cardinal ever came among the common folk. Why can't their holinesses stay quietly at Avignon with their friends the Jews..."⁷⁶³

Secondly, if some Catholics insist on consigning Luther to the ranks of the Cryptocracy on the basis of his early sympathy for Reuchlin, are they also willing to do the same to St. John Fisher, the Catholic bishop of Rochester, England under Henry VIII? "Fisher's openness to new intellectual currents went beyond the study of Greek...Early in 1515 he wrote to Erasmus about Reuchlin in terms of the highest praise...he soon established direct contact with Reuchlin, sending him a brief note of support against the Dominicans some time in 1515. By 1516 he was able to tell Erasmus of what was already a flourishing correspondence. Fisher's admiration for Reuchlin survived even the papal condemnation of some of his ideas in 1520."⁷⁶⁴

Through Erasmus, Reuchlin personally sent Bishop John Fisher a presentation copy of *De Arte Cabbalistica*, which Fisher gratefully received in June, 1517.⁷⁶⁵ Fisher was equally beguiled by Pico della Mirandola: "In England, John Fisher is the earliest figure we can associate with the fashion for the Cabala. In a letter to Erasmus he made the revealing comment, 'his (Reuchlin's) scholarship delights me so hugely that in my reckoning no man alive comes closer to Pico' (*mihi valde placet hominis (Reuchlin) eruditio, ut, qui vicinius ad Joannem Picum accesserit, alium extare neminem credam*"). Pico, it seems, was the standard against whom even a Reuchlin was to be measured. Fisher was certainly acquainted with Pico's *De Dignitate Hominis*, which spoke with considerable enthusiasm of the Cabbala..."⁷⁶⁶

⁷⁶³ *Piers the Ploughman* (Penguin Books, 1987), book xix, p. 242.

⁷⁶⁴ Richard Rex, *The Theology of John Fisher* (Cambridge Univ. Press, 2003), pp. 57-58.

⁷⁶⁵ "*Liber ille Cabalisticus quo me scribis a Reuchlino donatum, nondum ad me pervenit.*"

⁷⁶⁶ Rex, op. cit., p. 59. "Pico...commanded a large following among English scholars, especially among those close to Fisher such as William Melton, John Colet and Thomas More...Pico was essentially a syncretist, concerned to achieve a reconciliation or harmonization of all forms of wisdom. He aimed to reconcile Plato with Aristotle, and the Christian fathers with the classical philosophers. He sought truth in mathematics and the Pythagorean arts, in occult and hermetic philosophy, in the Jewish Cabbala and the learning of Islam." (p. 64).

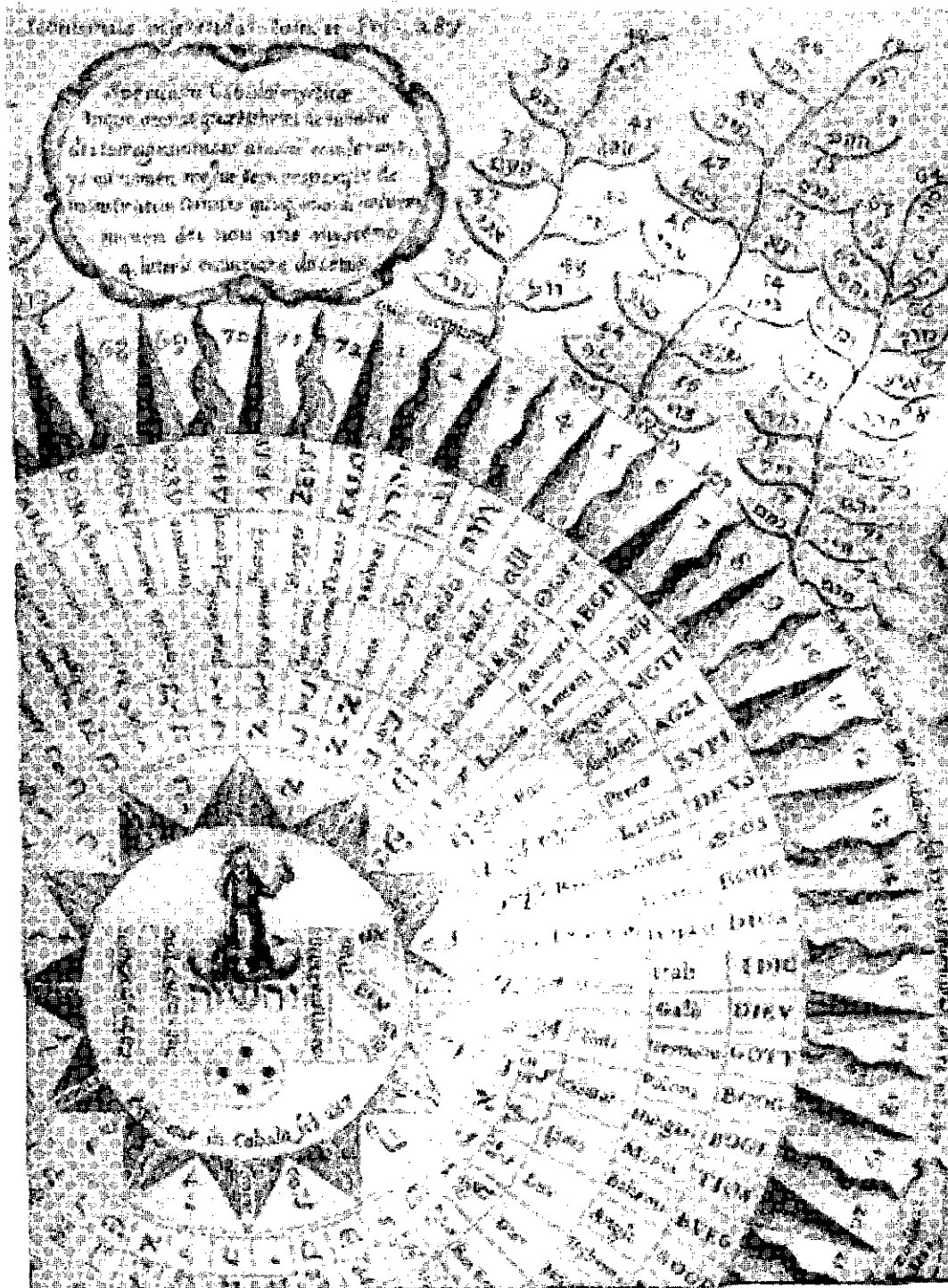
Fisher relied upon rabbinic exegetes and the “Catholic” Kabbalah of Petrus Galatinus’ 1518 *De Arcanis Catholicae Fidei* in his own *Sacri Sacerdotii Defensio*. “...the notion of the Cabala as a form of traditional wisdom makes regular...appearances in his (Fisher’s) theological writings.”⁷⁶⁷ Renaissance humanism was immersed in Kabbalistic philosophy partly out of naive faith in the claptrap that claimed that in Reuchlin’s *De Verbo Mirifico* could be found the holy source for the Kabbalistic etymology of the sacred name of Jesus.⁷⁶⁸ So extensive was this subversive Kabbalah network that as a youth, Fisher had the misfortune to be schooled by a professor, Robert Wakefield, who “spoke highly of Pico and of the Cabbala.” It should be noted that in spite of his deplorable judgment concerning these dreadful texts, in the end God gave John Fisher the grace of sufficient discernment and courage to support, at the risk of his own life, the sanctity of Christian marriage against King Henry’s monarchial absolutism; a cause for which he was martyred at a time when almost all his brother bishops in England were accommodating the tyrant.

In various times leading rabbis and Zionists have singled out either Catholic priests, Islam’s Muhammad or Martin Luther as “the worst enemy Judaism ever had.” The estimation of Muhammad reflects the hysterical characteristics of the genre in which professional antisemite-hunters operate. Hyperbole aside, Luther’s legacy consists in the literature he produced about Judaism. Both *Von den Jüden und jren Lügen* and his treatise against the Kabbalah, *Vom Schem Hamphoras* (“Of the Unknowable Name”)⁷⁶⁹ served as obstacles to rabbinic infiltration. Historically, Lutheran nations did not generally adopt the harsh measures he recommended. They were, however, alerted and educated by his insights into Judaism as it actually is.

⁷⁶⁷ Ibid., p. 60. Rex cites *Les Kabbalistes Chrétiens de la Renaissance* (Paris, 1964) as a source for information about Galatinus.

⁷⁶⁸ Fisher: “Nomen ipsius tetragrammaton antequam consonans) adiungeretur, erat inproferribile, adiuncta vero consonanti iam facile profertur ab omnibus’ and ‘Nomen itaque Ihsuh preter literas nominis tetragrammaton interpositam habet consonantem Y quae nostrum S sonat.” The human mind is endlessly attracted to mystery for its own sake. St. John Fisher was enamored of the rabbinic rationale for the suppression of the pronunciation of Yahweh’s name, but asserts that the name Jesus was rendered pronounceable by the addition of the consonant “s.” Luther exposed the Kabbalistic name game in *Vom Schem Hamphoras*: “...he (Luther) manages to go on and demolish the premises of the Kabbalah and similar word magic in magisterial style.” (James F. McCue, p. 89).

⁷⁶⁹ Wittemberg, 1543.



A page from a Renaissance-era "Christian" Kabbalah

Consider for example the testimony of Lutherans against the petition to Landgrave Philip of Hesse on behalf of Judaics who wished to conduct business in the Landgravate. "The propositions called for the Jews to practice peddling and mercantile trade in those communities not yet provided with guilds. A political control over contracts was outlined, and Jews were to be required to attend periodic sermons and avoid religious disputations. Taken as a whole the petition described a charter for Jewish residence which was moderately tolerant in the context of the time." ⁷⁷⁰

What was the response of Lutherans to the petition? "...he (Philip) passed the petitions to a commission of preachers sitting at Kassel which included the Strasbourg theologian Martin Bucer...Bucer and the other members of the commission did not agree with the petition, and in fact they went on to question the basic premises of Jewish residency in any Christian community. They reached back to Roman civil law and (Catholic) canon law to rediscover the limits of tolerating Jews. Christian governments were obliged by God to keep the best possible polity since the well-being of all residents would be on their conscience. This well-being entailed maintaining the one true religion...some princes and bishops had allowed Jews to live among Christians so long as they built no new synagogues and restricted themselves to the law of Moses, a position which implied that the rabbinical tradition was an illegitimate tangent from Biblical orthodoxy." ⁷⁷¹

This distinction between the law of Moses and the rabbinic traditions reveals a high degree of discernment not found among most churchmen even in our supposedly "advanced" twenty-first century. These Lutheran theologians were affirming the practice of the early church of distinguishing between those who rejected Christianity due to a misreading of the Pentateuch (e.g. the Karaites), and the agents of diabolic forces who opposed Christianity based on the Talmudic "traditions of men" (Mark 7: 7-9). The Lutheran polity held that, "Those who tarry among the Christians must be made to swear an oath not to insult Christ and to keep only to the religion of Moses, eschewing Godless Talmudic doggerel." ⁷⁷²

⁷⁷⁰ James F. McCue, "Luther, Bucer and Eck on the Jews," *The Sixteenth Century Journal*, Spring 1985, p. 82.

⁷⁷¹ *Ibid.*, p. 83.

⁷⁷² *Ibid.* Since in Judaism vows are made to be broken, such an oath was insisted upon by Lutheran authorities mainly for purposes of establishing legal liability for banishment.

In summary, Bucer and his fellow Lutherans stated that restrictive regulations on the practices of followers of the Talmud was merely a palliative. Their recommendation was to keep them out of a Christian community: "The commission was unable to concede that new regulations would be as good a solution to the Jewish problem as expulsion. Regulation served no purpose when it could so easily be perverted or circumvented by bribes. In the last analysis Jewish residency benefited no one and harmed everyone...In passing to specific objections, Bucer argued that Jews could not be allowed to practice any craft which relied on a shared trust (*freien glaubent*) and the practice of the money trades by Jews placed in their hands a power over others precisely because they refused to accept a community of love with Christian neighbors. Even if Jews were a noble race, Philip could not mean this to mean that they should be treated as lords..."⁷⁷³

Concerning Luther's *Von den Juden und jren Lügen*, the historian Jacob Rader Marcus states, "There are no more bitterly anti-Jewish statements in all Christian literature..." Marcus continues: "Josel of Rosheim, the Jewish advocate (*shetadlan*), protested vigorously against this bitter attack of Luther which, it seems, confirmed the exclusion of the Jews from Electoral Saxony and brought about a deterioration of their position in Hesse...It was the duty of the *shetadlan* to intercede with the authorities to remove disabling laws or to avert impending ills...Josel of Rosheim...worked for the Jews throughout the Germanic lands, using his influence with the Emperors Maximilian I and Charles V to protect Jewry."⁷⁷⁴

According to Marcus, Josel also stated: "In the years 1536-1537 the Elector John Frederick of Saxony was about to outlaw us and not allow the Jewish people even to set foot in his country. This was due to the priest whose name was Martin Luther —may his body and soul be bound up in hell! —who wrote and issued many heretical books in which he said that whoever would help the Jews was doomed to perdition...Through his many tales Luther stirred up so much trouble between the rulers and their peoples that the Jews could hardly maintain themselves." Marcus notes that "Josel in politics was pro-Catholic and looked upon Luther as a heretic."

⁷⁷³ Ibid., pp. 84-85.

⁷⁷⁴ Jacob Rader Marcus, *The Jew in the Medieval World* (Hebrew Union College Press, 1999 Saperstein edition), pp. 185; 224.

The poisonous effects of the hermetic, Neoplatonic lobby inside the Roman Catholic Church would bear bitter fruit for centuries, even unto our own day, since for the modern popes, the Catholic-humanist Kabbalists are exemplars of the “evolving” Christian “synthesis.” Throughout the Renaissance no Catholic theologian of which we are aware issued any sustained critique of Judaism comparable in scope or power to Luther’s *Von den Jüden und jren Lügen*, a book which encouraged a candid Christian scrutiny of Judaism on the part of generations of learned Lutheran Hebraists, most notably the University of Heidelberg linguist, Johann Andreas Eisenmenger, who issued his nonpareil two-volume scholarly study of Judaism on the eve of the Enlightenment.⁷⁷⁵

“In terms of its effect upon the status of the Jews, both in its time and in the emancipation debate, the most important work on Judaism was Johann Andreas Eisenmenger’s *Entdecktes Judenthum*...Eisenmenger claimed that the Talmud taught the Jew that he could cheat Christians, that he could freely break solemn promises to Christians and that oaths before Christian magistrates were not binding...Eisenmenger...became the authority for later writers...At the end of the eighteenth century, the foremost Old Testament scholar, Johann David Michaelis of Göttingen, could assert that ‘The oath of a Jew is one of the trickiest things in the world. It is not one of Eisenmenger’s unjust charges that one can seriously doubt whether that which we consider to be an oath is so regarded by the Jews.’...Well into the 1830s Eisenmenger remained the basis for works opposing equal rights for the Jews. In 1833, Christian Friedrich Koch, associate judge of the superior court of appeals and director of the city and county court of Kulm, wrote a history of the Jews in Prussia...Citing Eisenmenger, Koch claimed that the Talmud permitted Jews to give false testimony and to deceive non-Jews...Another typical follower of

⁷⁷⁵ We qualified this statement with the word “sustained” because Luther’s most formidable Roman Catholic theological opponent, Johannes Eck, professor of theology at Ingolstadt, wrote extensively against Judaism in his *Ains Judenbuechclins verlegung* (Refutation of a Jew Book; 1541), which was centered mainly on charges of ritual murder, blasphemy and treason. Eck had been a student of the Carthusian scholar Gregor Reisch, who had rendered an opinion against Reuchlin. Unfortunately, Eck’s reputation for opposition to Judaic usury was compromised by his relationship with the (gentile) Fugger banking dynasty. Since reaffirmation of the church’s historic stand against usury was a centerpiece of Luther’s mission, Eck’s effectiveness against Luther was considerably weakened by his defense of the interest which the Fuggers’ charged on deposits, earning Eck the derisive nickname *apostolus mercatorum* (apostle of merchants).

Eisenmenger was Anton Theodor Hartmann, professor of Old Testament studies and Protestant theology at Rostock..."⁷⁷⁶

Immanuel Kant

Out of the milieu formed by Luther, Eisenmenger and Michaelis came Immanuel Kant who, while not orthodox in his Christian convictions, nevertheless possessed penetrating philosophical insight into another error that is current in the twenty-first century, the notion that Christianity springs from Judaism. "A second major Protestant position regarding the Jews emerged in the Enlightenment. It is widely supposed that the tolerant Enlightenment developed a much more favorable picture of the Jews. However...the Enlightenment produced new attacks on the Jews...the central figure of the German Enlightenment, Kant, left an even more anti-Jewish heritage to post-Enlightenment Protestantism. In Germany, the attitude of enlightened Protestants...rarely took the atheistic, skeptical or anticlerical turns of the French movement. The German Protestant thinkers, rather than wishing to 'crush the infamy' tried to reconcile Christianity with essential, pure...religion. And it was in this context that thinkers like...Kant discussed Judaism...On the whole, he (Kant) tended to regard the Jews as a 'nation of swindlers.'...Kant...denied that there was any conceptual unity between Judaism and Christianity such that the latter might be regarded as a modification or development of the former. In fact, Kant stated, 'Judaism is not really a religion at all but merely a union of a number of people who, since they belonged to a particular stock, formed themselves into a commonwealth...' It was from this position—that Judaism was not a religion, but a political system—that Kant viewed the question of the civil status of contemporary Jews...since Jesus' teaching coincides with the ethical basis of all (true) religion, the ethical and social future of the Jews lies in their acceptance of these teachings...Kant called the suggestion that the Jews publicly accept the religion of Jesus and its vehicle, the Gospels, 'not only a happy idea but the only proposal whose execution would make this people a learned and upright people, qualified for civil society...' "⁷⁷⁷

⁷⁷⁶ David Charles Smith, "Protestant Anti-Judaism in the German Emancipation Era," *Jewish Social Studies* (July-Oct. 1974), pp. 205-207.

⁷⁷⁷ Smith, *ibid.*, pp. 207-210.

"The apparent survival of Judaism, Kant observes, 'strikes many as so remarkable' that they have attempted to explain it as 'an extraordinary dispensation for a special divine purpose.' Against this tendency, Kant ...points out...that...some have interpreted it as... 'an example of punitive justice (visited upon it) because it stiff-neckedly sought to create a political and not a moral concept of the Messiah'...Nor can it be proved, he asserts, that the Jews had some special role in the preservation of the Hebrew Bible. According to his reading of Jewish history, the Jews 'in their wanderings' at times completely lost 'the skill in reading these books, and so the desire to possess them,' and they have in fact Christians to thank... 'the Jews could ever and again seek out their old documents among the Christians.'

"Kant's point in all of this is clear: there simply is no good reason for the continued existence of Judaism. In *Conflict of the Faculties* (1798), he continues this line of argument...The Jews 'have long had garments without a man in them,' Kant maintains, voicing an assumption shared by many enlightened scholars...The remains of Judaism, according to Kant, 'must disappear' so that there will be 'only one shepherd and one flock.'" ⁷⁷⁸

Let us recall that this hoped for "disappearance" was not, in Kant's view, to be brought about by force. But rather in the context of the times, Kant's viewpoint was considered a defense against the imposition of Talmudic fraud and coercion. As one German Christian writer proclaimed in 1841, "Here are the alternatives: in Christian lands either the Christians rule or the Jews."

What was meant by Christian rule? Colonialism, imperialism, subjugation? In Enlightenment Germany "For the (Kantian) liberals...the superiority of Christianity meant that the Christian religion was a more adequate expression of human religious capacities than Judaism. There was, for the liberals, simply no need for the continued existence of this lower form of religious consciousness." ⁷⁷⁹

When this truth about Judaism is expressed with compassion, rather than contempt, we have an antidote to the current political correctness that sees an inherent, defining relationship between being a progressive, humanitarian, loving person and having reverence for Judaism. Why is it necessary for contemporary liberals and progressives to live this lie, when in

⁷⁷⁸ Amy Newman, "The Death of Judaism in German Protestant Thought," (op. cit.), pp. 460-461.

⁷⁷⁹ David Charles Smith, (op. cit.) p. 218.

Christ there is life and in Judaism a “whited sepulcher filled with dead men’s bones”? (Matthew 23:27).

The most effective way to keep Christians from bearing witness to those who are captive within Judaism is to claim that “Luther paved the way for Hitler and *The Holocaust*.” This is the cosmic trump card that is supposed to end all rational consideration — the linkage between Luther and Hitler and the invocation of the reverential language of Holocaustianity, after which our investigation into Judaism is supposed to end precipitously, at least if we wish to be considered decent or respectable people. These linkages make some sort of sense if we believe that any criticism of rabbinic tradition leads to a “Holocaust.” In that case Christ is guilty.

If we reject the extreme concept that all criticism of Judaism is illegitimate, however measured or documented such criticism may be, then we can begin to study what Luther believed and what Hitler believed and learn that there was a vast gulf between the two. Hitler was possessed of a rabbinic mentality housed in a deceptively clean-shaven outer frame complete with “Aryan” jackboots and swastika. Hitler exalted the alleged race superiority of the German people, something which nauseates any true Christian, as it would have nauseated Luther who was a severe critic of the German people.

“Consider in this connection, Luther’s comments on John 19:11, where he says that ‘the Jews’ are more guilty than Pilate and the Roman soldiers, and on John 18:38-40, where he says, after condemning Jews and papists, ‘but because we (Protestant Christians) now (once again, truly) have Christ to preach (and fail to do so), there have come on earth no more wicked people to be remembered than we.’”⁷⁸⁰

It is important for rabbinic forces to lie and claim that Luther had a racial agenda and a racial esteem for the Germans and this lie has been retailed about Luther repeatedly by Talmudists and academics, on no evidence. In *Of the Jews and their Lies*, writing of Judaic people and gentiles, Luther states, “We both partake of one birth, one flesh and blood, from the very first, best, and holiest ancestors. Neither one can reproach or upbraid the other about some peculiarity without implicating himself at the same time.” This is Christian doctrine, which needless to say, Hitler neither

⁷⁸⁰ Michael Marissen, *Lutheranism, Anti-Judaism and Bach’s St. John Passion* (Oxford Univ. Press, 1998) p. 35.

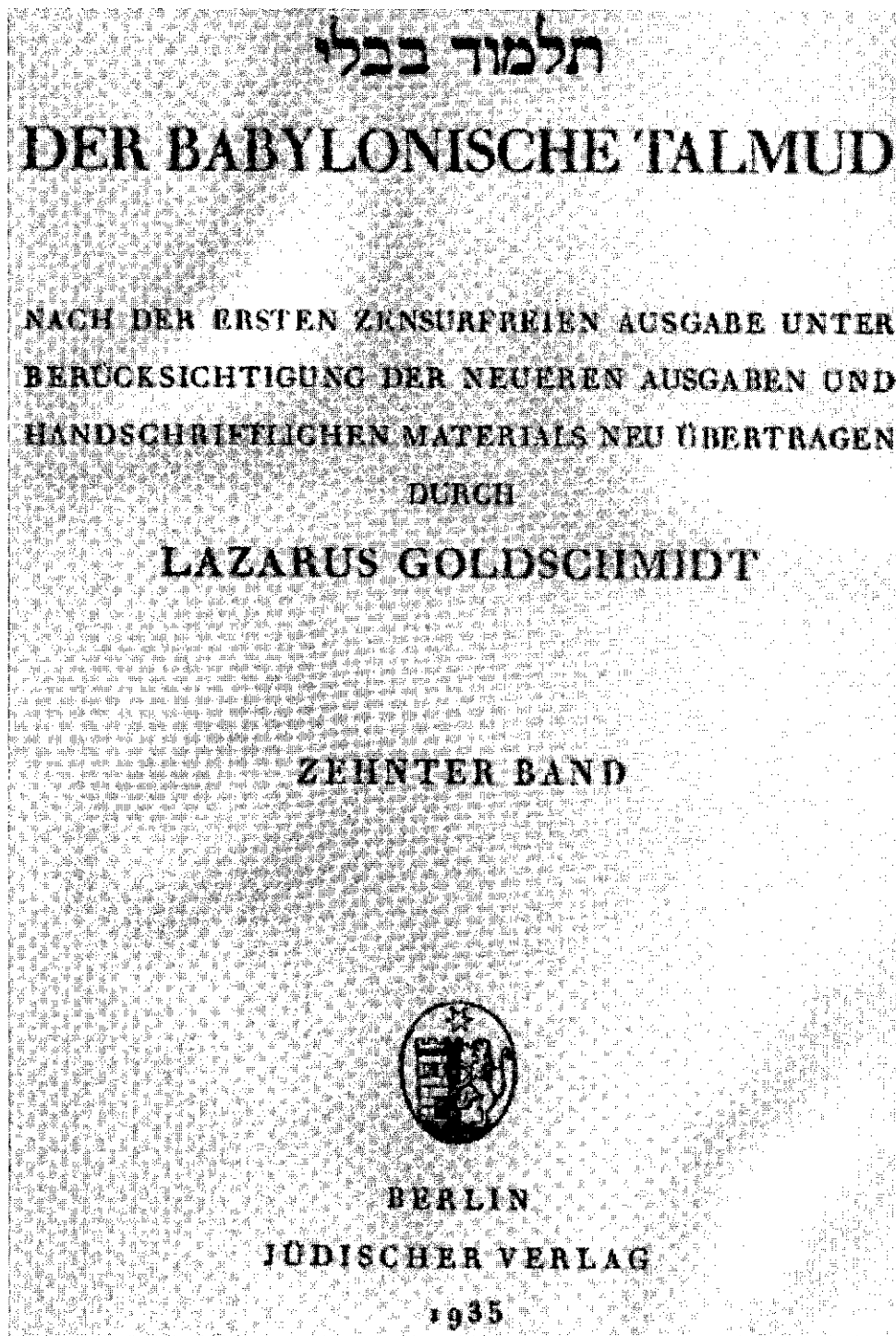
believed nor practiced. In attacking Judaics as racially inferior *Hitler implicated himself*, as all such racists do. Luther understood that Jesus Christ had come to overturn the sin of race-based pride, which had driven the Pharisees away from God, and this mission remains the duty of every Christian. "I suppose Hitler never read a page of Martin Luther. The fact that he and other Nazis claimed Luther on their side proves no more than the fact that they also numbered Almighty God among their supporters."⁷⁸¹

As we have shown elsewhere in these pages, certain elite rabbis have indicated that in the eyes of esoteric Judaism, Hitler was a divine instrument. The full implications of this rabbinic belief about Hitler have yet to be investigated. To what extent was Hitler a rabbinic agent wiping out giants of Christian evangelism whose mission it was to convert Judaics to Christ while simultaneously exposing Judaism? Such persons would have seen through Hitler. Any *spirit-filled Christian* could discern that Hitler's racism was rabbinic in its nature and intensity. Hitler's racism defeated any claim he had to opposing the spirit of the rabbinate in the world, since he himself was spreading that spirit, under a mask.

Second, *any literate Christian* could discern that Hitler, as the leader of a one-party state, had it within his power to republish and distribute throughout the German-speaking world, Eisenmenger's heavily documented and irrefutable *Entdecktes Judenthum*. But like the Judaics who first suppressed it in 1700, he kept it safely out of print, while touting in its place the disputed *Protocols of the Learned Elders of Zion* which contained no documentation and whose provenance was suspect.

It should also be noted that under the Third Reich, the complete Babylonian Talmud was freely published for general use (in a handsome, hardcover edition) up to 1936, and distributed without interdiction as late as 1937, four years after Hitler had assumed the Chancellorship of Germany. Meanwhile, in the same time period, volumes of *Entdecktes Judenthum* were rare and difficult to find.

⁷⁸¹ E. Gordon Rupp, *Martin Luther: Hitler's Cause — Or Cure?* (Lutterworth, 1945).



The Lazarus Goldschmidt Talmud, published in the capital of the Third Reich in 1935 by Jüdischer Verlag, (subsequent volumes were published in Berlin in 1936)

Opponents of Judaism Who Died at the Hands of the Nazis

Thirdly, any true Christian today should be able to see that the Nazis did the work of the rabbis by killing Christians who witnessed to Judaism and who had proved to be highly irritating to the rabbis. We will mention three cases out of hundreds.



Edith Stein, a prominent convert to Christ who was hated by the rabbinic establishment, was killed by the Nazis in Auschwitz. Who did Stein's murder benefit?

Irene Némirovsky (pictured at left) was a Judaic convert to Catholicism. She was deported from France, forced into Auschwitz and perished there. Némirovsky's writing was of a high order. Her novel *David Golder* displays significant psychological insight into the plight of Judaics estranged from Christ.

The saintly Maximilian Kolbe (pictured at right) was a Catholic priest who ran a large media network dedicated to exposing Judaism and Freemasonry. From Europe to Asia his vast printing empire churned out literature educating Judaics and gentiles alike about the evils of Judaism and the masonic movement. In Japan he established a center at Nagasaki. In Poland he was seized and imprisoned by the Nazis in Auschwitz and killed there (by lethal injection).



After the Nazis murdered Kolbe, the American government made certain to finish the job, by choosing to detonate a second atomic bomb on none other than the city of Nagasaki, a citadel of Christianity in Asia, and headquarters of Kolbe's media center in the Far East.

Thus was extinguished, by the combined malevolence of the Axis forces of Hitler and the Allied forces of President Truman, an important modern Christian mission.

As opposed to rank-and-file activists like Kolbe and Fr. Charles Coughlin,⁷⁸² one could say that the Roman Church hierarchy in its analysis and presentation of Judaism since the Renaissance has never fully recovered from the effects of the infiltration by the Neoplatonist network attached to the Mirandola/Ficino/Reuchlin faction, which in Rome today comprises more than a faction; it occupies the papacy itself, as evidenced by the fact that the Neoplatonist philosophy comprises the epistemology of John Paul II and Benedict XVI. Giovanni Pico della Mirandola: "*Quod dicitur a Cabalisticis, quod linea viridis gyrat universum, conuenientissime dicitur ad conclusionem quam ultimam diximus ex mente Porphyrii.*"

Fr. Francesco Giorgio's commentary on Pico's declaration: "*Haec conclusio est difficilis in modo ponendi ipsam; est tamen pulchra. Ude sciendum est quod Hermes, diffiniens Deum, dicit: Deus est sphaera intelligibilis sive intellectualis, cuius centrum est ubique, circumfrentia vero nusquam...*"⁷⁸³

The Judeo-Churchian Kabbalist usurpers gained the papacy during the Renaissance, interrupted by a counter-reaction every now and then from a successor-Pontiff opposed to the occult, the most illustrious of these being Pope Pius X. In the twentieth century, every pontiff from John XXIII onward, (with the possible exception of Albino Luciani, "John-Paul I," whose reign was too brief to assess), up to and including Benedict XVI in our twenty-first century, has been a pope acceptable to Pharisaic Orthodox Judaism. (For propaganda reasons, Pius XII is libeled by many Zionists and Talmudists, but as Rabbi David G. Dalin demonstrates in his book, *The Myth of Hitler's Pope*, Pius XII was not disruptive of the rabbinic cause).

This is not to imply that everything these slippery Renaissance and modern bishops of Rome have said or done has been necessarily diabolic or

⁷⁸² Coughlin (1891-1979) was the Michigan-based peace activist, radio priest and publisher of the periodical *Social Justice* who was eventually silenced by Pope Pius XII after the latter met with President Franklin Roosevelt at Hyde Park, NY in 1936. Rabbi David G. Dalin notes Pope Pius XII's "behind-the-scenes role in silencing...Father Charles Coughlin...Roosevelt...wanted...Coughlin...off the air." Cf. *The Myth of Hitler's Pope* (Regnery, 2005), pp. 57-59. At the time of Fr. Coughlin's suppression, Pius XII was a cardinal and Vatican Secretary of State. Roosevelt was a 33rd degree Freemason. Coughlin is one of the most relentlessly calumniated individuals in the Talmudists' canon of hated public figures.

⁷⁸³ For a further expansion of these aspects of the occult synthesis, cf. Proclus, *The Elements of Theology. A Revised Text with Translation, Introduction and Commentary* (E.R. Dodds, ed.; Clarendon, 1992).

completely consonant with rabbinic and Zionist demands. They are too shrewd to allow the appearance of a complete capitulation. Nonetheless, these popes have indeed *either surrendered* (with certain window-dressing qualifications for the purpose of maintaining their “Christian” credentials) at best, or, what is worse, *actively cooperated* with the Talmudic and Kabbalistic imperium.⁷⁸⁴ One can justly state that Karol Wojtyla (“John Paul II”) was not a Christian, but rather a *crypto-rabbi*. Many Protestant leaders (Falwell, Hagee, Pat Robertson, among others) deserve the same designation.

Johann Reuchlin’s Statement on Kabbalah and the Rabbinic “Glosses” on Scripture:

“Now I come to the third category in my classification of Jewish books: those treating the sublime mystery of the pronouncements and words of God, known as the Kabbalah. I could easily say a great deal on the subject —both for and against it. For twenty years ago, our most Holy Father, Pope Innocent VIII, ordered this material, namely the books of the Kabbalah, to be studied and appraised by many very learned bishops and professors; this in response to the challenge of that most noble and learned gentleman, Count Johann Pico della Mirandola, of blessed memory, who at the time called for a scholarly disputation in Rome, and posted notices announcing the event. Among other themes and theses for deliberation, he also presented the following: *‘There is no body of learning that offers more conclusive evidence of the Godhead of Christ than magic and the Kabbalah.’*

“Our exegetes of the Holy Scripture spoke and wrote a great deal, however, to prove the contrary, even though they had no in-depth notion of just what sort of beast this ‘Kabbalah’ might be. With great conviction, nevertheless, the Count overturned their arguments. Whereupon, Dr. Peter Garcia, Bishop of Barcelona, countered with a further written attack against the Count, which he dedicated to Pope Innocent. And finally, following Innocent’s death, Alexander VI became Pope. He, in turn, ordered many highly learned cardinals, bishops and *Magister Palatii* to thoroughly look into the matter and advise him regarding the positions for and against (as)

⁷⁸⁴ Catholic grassroots opposition to papolatry is little-known. For an analysis which upholds the authority of the apostolic Church while exposing the role of papolatry in sustaining inordinate obedience to subversive popes and those who abuse their authority, cf. Rev. Fr. James F. Wathen, “The Papacy and Catholic Morality,” chapter 17 of *Who Shall Ascend? The Catholic Church and the Conciliar Faith* (Louisville, KY, 1992), pp. 627-647.

presented in the writings and speeches of both of the aforementioned parties. Thus did His Holiness conclude, thanks to their efforts, that the aforementioned Count Johann did rightfully study the books of the Kabbalah and that his books on the subject are well founded. Subsequently, in the year 1493, he therefore, issued a papal letter in which he approved of the Count's book on the subject, entitled *Apologia*. In that work, Count Pico conducts a thorough study of the Kabbalah and concludes that these books, of which there are some seventy, reveal not only the spiritual heritage of the holy man, Moses, but also offer a substantiation of the truth of our Christian Faith. He maintains, furthermore, that Pope Sixtus IV had ordered that these very books of the Kabbalah be translated into Latin and thus made accessible for study, since they would be of particular importance for our Christian Faith. Of said books, only three have been issued to date in Latin. On the basis of all of the above, and also because I myself have read many of the books of the Kabbalah, I could, in connection with this recommendation, dwell at length on the pros and cons of the argument. Since, however, one can conclude with certainty from the book, *Apologia*, by the aforementioned Count della Mirandola (approved by Pope Alexander) that the books of the Kabbalah are not only harmless, but also eminently useful for our Christian Faith; and since Pope Sixtus IV ordered that they be translated into Latin for the benefit of us Christians, it will suffice for me to draw the conclusion therefrom concerning said Kabbalistic books, that neither should they, nor may they lawfully be suppressed or burned. So that, however, this part of my argument be likewise substantiated, let me refer back to the (apocryphal) third book of Ezra of our Bible, where in chapter 9, we read of the 70 books inspired by God, not intended to be understood by every man. Further: As to the fourth category in my classification of Jewish books, the commentaries and glosses on the Bible, I recommend that they neither should, nor may lawfully be suppressed or burned, for the following reason: they explain precisely how every word of the Bible is to be understood in the particularity of its linguistic context —as we find, for instance, in the work of Abraham ben Ezra, Moses ben Gabirol and Rabbi David Kimchi, all of whom offer a grammatical analysis of each word. The same holds true for the commentaries and textual glosses of Rabbi Solomon (better known as Rashi), Rabbi Moses of Garona, Rabbi Levi ben Gershon —known as Magister Leo de Banolis, the two learned masters, father and son, Rabbi Joseph and Rabbi

David Kimchi, the latter's brother, Moses Kimchi and many others who painstakingly elucidate the Old Testament, word for word, according to the particularities of the Hebrew language; just as Eustathius (twelfth-century archbishop, rhetorician) did for Homer, and Theon (Greek astrologer) for Ptolemy and other commentators have done. ...What else should I say of them than that which has already been said and so passed into law, in the secular realm, by our praiseworthy emperors, and in the religious realm, by the popes? "That they (the rabbis) are to be left in peace in their synagogues, ceremonies, rites, habits, customs, and devotional prayers, particularly if they do us no harm and display no public disrespect for our Christian Church. For the Christian Church has nothing whatsoever to do with them, other than in the nine points cited in the legal gloss...'

"Finally, let us consider the books that treat philosophy, the humane and natural sciences and other related areas that comprise the sixth category of my classification of Jewish books. Of these, let me say that I believe they should be treated precisely the same way their Greek, Latin or German counterparts are treated: teachings and practices which are not forbidden should not be meddled with. If however, Jewish books were brought forward that taught or offered instruction in the 'forbidden arts,' such as magic, devil worship or witchcraft, and if said books sought to inflict harm on people, one would then be justified in tearing up, or burning, or otherwise disposing of them as anathema to human nature...In the event, however, that such books of magic contain only that which is good and beneficial to human life and nothing injurious, then one should not burn or otherwise dispose of them...except for those books about grave robbery." ⁷⁸⁵

This was written by Reuchlin in 1510 but, the way things are going, it could have been penned in 2010, so "in synch" is it with modern dogma about the benevolence of the sacred rabbinic texts. The same defective party line which Reuchlin pushed five hundred years ago is current today, except perhaps for the reference to "grave robbery" which no "progressive western" intellectual or churchmen would now dare assert with regard to Judaism. But in every other respect, including the New Age idea that the Kabbalah consists in "books of magic (that) contain only that which is good," Reuchlin's malarkey squares with the received opinion about the Kabbalah and the

⁷⁸⁵ Joahannes Reuchlin, *Recommendation Whether to Confiscate, Destroy and Burn All Jewish Books* (1510; reprinted by the Paulist Press, 2000, translated by Peter Wortsman).

Talmud which is spoon-fed at colleges, universities, in the media and the churches; this stalest of chestnuts. What remarkable discipline and cohesion has this ideology exerted, that in five centuries it has yet to be discredited or dethroned from its exalted position within our society, culture and churches.

The Talmud and the Papal “*Index Expurgatorius*”

We now come to an examination of the *Index Expurgatorius*, the “list of specified passages to be deleted from works otherwise permitted,” often confused with the better known *Index librorum prohibitorum*, the list of books whose contents were completely prohibited. In the former, offending passages were omitted and the book was subsequently published or, it would appear, allowed to circulate in manuscript form. From the demand for expurgation of works arose the publication of the Talmud and sundry rabbinic texts, *under Catholic auspices*, expurgated according to the varying criteria of various prelates. Those placed in charge of these expurgations by the Vatican were sometimes *from* Judaics, even rabbis, or Catholic clerics in the pay of Judaics; hence, one could say that the expurgation process was not wholly one-sided, but something of a collaborative effort between rabbis and Rome, with the resulting expurgated rabbinic text licensed for publication by Rome. For this reason it may not be an exaggeration to call the publication that resulted, a papal Talmud: “The first attempt in Italy at such an index was the one ordered by Julius III so as to overcome some of the difficulties presented by the proposed censorship of Hebrew books. The Pope chose for compiler Abraham Provencal of Mantua, one of a family of famous rabbis, and himself a physician, philosopher and rabbi successively in Ferrara, Mantua, Casal-Montferat and Modena. Another censor of Hebrew books, this time operating under the pontificate of Cardinal Caraffa who became Pope Paul IV, ‘was Jacob Geraldino...His orders were to examine all manuscripts and all books already printed, and as he might deem proper in each case, to correct and expurgate from them anything contrary to the Catholic faith...or contrary to good principles and morals. His salary in this position was apparently paid by the Jews...charges of leniency toward the Talmud...were made against this...censor.’”⁷⁸⁶

⁷⁸⁶ Popper, op. cit., pp. 39-41.

We should recall that in this same time period in which the Talmud and other rabbinic texts were experiencing a relatively “Golden Era” as Popper describes it, certain Protestant books were being wholly burned and their authors executed, while rabbis and their books were consulted, treated as collaborators and allowed to be published under license from Papal Rome. If we study the practice of the Renaissance Catholic authorities, we find an uncanny similarity between their practice and the views of Reuchlin, expressed in a secret report composed for Archbishop Uriel in 1510. It would seem that Reuchlin’s confidential assessment of Judaism’s sacred books became the Vatican’s covert attitude throughout most of the sixteenth century. If this is the case, it answers the question as to why rabbis were allowed to prosper, negotiate and lobby the Roman Church in this era, while independent Bible students and Protestant gentiles were often hunted and killed by the Catholic authorities:

“Reuchlin...argues that the Jews do not fit the category ‘heretics’ and can therefore not be persecuted as heretics.” ⁷⁸⁷ In Reuchlin’s private communication to Uriel he wrote: “Heretics are subject to the Christian church by virtue of their baptism and other sacraments they may have received; and in things concerning the faith they have no other judge but the pope and the ecclesiastics of our faith. But as far as the Jews are concerned, in matters of faith they are subject to their own judges and to no one else. No Christian should pass verdict on them, except in a secular case transacted in a secular court. For they are not members of the Christian church, and their faith is none of our business.” ⁷⁸⁸

Reuchlin lies shamelessly: “Now, there is no one who can say in truth that the Talmud, in which the four higher faculties are described, is completely evil and one cannot learn anything good from it. For it contains many good medical prescriptions and information about plants and roots, as well as good legal verdicts collected from all over the world by experienced Jews. And in theology the Talmud offers in many passages against the wrong faith...many passages in the Talmud which support us Christians.” ⁷⁸⁹ He sells the same snake oil with regard to the Midrash and other rabbinic

⁷⁸⁷ Rummel, op. cit., p. 92.

⁷⁸⁸ Antoine Leinz von Dessauer, *Johannes Reuchlin: Gutachten über das Jüdische Schrifttum* pp. 28-105.

⁷⁸⁹ Rummel, op. cit., p. 92.

glosses on the Old Testament: "I further claim (and can cite authorities for it) that our doctors and teachers of Holy Scripture have great need and ought to use such commentaries, glosses and exegesis for the understanding of the biblical text...." Reuchlin's secret evaluation of the rabbinic texts was far too candid for public scrutiny and discussion, and much of the venom that he and Erasmus directed at Pfefferkorn was due to Pfefferkorn having gained access to Reuchlin's report and then exposing it a year later in *Handt Spiegel* ("Hand Mirror").

The "Papist Talmud," the result of a symbiotic arrangement between the Roman Catholic authorities and the rabbinic authorities, may or may not have been the result of a conspiracy, but it nonetheless served the needs of Judaism marvelously in the centuries ahead, by permitting rabbis to pretend that the Catholic-expurgated Talmud, minus some of the witchcraft, idolatry and blasphemy in the actual Talmud — was in fact the authentic Talmud, an "inoffensive" religious manual for Judaics. Before we pursue this matter of the Catholic-redacted Talmud further, let us examine what was removed from the Talmud to make it palatable for publication under Roman Catholic auspices.

Earlier in the sixteenth century, the famous Talmud printer Gershom of Soncino, relocated his print works to Pesaro and began to publish expurgated, sanitized versions of the Talmud with the tacit approval of Rome. Where Jesus was attacked by name, a blank space was left where the owner of the Talmud could write in Jesus' name later. Where non-Jews were singled out for contempt, or for punitive action or murder, code words were substituted. Popper outlines the process: "...he (Gershom) was not satisfied with censoring the few words objected to in the manuscripts. He was more careful to omit everywhere the words 'Jesus' and 'the Nazarene,' and left a corresponding blank space, to be filled in, perhaps, when the purchaser should get his copy into the privacy of his own study. In addition there were omissions in phrases like 'the guilty Kingdom of Rome'...(Rome among Jews was the generally accepted equivalent of 'Christianity')...In Megilloth (the treatise 'Scrolls' 24b, bottom), occurs a passage in which one is forbidden to pray with his dress or his phylacteries in a certain condition, because it is the condition in which non-Jews pray. The MS copies of Rashi's commentary to this passage explain 'non-Jews, as 'priests who are the followers of Jesus of Nazareth.' But Gershom has changed this, and makes Rashi refer 'non-Jews'

to 'idolaters.' Similarly, in Megilloth 17b, Rashi's explanation of *goyim* as 'disciples of Jesus of Nazareth' becomes 'those who do not believe in the law of Moses, which he received from heaven.' So (too) in *bhodhah zarah*, at the beginning, *goi* (non-Jew) is replaced by *obhdhe bhodhah zarah*, 'idolaters.' The passage in Sanhedrin 56b equating striking a Jew with striking God was also omitted."⁷⁹⁰

Likewise with the rabbinic aspersions cast on the property of *goyim*, as for example that lost items need not be returned to a *goy*. This too was censored: "...the omission of two entire passages in Rashi's commentary to Kthubhoth, 15b; the latter of these (the end of section 1), is that on the return of found articles...In the eleven omitted lines is contained a discussion of the difference in treatment of found articles belonging to a Jew and those belonging to a non-Jew...nearly a hundred words (were excised) referring to the disposition of found articles which belong to Jews on the one hand and Gentiles on the other..."⁷⁹¹

Without belaboring the point, let it be said, that many other alterations like this were made to the Talmudic text in Catholic Europe, so as to enhance the likelihood that the Talmud as a whole would pass inspection and gain approval for publication, or at the very least, for circulation of the Talmud in manuscript. Much noise is made by the "Holocaust" hysterics to the effect that in almost all times prior to the mid-twentieth century, most Judaics living under Catholic rule were subject to murder, oppression and destruction of their holy books. This cartoon impression is not difficult to sustain on a superficial level. There were many harsh-sounding edicts issued by the Roman Catholic Church against both rabbinic writings and Judaism, but the careful researcher delves beneath surface appearances, and beneath the papist bluster was the reality, beginning in the Renaissance, of Catholic-rabbinic collaboration in the circulation of Talmudic texts, sometimes through Bomberg and Soncino, later at Pesaro and still later (in the 1550s) in Milan (under Spanish rule); in the Milanese city of Cremona, and in the vicinity of Trent; as well as in Basel in 1578, with the de facto permission of Pope Gregory XIII.

⁷⁹⁰ Popper, op. cit., pp. 28 and 58.

⁷⁹¹ Ibid.

In Cremona a yeshiva operated with the full knowledge of the Catholic authorities under the direction of Rabbi Joseph Ottolenghi. No yeshiva can function without student access to the Talmud and cognate texts. In 1556, the printing house of Vincenzo Conti in Cremona printed copies of the Talmud, as did Rivadi Trento, the printing firm founded by Cardinal Christopher Madruz, the former Governor of Milan and papal legate to Ancona. The Talmud and other rabbinic holy texts were, in these instances, published under the supervision of the local Catholic authorities, with the understanding that the books were to be published after having been expurgated. To the Catholic censors "the Jews willingly brought their books, pointed out all passages of the kind to which objection had been made in Rome, and allowed them to be expurgated...and took care to have their action recorded in the public archives...The Jews...had come to welcome such an expurgation as a comparatively easy insurance against more serious restriction, and in yet a few years were ready to petition for it and to pay for it."

Whether as a result of connivance or concatenation, this Renaissance-era, Catholic-supervised, supposedly "benign" version of the Talmud began to gain renown among gentiles to such an extent that as the centuries passed, its provenance was lost in the mists of time, and the legend was put forth that this expurgated version was the authentic Talmud of Judaism: no imprecations against Christ, no admonitions to steal from or murder gentiles, and so forth. The redacted Talmud has been a propaganda staple of Orthodox Judaism ever since. As recently as the summer of 2005, the Chief Rabbi of Russia, Berel Lazar, used it to quash an attempt by members of the Russian parliament and intelligentsia (see appendix) to declare certain rabbinic writings, such as the *Shulchan Aruch*, as "hate literature" citing many racist and homicidal passages. The chief rabbi attributed these citations to "poor translation" of the text and "told the *Jerusalem Post* that he had already met with deputies in the State Prosecutor's Office to explain that the book does not incite national and religious hatred. *At issue, he said, were entries involving responsibilities of a Jew vis-a-vis idol worshipers, not non-Jews.* 'We showed that the attacks were baseless,' he said, 'and stemmed from the poor translation of the original text. For example, *it does not say that a Jewish midwife should not help a non-Jewish woman deliver her child, but an idol*

worshiper... We brought examples from other halachic literature to prove this..."⁷⁹²

Rabbi Lazar is promoting a canard that has long been used to deceive readers of the English-language Soncino edition Talmud, which substitutes code words like "idol worshipper," "Akum" and "Cuthean" for original Talmud passages that used the words *goy* and *goyim* and *min* or *minnim* (alternate names for Christians). In the 1578 Basel edition of the Talmud, "*Goi* (non-Jew) was generally replaced by 'Kuthite' or 'Kushite.'" *Min*, the Talmudic term for Christian was replaced by "Sadducee" or "Epicurean." Other euphemisms for gentiles and Christians substituted in the Talmud were "worshipper of the stars and planets," abbreviated as the aforementioned "Akum." The section of BT Sanhedrin 43a containing accusations that Jesus was a sorcerer who deserved execution, were also re-worked.

Who does the chief rabbi of Russia think he is fooling in pretending to assert a distinction between Christians and idol worshipers in the canonical Orthodox rabbinic literature? This is the level of contempt these rabbis have for the intelligence of *goyim*. They prey on the cluelessness and gullible nature of the majority. They lie about the contents of the rabbinic texts in the belief that no one will dare to verify these texts forensically, with research that pre-dates the expurgated Talmud versions of which the reader is now aware. So exalted a Talmud scholar as a chief rabbi is cognizant that the expurgated rabbinic books, whether published in Basel, or in Cremona under the Conti imprint, in the sixteenth century, or in the USA, in the twentieth century, bear the same relationship to the actual texts of Judaism, that Dr. Thomas Bowdler's 1807 *The Family Shakespeare* — with Shakespeare's ribald statements and allusions expunged — does with regard to the authentic texts of the Elizabethan playwright. The difference being that whereas Bowdler is today a figure of ridicule and his name a synonym for priggish censorship, Chief Rabbi Lazar's advancement of a sanitized rabbinic text is published by a flagship Israeli newspaper with the confident expectation that this hokum will find acceptance among the public.

The Renaissance-era Catholic-rabbinic joint publication of the works of Judaism was a scandal to many, including Cardinal Michael Ghislieri, who protested to the Senate of Milan in 1557: "...in the city of Cremona there are

⁷⁹² *Jerusalem Post*, June 28, 2005; emphasis supplied.

some who have...printed certain works, commentaries...called 'Thalmud,' although those works have been condemned..." Cardinal Ghislieri got nowhere. The Senate ruled that his charges were unfounded and "answered his appeal...for the confiscation and destruction of Talmudic works, with the objection raised by the Jewish people: that law had already been obeyed through the erasure of offensive passages, and further interference was forbidden by a clause of the law itself." Thus did the Catholic civil authority in the city of Milan act as the mouthpiece of the rabbis. To ice the cake, after Cardinal Ghislieri's protest, "...the printing house in Cremona continued its publications undisturbed during that year, and besides completing six works, it began at least one other important one. This was the Zohar, the great cabbalistic or mystical work...Doubtless before it was presented to the officials, certain passages which refer slightly to Jesus, and which had been omitted in the printed editions, had already been cut out."

The Cardinal-bishop of Mantua subsequently declared that the Zohar of the Kabbalah contained "nothing contrary to the Catholic faith." On April 25, 1558, he issued a license for its publication. A license was also granted in Cremona for the Cremona edition of the Zohar, published with a license issued on August 5, 1558 and signed by Grambattista Chiarino, the Inquisitor General, and published under his protection. Hence, the Roman Inquisition was complicit in the publication of a volume of the Kabbalah!

Five years after having been instrumental in its publication, the Roman Inquisition condemned the Zohar, a sly ruse that gave them the ability to issue plausible denials of their sanction of rabbinic works. Similar decrees were issued against the Talmud from time to time for the same motive: fancy window-dressing with which to deceive the "faithful."

No less an authoritative body than the Counter-Reformation's dogmatic Council of Trent ruled in favor of the Talmud on March 24, 1564. "With the Pope (Pius IV of Milan), Jewish arguments proved effective, and when the Index of Trent appeared...it was found that among the books prohibited were 'the Talmud and its glosses, annotations, interpretations and expositions.' *But this prohibition was modified* by the clause: "...but if they shall be published without the title Talmud, and without calumnies and insults to the Christian religion, they shall be tolerated."

This was the first acknowledgment by the central (Roman Catholic) authorities of its (the Talmud's) general validity. The Council of Trent also

codified the principle of publishing expurgated works in general, a move that was viewed as favorable to the Talmud, by establishing the rule that certain books "instead of being entirely condemned, might be read when freed of obnoxious passages." If one examines the Council of Trent's *Index of Forbidden Books*, one finds the books of the Talmud listed. The faithful Catholic who deduces from this list the conclusion that the Talmud was prohibited by the Counter-Reformation at Trent will be sadly deceived: "...the Trent Index had permitted the publication providing the name Talmud was not used and the obnoxious passages were omitted."⁷⁹³ By this arrangement Rome permitted the publication of the Talmud under the titles *Shishshah s'dharim* (six orders) or *Limmud* (learning).

In 1566 the new pope, Pius V issued measures to reverse this highly favorable treatment of the rabbinic texts, but with limited success. On April 10, 1572, a few weeks before Pius V died, the Inquisitor of Mantua, Giovanni Battista de Milano, gave permission for the sale of Rabbi Moses Maimonides' *Mishneh Torah* and Rabbi Joseph Karo's *Kesph Mishneh*. In 1578 the Vatican's premier theologian, Cardinal Robert Bellarmine was placed at the head of a team of five linguists charged with locating every unethical and anti-Christian passage in the Talmud and rabbinic writings. "The intention was to collect finally and index in one great work all passages judged offensive, and to place a copy in the hands of the regularly appointed expurgator; his whole duty would consist then, in the merely mechanical expurgation of such passages in any work brought before him...It can well be imagined that this careful work progressed slowly; indeed, it dragged along so slowly that it seems never to have been far enough advanced to become of service."⁷⁹⁴

Renaissance Rome was careful to prohibit and execrate the Talmud and associated rabbinic holy books *in its proclamations, but not in practice*. Here now is the fine-sounding decree of Pope Clement VIII of 1593 against the "impious writings" of the rabbis: "...specially and expressly states and wishes that the kind of impious Talmudic, cabalistic and other Hebrew books should ...be considered entirely condemned and prohibited...the above-mentioned decree shall be inviolably and forever observed." It would appear

⁷⁹³ Popper, op. cit., p. 56.

⁷⁹⁴ Ibid., pp. 63-64. It would be fascinating to procure a copy of the Bellarmine team's compilation, even in its incomplete form, from the Vatican library.

that the perverse and costly bureaucracy established to publish the Talmud under the rubric of “expurgation” had finally come to an end, and that Clement intended to forbid both the expurgation of the Talmud and its publication in any form. But “*there were only one or two cases of punishment under this law; the ban was never afterward raised.*”⁷⁹⁵ The Renaissance Vatican, during several pontificates, managed to consistently create a paper trail of anti-Talmudic invective and polemic which meant absolutely nothing in terms of interdicting its publication. Indeed, the double-cross seemed always to be in place during the sixteenth century. In the same year that Clement VIII issued his dramatic and supposedly permanent prohibition of the rabbinic Talmud, he permitted the publication of toxic rabbinic commentaries on the Old Testament by “Rabbi Solomon” and by Reuchlin’s favorite rabbinic exegete, David Kimchi (Brief of April 17, 1593). The Catholic “expurgation” process benefited the rabbis in two ways. First by keeping the bulk of the books of the Talmud, as well as the Kabbalah and Midrash and writings of the law codes of Karo and Maimonides, in print. Second, it allowed for the *complete uncensored Talmud to be read*, since the censored portions were secretly recorded and preserved by Judaism’s believers in separate manuscripts, and then clandestinely reproduced in supplementary form as the *Hesronot Ha-shas*. Anyone who possessed the Catholic-authorized expurgated Talmud and the *Hesronot Ha-shas* supplement possessed the complete Talmud — an ingenious joke on Christians and quite a coup by the Vatican Mafia on behalf of its rabbinic partners in conspiracy against the gospel of Jesus Christ.

In 1994, Rabbi Tzvi Marx, director of Applied Education at the Shalom Hartman Institute in Jerusalem, made an extraordinary admission concerning how rabbis in the past have issued two sets of texts: the authentic Talmudic texts with which they instruct their own youth in the Talmud schools (yeshivot) and “censored and amended” versions which they disseminate to gullible non-Jews for public consumption. Rabbi Marx stated that in the version of Maimonides’ teachings published for public consumption, Maimonides is made to say that whoever kills a human being transgresses the law. But, Rabbi Marx points out “...this only reflects the censored and amended printed text, whereas the original manuscripts have it

⁷⁹⁵ Ibid., p. 91 (emphasis supplied).

only as ‘whoever kills an Israelite.’⁷⁹⁶ *Hesronot Ha-shas* contains the list of “Talmudic omissions” that were expurgated. *Hesronot Ha-shas* was reprinted in 1989 by Sinai Publishing of Tel-Aviv. *Hesronot Ha-shas* lists both the original Talmud texts that were later changed or omitted, and the falsified texts cited for gentile consumption as authentic.

Prof. Israel Shahak: “The first mechanism I shall discuss is that of *surreptitious defiance, combined with outward compliance*...talmudic passages directed against Christianity or against non-Jews had to go or to be modified— the pressure was too strong. This is what was done: a few of the most offensive passages were bodily removed from all editions printed in Europe after the mid-16th century. In all other passages, the expressions ‘Gentile,’ ‘non-Jew,’ ‘stranger’ (*goy, eino yehudi, nokhri*) —which appear in all early manuscripts and printings as well as in all editions published in Islamic countries — were replaced by terms such as ‘idolator,’ ‘heathen’ or even ‘Canaanite’ or ‘Samaritan,’ terms which could be explained away but which a Jewish reader could recognize as euphemisms for the old expressions....At the same time, lists of Talmudic Omissions were circulated in manuscript form, which explained all the new terms and pointed out all the omissions. At times, a general disclaimer was printed before the title page of each volume of talmudic literature, solemnly declaring, sometimes on oath, that all hostile expressions in that volume are intended only against the idolators of antiquity, or even against the long-vanished Canaanites, rather than against ‘the peoples in whose land we live’....Needless to say, all this was a calculated lie from beginning to end; and following the establishment of the State of Israel, once the rabbis felt secure, all the offensive passages and expressions were restored without hesitation in all new editions. (Because of the enormous cost which a new edition involves, a considerable part of the talmudic literature, including the Talmud itself, is still being reprinted from the old editions. For this reason, the above mentioned *Talmudic Omissions* have now been published in Israel in a cheap printed edition, under the title *Hesronot Shas*)...Under external pressure, the rabbis deceptively eliminated or modified certain passages — but not the actual practices which are prescribed in them.”⁷⁹⁷

⁷⁹⁶ *Tikkun: A Bi-Monthly Jewish Critique*, May-June, 1994.

⁷⁹⁷ Shahak, *Jewish History, Jewish Religion*, pp. 22-23.

The heirs of the Pharisees often deny the existence of the Talmud passages here cited, in order to brazenly claim that such passages are the “fabrications of anti-Semites.” In 1994, the 80 year old Lady Jane Birdwood was arrested and prosecuted in a criminal court in London, England for the “crime” of publishing in her pamphlet, *The Longest Hatred*, the truthful statement that the Talmud contains anti-gentile and anti-Christian passages. She was accused of violating the Public Order Act of 1986. In the course of her Orwellian thought-crime trial, which was ignored by the U.S. media, a rabbi was called as a prosecution witness. The rabbi proceeded to flatly deny that the Talmud contained anti-gentile or anti-Christian passages and on the basis of the rabbi’s *ipse dixit* “prestige,” this elderly and ailing woman was sentenced to three months in jail and fined the equivalent of \$1,000. She was subsequently struck by a speeding bicycle in London, incurring injuries that hastened her death.⁷⁹⁸

⁷⁹⁸ Whether this was an accident or deliberate act remains to be determined.

U.S. Government Lays the Groundwork for Talmudic Courts

“Our” government under Presidents Reagan, Bush Sr. and Jr. and Clinton, has provided, under the euphemism of education (for example, House Joint Resolution 173 and Public Law 102-14), a groundwork for the establishment of Talmudic “courts of justice” to be administered by disciples of Shneur Zalman’s Chabad successor, Rabbi Menachem Mendel Schneerson. Maimonides ruled that it is a rabbinic court — or a court appointed by rabbinic authority—that enforces obedience and passes judgment on gentiles, as well as promulgating legislation by court order for that purpose. Maimonides further decreed that any non-Jewish nation “not subject to our jurisdiction” (*tahat yadeinu*) will be the target of Judaic holy war.⁷⁹⁹ These courts are to be convened allegedly under the “Noahide Laws.” The U.S. presidents and Congress urged the adoption of the “Noahide” Laws as interpreted by Chabad-Lubavitch Grand Rabbi Schneerson.

Prof. Easterly of the Southern University Law Center, a Judaic legal expert, has compared this Public law 102-14 to the “first rays of dawn” which “evidence the rising of a still unseen sun.” The *Jewish Encyclopedia* envisages a Noachide regime as a possible world order immediately preceding the universal reign of the Talmud. As noted earlier, it has to be understood that we are not dealing with the Noah of the Bible when the religion of Judaism refers to “Noachide law,” but the Noachide law as understood and interpreted by the absolute system of falsification that constitutes the Talmud. Under the Talmud’s counterfeit Noachide Laws, the worship of Jesus is forbidden under penalty of death, since such worship of Christ is condemned by Judaism as idolatry. Meanwhile various forms of incest are permitted under the Talmudic understanding of the Noachide code.⁸⁰⁰ Furthermore, all non-Jews would have the legal status of *ger toshav* (resident alien),⁸⁰¹ even in their own land; as for example in occupied Palestine where newly arrived Khazars from Russia have an automatic right to housing and citizenship, while two million Palestinian refugees who either fled or were

⁷⁹⁹ Hilkhoh Melakhim 8:9-10; 10:11. Also cf. Gerald J. Blidstein, “Holy War in Maimonidean Law,” in *Perspectives on Maimonides* (Oxford, England: Oxford Univ. Press, 1991).

⁸⁰⁰ *Enziklopediya Talmudit*, note 1, pp. 351-352.

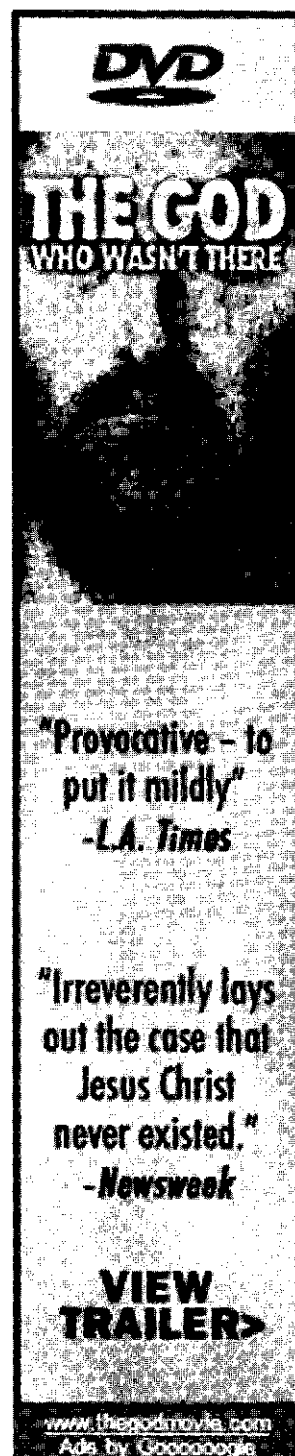
⁸⁰¹ Alan Unterman, *Dictionary of Jewish Lore and Legend* (London: Thames and Hudson, 1991), p. 148.

expelled by the Israelis, are forbidden the right of return. Resident alien status has been clearly delineated in scholarly articles in leading Judaic publications. For example, Hebrew University Professor Mordechai Nisan, basing his exposition on Maimonides, stated that a non-Jew permitted to reside in a land ruled by rabbinic law “must accept paying a tax and suffering the humiliation of servitude.” If gentiles refuse to live a life of inferiority, then this signals their rebellion and the unavoidable necessity of Judaic warfare against their very presence.⁸⁰² At a symposium (“Is Autonomy for Resident Aliens Feasible?”) organized by Israeli Minister of Education Shulamit Aloni, then Israeli Chief Rabbi Shlomo Goren repeated the Talmudic teaching on resident aliens: that Judaism forbids “granting any national rights” to them. He ruled that such “Autonomy is tantamount to a denial of the Jewish religion.”⁸⁰³

American taxpayers' subsidy of the so-called “U.S. Holocaust Museum” in Washington, D.C., is yet another indicator of the gradual establishment of a Judaic state religion in the U.S. This “Holocaust museum” excludes any reference to holocausts perpetrated by circumcised Judaic Communists against Christians in Russia and Eastern Europe, from 1917 onward (including the *Yevseksia*, the “Yiddish division” of the Communist Party). The focus of the museum is almost entirely on Judaic suffering. Holocausts perpetrated by Israelis against Arabs in Lebanon and Palestine since 1948 are nowhere to be found in the exhibits of the U.S. “Holocaust Museum,” which functions more like a synagogue than a repository of objective historical information. It is through the rapid emergence of this ostensibly secular but all-pervasive “Holocaustianity” — whereby the religion of Judaism is gaining enormous power and influence as mankind’s supreme ethos and the creed of God’s Holy People.

⁸⁰² Mordechai Nisan, *Kivunim* (official publication of the World Zionist Organization), August, 1984, pp. 151-156.

⁸⁰³ Nadav Shraggai, *Ha'aretz*, Oct. 14, 1992.



Advertisement on Google (Internet search giant), March 7, 2007

“Holocaust-denial” is a mortal sin, but *Jesus Christ-denial* is enthusiastically promoted by Google, *L.A. Times* and *Newsweek*. Google will not transmit, advertise or broadcast any book, movie or DVD that “denies” that execution Nazi gas chambers existed. On Feb. 22, 2006 Google banned a revisionist video of Charles D. Provan who stated that while homicidal gas chambers existed, it was Judaics who operated them. Google gets paid to promote the notion that Jesus never existed (see the small print at the bottom of the preceding advertisement). Now you know what is truly sacred in America: the holy execution gas chambers of Auschwitz are protected from critical scrutiny, while Jesus Christ’s very existence is freely denied in paid advertising accepted by companies who will not transmit “Holocaust denial.” *The L.A. Times* and *Newsweek* will not review any book, movie or DVD that doubts that Nazi execution gas chambers existed, much less give favorable publicity to such skepticism. The preceding Google advertisement was all over the web. We found it on display on the morning of March 7, 2007 at www.alldaily.com

In view of these facts, what are we to make of the supposed “clash of civilizations”/World War III scenario that certain “Christian” shills for the Zionists tell us is inevitable as “our Christian civilization confronts Islam.” What “Christian civilization” is it that we have in America that promotes attacks on Christ while forbidding scrutiny of stories of homicidal gas chambers in Auschwitz? Auschwitz would seem to be “Christian” America’s sacred idol, while “Christian” America permits advertisements for attacks on the very existence of Jesus Christ, the son of God. Could it be that America’s “Christian civilization” is actually a euphemism for a Zionist-masonic empire that mouths rhetoric about the Bible from time to time, but is otherwise the clandestine military and economic arm of the petrified Phariseism that seeks to rebuild the Temple of Solomon in Jerusalem?

If that is the case, when Muslims attack “Christian missionaries” are they attacking them because these “missionaries” are true evangelists of the gospel of Jesus, or because the Muslims believe that these “missionaries” are actually preachers of subservience to the Israeli war machine and evangelists of the Talmudic mass murder of non-Judaics in the Middle East?

In the sense in which it has been made captive to would-be proprietors, the word, “Holocaust” is a neologism imposed in the late twentieth century almost overnight and uniformly with a speed and acquiescence that would

have pleased and astonished a Mao or a Stalin. The employment and enforcement of "Holocaust-denial" as an ethical breach, or even a criminal act, is a certain "Sign of the Rabbinic Times" and the overthrow of that process of unfettered discovery, of *instauration*, about which Francis Bacon opined, "Being convinced that the human intellect makes its own difficulties, not using the true helps which are at man's disposal soberly and judiciously; whence follows manifold ignorance of things, and by reason of that ignorance mischiefs innumerable; he thought *all trial should be made*, whether that commerce between the mind of man and the nature of things, which is more precious than anything on earth..."

Under the laws and ethics of "Holocaust denial," Bacon's "trial" can no longer be made upon the history of World War II. As the Bush administration ruled in tandem with the United Nations in January of 2007, "The United States condemns without reservation any denial of the Holocaust" and urges UN member states "unreservedly to reject any denial of the Holocaust as a historical event."

Any denial. That means that every aspect of a historical narrative of recent history is now frozen in stone, infallible, and incapable of correction or modification in light of new revelations and research. In other words, the U.S. and the UN have declared in 2007 that everything that is known and can be known about the period from 1933 to 1945 in Europe regarding the persecution of Jews by the Nazi government, is fixed, like religious dogma. The "Holocaust" is therefore an adjunct of the religion of Judaism. It is the religion of Judaism for gentiles, "Holocaustianity." It is proper to term it a state religion wherever —as in parts of Europe— denial of its sacred dogmas is enforced by fines and imprisonment. It is the first *informal* state religion ever established in the United States (through the synagogue disguised as the national "Holocaust Memorial Museum" in Washington, D.C.). We note that it is perfectly legal for Zionists to deny the Israeli holocaust against the Palestinians. It is perfectly legal for Prof. Deborah Lipstadt to deny the Allied holocaust against the civilian inhabitants of the city of Dresden, Germany as she did in *Forward* newspaper. It's legal and ethical for Jews to deny holocausts of non-Jews. This is a Talmudic standard.

Rabbinic Law Requires True Christians be Executed

Israeli "Torah scholars" have ruled that: "The Torah maintains that the righteous of all nations have a place in the World to Come. But not all religious Gentiles earn eternal life by virtue of observing their religion...And while the Christians do generally accept the Hebrew Bible as truly from God, many of them (those who accept the so-called divinity of Jesus) are idolaters according to the Torah, punishable by death, and certainly will not enjoy the World to Come" ⁸⁰⁴



Israeli Sephardic Chief Rabbi Mordechai Eliyahu (at left with glasses and turban) and other Talmudists *daven* for the release of convicted spy Jonathan Pollard, outside a Washington D.C. courtroom in 2003.

⁸⁰⁴ Statement from the Israeli "Mechon-Mamre Torah Scholars," as it appeared on their website at www.mechon-mamre.org/jewfaq/gentiles.htm on June 26, 2000; 12 Hayyim Vital St., Jerusalem ("Mechon Mamre is a small group of Torah scholars in Israel...")

Sodomy in the Synagogue

In defiance of the Old Testament's proscription against men lying with men (Leviticus 20:13), the Talmud nullifies this Old Testament law in at least five ways: by permitting sex with boys under age nine; permitting a legal slap on the wrist for sodomy with the *halachic* loophole created for "accidental" sodomy; permitting the prideful estimation of the Judiac male as being incapable of sinning in this manner; permitting the act of fellatio on infants by the *mohel* (circumciser) during a circumcision, and by cultivating a flourishing homo-erotic culture in the all-male ritual bath scene.

In tractate Kiddushin, Judaic bachelors are permitted to sleep together while "wrapped in a single cloak." This is permissible, the rabbis decree, because Judaic males are beyond reproach when it comes to accusations of sodomy. "The rabbis said to Rabbi Yehuda: 'Jews are not to be suspected of *mishkav zachur* (intercourse with a male).'" But, as is often the case with the Talmud, the reality is otherwise. We begin with allegations first published in the Israeli newspaper *Ha'aretz*:

"...for many years, (Talmud scribe) Yaakov Yitzhak Brizel...sodomized ultra-Orthodox boys. The greatest rabbis knew —and did nothing...

"At the age of 11, Moisheleh, the strongest fellow in the talmud torah (school for ultra-Orthodox boys), went up to Shaiya Brizel and said to him: 'Kid, I want you know that your father is not the holy man you think he is. He is a homo.'

"...Brizel was a scion of the Brizel family, which founded ...the mysterious organization that imposes moral order on the ultra-Orthodox ghetto...Had the father, Yaakov Yitzhak Brizel...contented himself with homosexual relations with adults, it is reasonable to suppose that we would never have heard his son's story. However, in his book, *The Silence of the Ultra-Orthodox*,⁸⁰⁵ published a few weeks ago, the son claims that for decades his father...sodomized yeshiva students. He committed the act in empty synagogues during the hours between prayers and in other places. The greatest of the ultra-Orthodox rabbis...like Rabbi Landau and the halachic sage Shmuel Halevi Hausner of Bnei Brak, knew and kept silent. The father

⁸⁰⁵ Published in the Israeli state in modern Hebrew.

was a Hasid heart and soul, and went to a number of rebbes.... the twin brother of the rebbe from Rehovot, the Rebbe of Kretschnif in Kiryat Gat, was happy to accept the father among his followers. Ultimately, claims Brizel, it was not easy for the Rebbe from Kiryat Gat to be picky when he could win such a respected adherent.

"...The proud father with the look of an honored rebbe, who observed all the commandments from the slightest to the most important, used to pray at a certain yeshiva with the young boys. There, claims Shaiya Brizel, he hunted his victims. When the head of the yeshiva discovered the true reason that the respected Torah scribe was praying fervently at his yeshiva, he did not contact the police...Before the publication of his book, Shaiya Brizel met with the yeshiva head. 'You are right that we covered up for him,' admitted the man. 'I and a few other rabbis...I was busy trying to calm things down and hushing up the affair so that it would not get publicized.'

"(The son) published the book using real names. His entire family and almost all the rabbis appear under their own names. Only the names of some of the localities and the head of the yeshiva are disguised. To protect himself from a legal point of view, Brizel held a series of conversations with members of his family and rabbis, in which he demanded explanations of why they had covered up for his father's misbehavior. He secretly recorded all these conversations, even with his mother. 'If I had written without the names it would have been fiction and this certainly did not suit me,' he explained. 'I wanted things to change, for ultra-Orthodox society to know that it can attempt to hide things and be hidden, but even if it takes 30 years, a Golem will always rise up against its creator and reveal everything. In this case, I was the Golem.'

"When Rachel Brizel, the daughter of a good Bnei Brak family, married an arranged match from the glorious Brizel family, she had no idea that she was destroying her own life. After six months, she caught her husband having sex with another man. In that case, at least it was with an adult. Shaiya Brizel relates that some of the boys with whom his father had relations sent letters of complaint to their own fathers; in the discreet ultra-Orthodox society they had no one else to whom they could complain. When she read these letters, my mother went out of her mind,' writes Brizel. 'Every such letter made her want to demand a divorce. Again and again batteries of mediators, the Brizel rabbis, would show up, whose job it was to calm her

down so that, heaven forbid, she would not destroy the good name of the Brizel family. They could live with the fact that one of their own had raped minors, but for them divorce was an impossible situation.'

"...Twice, once during prayers in a synagogue, and once during a Gemara (Talmud) study hour at Rabbi Eliezer Shach's Ponevezh Yeshiva, ultra-Orthodox men who were strangers to him touched his (Shaiya Brizel's) sexual organ, presumably on the assumption that he followed in his father's footsteps. The first time, he made a fuss, only to discover that the only thing that interested the people there was to hush the whole thing up. The second time, he made do with a whispered warning to the man. Shaiya Brizel is now 36 and the father of three; he works as an accountant. His father, 65, was forced to leave home several years ago and return to his elderly parents' apartment. Shaiya wrote this book after a suicide attempt in June.

"For all those years I was half dead. For the past five years I have been getting psychological treatment. During my talks with the psychologist I decided that I was going to spew out all this ugliness in the form of a book.'

"He took into account that there would be violent reactions to the book...which only came out a few weeks ago...Brizel suffers from a serious heart defect, which could cause his death. As a way of protecting himself, he has deposited a letter with three lawyers that contains serious allegations about the Eda Haredit, and he has informed the relevant people. Recently, he has moved to a new apartment, and he lives in the National Religious sector of a mixed community of National Religious and ultra-Orthodox families. Naturally, he started praying at the only Hasidic synagogue in the settlement. After the book came out, associates of the local rebbe (rabbi) informed him that he was persona non grata. Ironically, this same rebbe had come to the area after being compelled to leave several other communities on suspicion of having sodomized his pupils. In ultra-Orthodox society, revealing that acts of sodomy have been committed is a far graver offense than committing them. On the day the book was published, Brizel met with the head of the Hachemei Lublin Yeshiva, Rabbi Avraham Vazner. 'He told me that publishing the book was a million times worse than what my father had done...'

"*Ha'aretz* has been unable to obtain a response from Rabbi Yaakov Yitzhak Brizel. At his parents' home, a woman replied: 'We don't care. Shaiya is a liar and there is nothing more to be said.' *Ha'aretz* also requested the

Brizels' response through the Eda Haredit activist Yehuda Meshi-Zahav. By the time the article went to press, there was no response through this channel either. Several weeks ago the father responded to the women's magazine *La'isha*, saying that he would sue the publishers, which has not yet happened. It is unlikely that it will happen. Shaiya Brizel was ready to put off publication of the book, on condition that the family sue him in a rabbinical court, in which the affair would be aired. He has said that no one in the family was prepared to take up the challenge. In the conversation with *La'isha*, the father said that he was indeed a homosexual, 'But I have had treatment and today I am no longer like that. All this is behind me.' In reply to a question as to whether he had sexual relations with minors, he replied: 'Perhaps I will talk about that some other time.' He accused his son Shaiya of being 'the only one who is after me. He has destroyed my life...He wrote this only for the money. He wanted money from me...Because of him I separated from my wife.' Shaiya's sister, Rivka Hubert, spoke with great anger to the *La'isha* reporter about the fact that her brother had revealed the names of the persons involved, and declared: 'We deny everything it says in the book.'⁸⁰⁶ (End quote from *Haaretz*).

⁸⁰⁶ *Ha'aretz*, Feb. 1, 2000.

The legal loophole the rabbi-lawyers have created for homosexuality is found in BT Sanhedrin 54b:

TRANSLATION AND COMMENTARY

הָבָא עַל הַזָּכָר The Gemara draws certain conclusions from what was stated above: If someone unwittingly perpetrated sodomy upon a man, and also allowed himself to be sodomized by a man.

Rabbi Abbahu said that the law is as follows: According to Rabbi Yishmael, the offender is liable for two sin-offerings, one sin-offering for violating the prohibition of "You shall not lie with a man in the manner of a woman," and a second sin-offering for violating the prohibition of "Nor shall there be a male prostitute of the sons of Israel." These are two separate prohibitions derived from two different verses, and so a person who violated the two prohibitions is liable for two sin-offerings. According to Rabbi Akiva, the offender is only liable for one sin-offering.

"You shall not lie with a man in the manner of a woman" and "You shall not allow sodomy with a man in the manner of a woman" are two different readings of one and the same verse, and therefore a single prohibition obligating a single sin-offering.

הָבָא עַל הַזָּכָר, וְהִבִּיא עָלָיו
זָכָר, אָמַר רַבִּי אֶבְהוֹ: לְדַבְּרֵי
רַבִּי יִשְׁמָעֵאל חַיִּיב שְׁתֵּים,
אֶחָד מִ"לֹא תִשְׁכַּב", וְאֶחָד
מִ"לֹא יִהְיֶה קָדָשׁ". לְדַבְּרֵי רַבִּי
עֲקִיבָא — אֵינוֹ חַיִּיב אֶלָּא
אַחַת. "לֹא תִשְׁכַּב" וְ"לֹא
תִשְׁכַּב" אֶחָד הֵיא.

הָבָא עַל הַבְּהֵמָה וְהִבִּיא
בְּהֵמָה עָלָיו, אָמַר רַבִּי אֶבְהוֹ:
לְדַבְּרֵי רַבִּי יִשְׁמָעֵאל חַיִּיב
שְׁתֵּים: "אֶחָד מִ"לֹא תִתֵּן
שְׁכִבְתְּךָ", וְאֶחָד מִ"לֹא יִהְיֶה
קָדָשׁ". לְדַבְּרֵי רַבִּי עֲקִיבָא
אֵינוֹ חַיִּיב אֶלָּא אַחַת,
"שְׁכִבְתְּךָ" וְ"שְׁכִיבְתְּךָ" אֶחָד
הֵיא.

Here we encounter a Talmudic alibi created for a Judaic male found to have sodomized another male. The loophole is devised through the legal fiction of accidental sodomy: "*If someone unwittingly perpetrated sodomy upon a man...*" On this basis a hundred different transparently self-serving excuses are permissible grounds for a self-defense, such as: "I was drunk." "I was out of my mind." "I didn't intend it." "It just happened without me realizing it" etc. It may seem extraordinary that religionists prone to riot when "gay" rights parades are convened by secularists in Jerusalem, and who publicly preach "family values" with a ferocity equivalent to the most vociferous Southern Baptist, would have created a loophole for dealing with homosexual acts with a liberal-permissive leniency (*le-kula*) that amounts to tacit permission. But hypocrisy and double-standards are Judaism's stock in trade, however shocking the realization of this fact may be to tender minds relentlessly conditioned by neocon American talk radio and other media, to believe that Orthodox Judaism is a rigorously scrupulous, ultra-conservative Old Testament religion. They mistake the elaborate outer show of piety that historically is the hallmark of the Pharisaic mentality, for genuine Biblical sanctity.

And what, pray tell, is accidental or "unwitting" sodomy? Since anal intercourse is a difficult and unnatural procedure that the human body by its very anatomy resists, it is not readily accomplished without some considerable preparation, effort and forethought. The whole concept of it being "unwitting" is beneath contempt.

Occasionally the situation-ethics of Judaism's counterfeit "Torah" are brought to light and the anti-Biblical consequences of making the Holy Scriptures subsidiary to rabbinic enactments are made manifest: "In *Jewish Week*, December 1, 2006, p. 21, Professor Judith Hauptman, the E. Billi Ivry Professor of Talmud and Rabbinic Culture at the Jewish Theological Seminary of New York,⁸⁰⁷ endorsed the acceptance of homosexuality as normative, normal and acceptable behavior according to her version of Jewish law. Prof. Hauptman is an accomplished Talmudist in scope and in methodology. She is a serious scholar whose academic writing is solid, her scholarship is balanced, reasoned, and convincing, and she may not be dismissed as a dilettante. She argues that 'the rabbis' on occasion uprooted

⁸⁰⁷ The Jewish Theological Seminary is a branch of "Conservative" Judaism, not Orthodox Judaism.

rules in the Torah, and she appeals to Hillel's uprooting the Sabbatical year requirement because of the needs of the hour.... Maimonides rules in Mamrim 2:4 that any court may suspend a Torah law to bring Jews back to religious law....Hillel's change was ratified by the Sanhedrin...For Prof. Hauptman, the real commander is not the Giver of the Torah, but the spinner of texts with an eye towards a legitimating community....Midrash Halakha requires the acceptance of the Sanhedrin to avoid anarchy in interpretation.”⁸⁰⁸

Homosexual Molestation of Infants in the Circumcision Rite (“Bris”) of Orthodox Judaism

The traditional Orthodox Judaic *bris* (circumcision) encompasses a homosexual act regarded as essential to the circumcision ritual by Talmudists. We regret having to relate to the reader the ugly and frankly nauseating details of this rite: that the *mohel* actually performs fellatio (*metzitzah b'peh*) on the baby boy by placing the infant's penis in his mouth and sucking the blood from the wounded penis with his lips. This is not an isolated case by a crazed rabbi. This is the religious norm in circumcisions performed by Orthodox rabbis in a ceremony that would be at home in the pages of Richard Von Krafft-Ebing's *Psychopathia Sexualis*.

The *bris* consists of three stages: excision of the outer part of the prepuce (*milah*); cutting of the inner lining of the foreskin to uncover the glans (*peri'ah*); and the sucking of the blood from the circumcised penis using the mouth and lips of the *mohel* (*metzitzah b'peh*). The *rabbinic* circumcision rite, or *bris* is authorized by a combination of Talmud-derived *halacha* and custom (*minhag*). There is no support for this form of circumcision in God's law in the Old Testament. But rabbinic tradition offers ample warrant. Mishnah Shabbath 19:2: “They may perform on the Sabbath all things that are needful for circumcision: excision, tearing, sucking (the wound), and putting thereon a bandage and cumin. If this had not been pounded up on the eve of the Sabbath a man may chew it with his teeth and then apply it.”⁸⁰⁹

BT Shabbat 133b: “A. Suck (out the wound): B. Said R. Pappa, ‘A Surgeon who didn't suck out the wound — that is a source of danger, and we throw him out.’ C. So what else is new? Obviously, since we are prepared to

⁸⁰⁸ UTJ Viewpoints, Feb. 3, 2008.

⁸⁰⁹ *The Mishnah*. Translated by Herbert Danby. Oxford: Oxford University Press. 1933. pp. 116-117.

desecrate the Sabbath on that account, it is certainly dangerous not to do it! D. What might you have supposed? That this blood is stored up. So we are informed that it is the result of the wound, and in the status of a bandage and cumin: Just as when one doesn't put on a bandage and cumin, there is danger, so here, too, if one doesn't do it, there is danger."⁸¹⁰

"The method to be adopted is laid down thus: 'One excises the foreskin, (that is) the entire skin covering the glans, so that the corona is laid bare. Afterwards, one tears with the finger-nail the soft membrane underneath the skin, turning it to the sides until the flesh of the glans appears. Thereafter, one sucks the membrane until the blood is extracted from the (more) remote places, so that no danger (to the infant) may ensue; and any circumciser who does not carry out the sucking procedure is to be removed (from his office).'"⁸¹¹

"And what of the practice of sucking the bleeding penis? While condemning the procedure, some physicians contend that it was used to stop bleeding. Not only is there little evidence for this theory, but it was also a largely ineffective method. Furthermore, even in antiquity, surgeons had better methods to stop bleeding, such as pressure, instruments, and medication. According to Dr. H. Speert (1953), Maimonides 'staunchly supported this procedure (sucking the penis)...'"⁸¹²

After centuries, a reform of the rite, involving the application of the lips of the mohel to a glass straw rather than directly to the penis, was first advised in the *Haskalah* era (late eighteenth and early nineteenth centuries), by Moses Schreiber, but it was implemented only by a segment of the modern Orthodox movement. Many Judaic authorities both medical and rabbinic, continue to uphold the traditional practice of performing fellatio on the infant male: "The traditional practice of *metzitzah b'peh*, which has its roots in the earliest history of the Jewish people and has survived unchanged to the present time, should be viewed with great respect. It is spoken of very positively in the Jewish literature on circumcision both as an essential part of

⁸¹⁰ *The Talmud of Babylonia: An American Translation* by Jacob Neusner. Volume II. E: Shabbat Chapters 18-24. Atlanta: Scholars Press. 1993. p. 45.

⁸¹¹ Immanuel Jakobovits, *Jewish Medical Ethics: A Comparative and Historical Study of the Jewish Religious Attitude to Medicine and Its Practice*. (New York, 1959), pp. 193-194.

⁸¹² Edward Wallerstein, *Circumcision* (New York, 1980), p. 160.

the ritual and as a health measure which prevents infection and promotes healing.” (Henry C. Romberg, M.D., *Bris Milah*).⁸¹³

“Officials at Agudath Israel, which is headed by a council of Hasidic and non-Hasidic ultra-Orthodox rabbis, have defended direct oral suction.”⁸¹⁴ “Dozens of ultra-Orthodox rabbis signed a full-page Hebrew advertisement that ran in the February 25 (2005) issue of *Yated Ne’eman*, defending the practice.”⁸¹⁵ “Rabbi Gerald Chirnomas from Boonton, N.J., a prominent mohel in the Greater New York region, said the practice of orally suctioning blood was the norm for centuries.... Rabbi Avi Shafran, director of public affairs for Agudath Israel... said that... it is a religious tradition of many generations...”⁸¹⁶ Another rabbinic organization, the Central Rabbinical Council, and at least two Orthodox newspapers, *Yated Ne’eman* (in a statement issued by Rabbi Pinchos Lipschutz in the Feb. 18, 2005 edition) and *Der Yid*,⁸¹⁷ also defend *metzitzah b’peh*. Critics will claim we are selectively reporting the controversy since some rabbinic groups have lately come out against the practice. Such claims, beginning from a dishonest premise, barely merit a response. Much of the “opposition” is from Reform Judaism, not the rabbis of Orthodox Judaism. Even when some Orthodox rabbis reluctantly seek to modify *metzitzah b’peh* they do so for purposes of public relations, due to knowledge about this filthy insanity being leaked to the public, thereby threatening to seriously undermine Judaism’s pose as a Biblical religion and harm its prestige among the gentiles. There has been some Judaic opposition based on the act being insanitary and a means for the transmission of oral herpes, but we have seen *absolutely no principled Orthodox rabbinic opposition to the rite due to the fact that it constitutes homosexual molestation of the helpless infant*.

“...in a day when there is great concern about sexual molestation of children, many may wonder how an adult can legally put his mouth on a child’s genitals. Vincent Bonventre, a law professor at Albany Law School, said that courts often allow exemptions to general laws for religious practices.

⁸¹³ Jerusalem: Feldheim Publishers, 1982, pp. 57-58.

⁸¹⁴ Steven I. Weiss, *Forward*, March 18, 2005.

⁸¹⁵ Eric J. Greenberg, *Forward*, March 4, 2005.

⁸¹⁶ Gary Stern, *The Journal News*, Feb. 6, 2005.

⁸¹⁷ *Der Yid* is affiliated with the anti-Zionist Satmar faction.

'Cases are more difficult when there is a direct conflict between law and religion, like when a religion requires an act that is forbidden by law,' Bonventre said. 'When the government's interest is not paramount, the courts generally hold that you can't require an individual to violate their religion.'" ⁸¹⁸

All of the risks common to homosexual sex are present in the Orthodox Judaic *bris*: "Ritual Jewish circumcision that includes *metzitzah* with direct oral-genital contact carries a serious risk for transmission of HSV from mohels to neonates, which can be complicated by protracted or severe infection....Jewish circumcision with oral *metzitzah* may cause oral-genital transmission of HSV infection, resulting in clinical disease including involvement of the skin, mucous membranes, and HSV encephalitis. Furthermore, oral suction may not only endanger the child but also may expose the *mohel* to human immunodeficiency virus or hepatitis B from infected infants." ⁸¹⁹

"Monsey Rabbi David Eidensohn, said the spreading of disease is rare through the oral suction method. He said his five sons and numerous grandsons, as well as hundreds of thousands of newborn boys, had undergone the procedure." ⁸²⁰ "Orthodox rabbis who support the procedure say 2,000 to 4,000 such circumcisions are still performed each year in the city (of New York). They insist the procedure is safe and does not transmit herpes, which can be contracted by infants from their mothers, during childbirth. For some Jews the procedure is crucial to raising boys in a Jewish tradition...(O)ne of the most revered Orthodox leaders, Rabbi David Niederman said... 'We chose America because of religious freedom. That's why we are here...' 'There is no compromise on this issue, because we know it is safe.'" ⁸²¹

⁸¹⁸ Ibid.

⁸¹⁹ "Neonatal Genital Herpes Simplex Virus Type 1 Infection After Jewish Ritual Circumcision: Modern Medicine and Religious Tradition," *Pediatrics*, Vol. 114 No. 2 August 2004, pp. e259-e26.

⁸²⁰ Steve Lieberman, *The Journal News*, Feb. 3, 2005.

⁸²¹ Jim Rutenberg and Andy Newman, *NY Times*, January 6, 2006.



A mohel performing *metzitzah b'peh*, Jerusalem, 1976.

In 2005, after a mohel transmitted herpes to a New York infant during *metzitzah b'peh*, the practice was legally challenged. In a political deal struck during his 2005 election campaign, New York City Mayor Michael Bloomberg promised to keep the *metzitzah b'peh* homosexual predation legal. As a result, Orthodox Jews supported him in a bloc. "With three days to go before Election Day, ultra-Orthodox Jewish leaders in Williamsburg, Brooklyn, held what was by far the largest rally of Mayor Michael R. Bloomberg's campaign. With searchlights bouncing across the Brooklyn sky and klezmer music blaring from speakers hoisted on cranes, thousands of Hasidic Jews, in black hats or head scarves, cheered the beaming mayor from rooftops and blocks upon blocks of bleachers. When...Rabbi David Niederman, addressed the throngs, he praised the mayor for his...support for the constitutional separation of church and state. For many in the crowd, the last

reference was code for the administration's decision to hold off from taking action against an ancient form of ritualistic circumcision..."⁸²²

Mayor Bloomberg was as good as his word. By June of 2006 an agreement between the New York State Department of Health and the rabbis, renewing permission for *fellatio* on infant boys as part of the *bris*, was granted: "It was one of the more unusual public policy negotiations: Yiddish-speaking rabbis venturing to Albany for months on Sunday nights to talk with the state's Catholic health commissioner about a controversial circumcision ritual. They brushed up on science journals. She read the Talmud...In the end, Commissioner Antonia Novello, in pink suit and gold jewelry, and a sea of men with long beards, black suits and hats signed a new protocol Monday June 12...The new state guidelines require *mohels*, or anyone performing *metzizah b'peh*, to sanitize their hands like a surgeon...The person performing *metzizah b'peh* also must clean his mouth with a sterile alcohol wipe and, no more than five minutes before it, rinse for at least 30 seconds with a mouthwash that contains 25 percent alcohol...

"Novello said she read the Talmud and the writings of the rabbi and philosopher Maimonides. The Jewish leaders said they read more scientific journals than they could count. Novello said she treated the rabbis with the same respect she would treat Catholic cardinals. The rabbis, in turn, seemed charmed and entertained by the woman who called them 'my rabbis' and greeted them with a hearty Hebrew 'Shalom'...Rabbi David Niederman, the executive director of the United Jewish Organizations of Williamsburg, Brooklyn, and a member of the Central Rabbinical Congress of the USA and Canada, said the issue wasn't about a lack of understanding, but about 'not appreciating. People, even those who aren't Jewish, should appreciate the fact that this is a religion that's been around for thousands of years.'" ⁸²³

⁸²² Ibid.

⁸²³ *Albany Times-Union*, June 13, 2006.

Orthodox Judaism: A Homo-Erotic Culture

There are many aspects of Orthodox Judaism that have homosexual features, including male-only, nude ritual baths and episodic segregation from women. Since generations of adult Judaic males were molested as infants by the *mohel*, they are marked for darkness through this heinous act, just as surely as the Christian is marked for light by baptism. Prior to the modern era, every Orthodox Judaic male was molested as an infant, and then as a child growing up and as an adult he witnessed a series of ritual molestations at subsequent circumcisions. Quite naturally, the sight of repeated acts of fellatio perpetrated by adult males on baby boys leads to the creation of a subtle homosexual culture that permeates the whole of Orthodox Judaism. Subsequent homosexual acts as adults, in particular involving rabbis, are covered up, as required, as stipulated in BT Mo'ed Katan 17a and the *halachos* of *lashon hara* (laws against "evil speech").

Orthodox Judaism is a single-sex society, immersed in a milieu of homosexuality, or as the Judaic homosexual journalist Jay Michaelson terms it, *homo-eroticism*:

"The minor Jewish holiday of Lag B'Omer, the 33rd day after the beginning of Passover, is traditionally observed as the *yahrzeit* ⁸²⁴ of Rabbi Shimon Bar Yohai, to whom has been ascribed the authorship of the Zohar, masterpiece of Kabbalah....Up to 30,000 people converge on his tomb and dance through the night and throughout the entire next day. Given that the tomb complex itself is only the size of an average suburban house, the crowding is intense....Of course, the hordes are separated — men on one side, women on the other. And so for the entire time I was there, I was sandwiched between a moving mass of male humanity. There was no personal space whatsoever; every part of my body, except my head, was in full contact with a part of someone else's body. There were rare instances where I stumbled into a gap in the crowd. But most of the time, I had to surrender to its ebbs and flows, pushing through the sea of flesh to get where I wanted to go. The full body contact in an undulating, dancing, ecstatic, sweaty, loud, and extremely excited crowd of men was only the beginning. Men were dancing with each other, embracing one another, laughing and celebrating, singing at the top of their lungs. Bonfires were burning. And the dancing was erotic, sensual. Two

⁸²⁴ Anniversary of a person's death.

men, captured on video by a friend of mine performed sensual *yichudim* (unifications) using each other's bodies as the medium for the Divine. They ran their hands a few inches from one another's bodies — imagine the hand-gestures a sailor might make to show the outline of a curvaceous woman, except the woman is actually there, except the woman is actually a man.

“The two men made eye contact, slid around one another like a pair of belly-dancers, with seductive expressions on their faces. Had I not seen it myself, I would not have believed it. This was not the deracinated ‘simcha dancing’ popular in more moderate Orthodox circles. This was ecstatic, erotic...Now, these were haredi men living in a virtually all-male environment, seeing their wives only a few hours each day and avoiding conversations with all other women. They had been educated in single-sex yeshivas.

“There is a longstanding Jewish custom to immerse in the *mikva*, the ritual bath, before the sabbath and holidays. Some hasidic men do it every morning before prayer or study. According to *halacha*, only women are required to immerse in the *mikva*, after menstruation, as a purification rite. But it is a custom which has become widespread. The *mikva*, is seen as purifying one from an array of sins — but most importantly, that of *shichvat zera*, or spilled seed. Jewish law is very concerned with the discharges of the body, chiefly blood and semen, both of which were believed to contain the life-energy of a person...

“In Mea Shearim, the oldest haredi neighborhood in Jerusalem, the pre-sabbath *mikva* has been expanded to a wild extreme. I visited a complex with a traditional *schvitz* (steam room) combined with three *mikvas* (warm, hot, and scalding) and group showers. Old men, young men, adolescents, and boys filled the complex, with far more personal body contact than I saw even in the Turkish bathhouses of Europe. In the *schvitz*, it was not unusual for a man to bend over, hand the man behind him the traditional *platza* branches, and ask him to whip him with it — or, as an alternative, to hand the man a soapy rag and ask for a massage. I have no interest in S&M (sado-masochism), and so have only seen it practiced a few times...There was, as far as I could see, little phenomenological difference between what I saw there and what I saw at the Mea Shearim *schvitz*. Again, no ‘sex.’ But the whipping sound, followed by passionate sighs from the man being whipped. The occasional grunts of ‘harder.’ The smells, the naked men.

Were any of the men in Mea Shearim aroused? Not that I could see. There were a few obviously gay men there, men whose eyes roved downwards when they looked at you. One man came into my shower stream (there were plenty of other shower heads available) and started up a conversation with me, frequently and obviously looking down at my crotch several times. As with Lag B'Omer, the eroticism of the Mea Shearim *shvitz/mikva* was undeniable — these were not just naked men, they were naked men with other naked men, working with the bodies of naked men — and yet it was so thoroughly embedded into the culture there that there was nothing unusual about it....this was among the queerest places I had ever visited.

“The answer for me came at the *schvitz-mikva*, as I went about my own ritual in the midst of all the nakedness, whipping, massaging, and panting. I love going to the *mikva*. ...The haredi world seems to be mainly one of ‘don’t ask, don’t tell, get married.’ There have long been well-known homosexuals within the haredi world, often leading lives that are best described as open secrets. People know, and they may whisper, but then again, everyone has their sins, as long as they don’t make a parade out of it...”⁸²⁵

⁸²⁵ Jay Michaelson, “Hasidism and Homoeroticism,” *Zeek* (magazine), July 2004.

A Partial Biography of Rabbi Yehuda Kolko & Rabbi Lipa Margulies

Rabbi Yehuda Kolko was alleged to have molested boys since 1967, but was not arrested until Dec. 2006. The following allegations were made on the website thetruthaboutagudah.com (This summary was written by an anonymous ultra-Orthodox insider and published as part of an open letter during the first week of December, 2006. The events dated after July, 2006 have been added by this website's administrator.)

1967 – While working as Dormitory Counselor at Yeshivas Mir, Rabbi Yehuda Kolko calls a student (name withheld) out of his dormitory room and begins discussing matters of a sexual nature with him while rubbing up against him in an aroused state. This abuse continues for the remainder of the school year and into the summer season at Camp Agudah [then owned by Agudath Israel of America]. This student is now a distinguished Manhattan attorney living happily with his partner in New York City and insists that his lifestyle choice has absolutely nothing to do with his abuse by Kolko.

1969 thru 1971 – Rabbi Yehuda Kolko begins abusing Dovid Framowitz in Yeshiva Torah Vodaas of Flatbush (now known as Yeshiva Torah Temimah) and Camp Agudah, the details of which abuse are now public knowledge. Mr. Framowitz, a grandfather living in Eretz Yisroel, has not gone a day since being abused without reliving the unspeakable agony he suffered at Kolko's hands.

1972 – Rabbi Yehuda Kolko sexually abuses two young campers (names withheld at the request of the victims) in Camp Agudah who complain to their counselor. Their counselor reports the complaint to Rabbi Simcha Kaufman. The abuse of these two boys cease for the remainder of that summer. Rabbi Simcha Kaufman is a co-worker of Kolko in Yeshiva Torah Temimah (more on Kaufman below) and was a co-worker of Kolko in Camp Agudah until 1976 when Kolko voluntarily left Camp Agudah after he co-founded Camp Ma-Na-Vu with Rabbi Lipa Geldwirth, another co-worker of his at Yeshiva Torah Temimah.

1977 – Rabbi Yehuda Kolko, employed as a Rebbe in Yeshiva Torah Temimah in the morning, is employed in the afternoons by Yeshiva Karlin Stolin as Secular Studies Principal. During the course of his short tenure in Yeshiva Karlin Stolin numerous complaints are lodged by both students and parents (names withheld at the request of the victims) accusing Kolko of

sexually abusing boys in the Yeshiva. Rabbi Shmuel Dishon asks Kolko to leave the employ of the Yeshiva.

1977 on – Eyewitness testimony and accusations of sexual abuse by Rabbi Yehuda Kolko of students at Yeshiva Torah Temimah and Camp Ma-Na-Vu reach a crescendo which culminates in several businessmen approaching Rabbi Lipa Margulies in 1984 and offering to fund a retirement package for Rabbi Yehuda Kolko provided he seeks employment away from children. Rabbi Lipa Margulies steadfastly refuses to accept the offer and suggests that those parents who disagree with his decision remove their children from his Yeshiva Torah Temimah.

1981 – Rabbi Yehuda Kolko sexually abuses a twelve year old student of Yeshiva Torah Temimah (name withheld at the request of the victim.) This victim publicizes the abuse and acts out, vandalizing Kolko's home and car. Rabbi Lipa Margulies calls this victims father and warns him that if this activity does not stop his other children would be expelled from Yeshiva and the safety of his family could not be guaranteed. This victim is subsequently referred to Avrohom Mondrowitz for counseling.

1984 – As instructed by Rabbi Avigdor Miller, an Askan calls for a meeting which takes place at the home of Rabbi Yakov Perlow (the Novominsker) and is attended by Rabbi Avrohom Pam, Rabbi Elya Svei, Rabbi Chaim Dov Keller, Rabbi Aharon Schechter, Rabbi Moshe Scheinerman, Rabbi Shia Fishman and Rabbi Yankel Bender. At this meeting, chaired by Rabbi Perlow, the Askan discusses what is transpiring to innocent boys at the hands of Rabbi pedophiles and requests that Torah Umesorah and the Rabbonim issue a statement calling for their removal from Chinuch. Rabbi Svei informs this Askan that Torah Umesorah has consulted their attorneys who advised that for Torah Umesorah to admit knowledge of such abuse would subject Torah Umesorah, its staff, all its member schools and their staff to liability for not having reported their knowledge to the authorities earlier. Accordingly, Rabbi Elya Svei informs the Askan, neither he nor Torah Umesorah will do anything about this problem.

1984 thru 1985 – At directed by Rabbi Avrohom Pam an Askan approaches Rabbi Moshe Scheinerman and the two meet with Rabbi Shia (Joshua) Fishman in the office of Torah Umesorah. Both Scheinerman and Fishman neglect to inform this Askan that Fishman had been instructed by Torah Umesorah's lawyer to do nothing about this issue. Rabbi Fishman

requests the names of Kolko's victims and promises absolute confidentiality. Names are provided to Rabbi Fishman who begins his own investigation of the allegations. He meets with and speaks with several victims who pour their hearts out to him after he guarantees them confidentiality. Rabbi Shia Fishman promptly discloses all he has learned to Rabbi Lipa Margulies who in turn publicly disparages and discredits each and every one of those boys who were brave enough to step forward.

1985 – A follow up meeting takes place at the home of Rabbi Simcha Kaufman and includes Rabbi Kaufman, Rabbi Lipa Margulies, Rabbi Shia Fishman, an Askan and an eyewitness. The eyewitness recounts his personal knowledge of Rabbi Kolko's sexual abuse of boys and discusses the information he had gleaned from others. Rabbi Lipa Margulies insists that the charges are all fabrications and attacks the reputations of everyone involved in seeking the removal of Kolko from his Yeshiva Torah Temimah. Rabbi Shia Fishman subsequently informs anyone who asks that he can not deal with this issue as he is old (50 at the time) and will lose his job if he pursues this matter.

1985 – Rabbi Moshe Scheinerman is offered a lucrative and prestigious position as Rav of a Shul (a position he holds to this day) and is told that he must cease and desist from his actions against Yeshiva Torah Temimah Rabbeim (his own words) which he promptly does. Scheinerman abandons ship explaining that it is not appropriate for a rabbi of his stature to deal with these matters. Rabbi Yehoshua Leiman takes over.

1985 – Rabbi Yehoshua Leiman and others continue their quest for a solution and convene a Bais Din for this purpose. This Bais Din, consisting of Rabbi Menashe Klein, Rabbi Yechezkel Roth, Rabbi Aharon Stein, Rabbi Moshe Stern and Rabbi Chaim Yankel Tauber, is scheduled to hear testimony for two days after which they will rule on how to proceed. This panel meets and hears testimony for one day. Shortly thereafter, Rabbi Moshe Stern states that he is unable to participate in any more sessions and this Bais Din is disbanded without further explanation. In a private conversation with one of the Askanim, Rabbi Stern disclosed that he had been approached by Rabbi Lipa Margulies which resulted in the discontinuance of the Din Torah.

1985 – Upon the dissolution of the above Bais Din, Rabbi Lipa Margulies retains Rabbi Pinchus Scheinberg to convene a second Bais Din for the

purpose of clearing Rabbi Yehuda Kolko's name. Rabbi Lipa Margulies then drafts Rabbi Friedman (the Tenka Rav) and Rabbi Shlomo Zalman Brown to serve on Rabbi Scheinberg's Bais Din. Prior to convening the Bais Din, Rabbi Pinchus Scheinberg speaks with several of Kolko's victims and asks them to describe what Kolko has done to them. Upon hearing the allegations Rabbi Scheinberg informs the boys that in the eyes of Halacha they had not been molested. Rabbi Scheinberg also calls the Askanim and tells them to cease and desist in their attempts to remove Kolko from Chinuch. Rabbi Avigdor Miller disagrees and instructs the Askanim in no uncertain terms to do whatever must be done to protect children from Kolko. Rabbi Pinchus Scheinberg convenes the Bais Din and takes the position that Rabbi Kolko has a Chezkas Kashrus absent any testimony by two adult witnesses to any single event. Rabbi Friedman takes the position that in light of the persistent rumors Rabbi Kolko must be kept away from children. Rabbi Brown ultimately concedes that there is no Halachic evidence against Kolko and the Din Torah is concluded. Rabbi Lipa Margulies insists that he has a Psak from this Bais Din but to this day has refused to produce it. Regardless, it is of note that no victims testified before this Bais Din.

1987 – Rabbi Yehuda Kolko, having groomed a former first grade student of his for years, begins systematically sexually abusing this boy (name withheld at the request of the victim) both in and out of the Yeshiva Torah Temimah building. When this boy complains to Rabbi Lipa Margulies that his grades are slipping because Kolko is removing him from class almost daily, Margulies responds by slapping the boy across the face and throwing him out of his office. This young man is now living down south where he is on leave of absence from the U.S. Army.

2001 – Rabbi Yehuda Kolko, takes a young Yeshiva Torah Temimah student under his wing (name withheld at the request of the victim) and begins removing him from class for “special projects.” These special projects include the boy being sexually molested by Kolko in the basement of the Yeshiva, in Rabbi Kolko's car and in Rabbi Kolko's private office, which Rabbi Lipa Margulies has conveniently equipped with its own private bathroom. This young man is currently in therapy and hopes to be able to recover enough to be able to get married and start a family.

2005 – Dovid Framowitz, after years of searching on the internet, chances upon a post written by a blogger calling himself “Un-Orthodox Jew”

which makes reference to Rabbi Lipa Margulies harboring Rabbi Yehuda Kolko, a known pedophile, in his Yeshiva Torah Temimah. Dovid begins communicating with this blogger via e-mail who in turn posts Dovid's story on his blog. Over the course of several months other victims of Kolko begin to step forward with their stories.

January 2006 – Several Askonim decide that this four decade long Chillul Hashem must stop and approach both Rabbi Yehuda Kolko and Rabbi Lipa Margulies with a demand that Kolko be removed from Yeshiva Torah Temimah and Camp Silver Lake and further commit to spending the rest of his life in treatment and away from children. Both Kolko and Margulies refuse.

February 2006 – A letter is drafted informing the public that Rabbi Yehuda Kolko is a dangerous pedophile and that Rabbi Lipa Margulies continues to employ him despite his knowledge of this fact. Copies of this draft letter are delivered to Kolko and Margulies. Both Kolko and Margulies are offered the opportunity to deal quietly with the issue and are informed that if they continue to refuse, the letter would be mass mailed to the entire community. Kolko responds by stating that “the matter has been taken care of” and Margulies responds by asking if anyone “thinks Kolko is still a threat” and declares “if anyone does not like the way I run my yeshiva let them not send their children to my yeshiva.” They refuse to comply and the letter is sent out in a mass mailing.

February 2006 – Eli Greenwald, a graduate of Yeshiva and Mesivta Torah Temimah, son of one of the founders of the Yeshiva and a parent in the Yeshiva receives the letter and spends a few days investigating the matter. He calls Rabbi Yaakov Applegrad, the Yeshiva's Administrator, and requests a meeting of the Vaad HaHorim in order to address this serious issue. Rabbi Applegrad informs him that there will be no meeting as the allegations are false and that he and Rabbi Margulies have the matter under control. Mr. Greenwald called Rabbi Lipa Margulies and makes the same request of him. Rabbi Margulies responds by shouting at him.

February 17, 2006 – Eli Greenwald is served with a Hazmana issued by Rabbi Yisroel Belsky calling him to a Din Torah to answer the charge of Hotzoas Shem Rah allegedly committed against Rabbi Yehuda Kolko. Mr. Greenwald responds on February 21, 2006, that he will appear for a Din

Torah before the Bais Din of America. To this day there has been no reply to Mr. Greenwald's response by either Kolko or Rabbi Yisroel Belsky.

February 2006 – An Askan meets with Rabbi Yaakov Perlow and pleads with him to get involved in this matter. Rabbi Perlow refuses on the basis of his being a Yuchid and this being a Tzibur matter. After being pressed further Rabbi Perlow takes his final stand that this is a Flatbush matter and as he is a Boro Park Rabbi it would be unseemly for him to get involved in this matter.

March 2006 – Rabbi Lipa Margulies reaches a standstill agreement with the Askonim by committing to appear before a panel consisting of two Rabbonim and one Frum lawyer, all three of whom had been chosen by him. Rabbi Lipa Margulies reneges on his promise to appear before this panel.

March 23, 2006 – A *Hazmana* to a Din Torah is sent to Rabbi Yehuda Kolko, Rabbi Lipa Margulies and Yeshiva Torah Temimah summoning them to a Din Torah before the Bais Din of Mechon L'Hoyroa or a Bais Din of ZBLA. The *Hazmana* is ignored by all the defendants.

March 30, 2006 – A second *Hazmana* to a Din Torah is sent to Rabbi Yehuda Kolko, Rabbi Lipa Margulies and Yeshiva Torah Temimah summoning them to a Din Torah before the Bais Din of Mechon L'Hoyroa or a Bais Din of ZBLA. By fax sent on April 5, 2006, Rabbi Lipa Margulies responds to this *Hazmana* stating he will not appear for a Din Torah “without a prior determination of the charges against Rabbi Kolko.” Rabbi Kolko continues to ignore the *Hazmanas*.

April 6, 2006 – A third *Hazmana* to a Din Torah is sent to Rabbi Yehuda Kolko, Rabbi Lipa Margulies and Yeshiva Torah Temimah summoning them to a Din Torah before the Bais Din of Mechon L'Hoyroa or a Bais Din of ZBLA. By fax sent on April 10, 2006, Rabbi Lipa Margulies responds to this *Hazmana* by stating “the *Hazmonah* that you sent to us was not a valid *Hazmonah*.” Rabbi Kolko does not respond at all. It is of note that Rabbi Yehuda Kolko is still teaching in Yeshiva Torah Temimah while these exchange are taking place.

May 4, 2006 – A lawsuit is filed in United States District Court: Eastern District of New York, naming Rabbi Yehuda Kolko; Yeshiva & Mesivta Torah Temimah, Inc. and Camp Agudah as defendants. Rabbi Yehuda Kolko remains in the classrooms of Yeshiva Torah Temimah.

May 5, 2006 – Rabbi Simcha Kaufman approaches Dovid Framowitz and with tears in his eyes tells him that if only he had known what Rabbi Kolko was doing to him he would have put a stop to it. Of interest was Rabbi Simcha Kaufman's complete denial of any prior knowledge of any accusation before Dovid Framowitz brought his lawsuit. Rabbi Simcha Kaufman pleads with Dovid to withdraw his lawsuit lest he hurt Rabbi Lipa Margulies and the Yeshiva.

May 10, 2006 – After being approached for comment on several occasions by Robert Kolker, a reporter for New York Magazine, and with a 5:00 printing deadline looming, Rabbi Lipa Margulies issues a statement through his attorney at 4:30 PM. Beginning with a proclamation that Yeshiva Torah Temimah is the preeminent Yeshiva in the world followed by an absolute denial of all the allegations, the statement concludes with an announcement that Rabbi Kolko has agreed to a "leave of absence" pending the resolution of this matter. Despite this claim, Rabbi Yehuda Kolko remains in the classrooms of Yeshiva Torah Temimah.

May 12, 2006 – A second lawsuit is filed in United States District Court: Eastern District of New York naming Rabbi Yehuda Kolko; Yeshiva & Mesivta Torah Temimah, Inc. as defendants. Still, Rabbi Yehuda Kolko remains in the classrooms of Yeshiva Torah Temimah.

May 15, 2006 – "On the Rabbi's Knees – Do the Orthodox Jews Have a Catholic Priest Problem" a feature article in *New York Magazine*,⁸²⁶ a publication with a circulation of three million, is published. Within days of the publication of the article and after thirty-eight years of committing unspeakable acts of perversion in Yeshiva Torah Temimah, Kolko leaves the classrooms of Yeshiva Torah Temimah. It was only after the magazine hit the newsstands that Margulies succumbed to pressure and removed Kolko from the classrooms of Yeshiva Torah Temimah.

July 2006 – Over the vocal protest of many residents and with the help of his friend Rabbi Yaakov Applegrad, Rabbi Yehuda Kolko takes up summer residence at a home in Regency Estates in the Catskills. Despite the claim that Kolko was on a leave of absence from Yeshiva Torah Temimah, he continues working for Camp Silver Lake, Yeshiva Torah Temimah's summer home. In addition, Kolko initiates and organizes a multi-camp excursion to

⁸²⁶ The official publication date was May 22, 2006. As of this writing the article is online at: nymag.com/news/features/17010

Lake Compounce, a water park located in Connecticut, where he is seen frolicking with young boys in bathing suits. A media outcry ensues resulting in Kolko being banned from the park by its non-Jewish management. Astonishingly, in August Kolko organizes a second trip to Lake Compounce, which is attended by the same frum (Talmud observant) boy's camps who participated in the July trip.

December 6, 2006 – A civil suit is filed against Mesivta Torah Temimah in Kings County (Brooklyn) NY by the parents of a boy, now 9, who claims Rabbi Kolko abused him in 2003 and 2004.

December 7, 2006 – Rabbi Yehuda Kolko is arrested in Brooklyn on criminal abuse charges. (*End quote from thetruthaboutagudah.com*)

April 16, 2008 – “No Sex Charge For Kolko; Boys’ Parents Foiled By DA. Hynes’ office dissuaded families ready to let their children testify about alleged abuse. Questions about Brooklyn DA Charles Hynes’ willingness to press cases in the Orthodox community are now being reignited.” By Hella Winston and Larry Cohler-Esses, *The Jewish Week* (NY) April 16, 2008 – “In a surprise move, Rabbi Yehuda Kolko, the Brooklyn yeshiva teacher charged with having sexually molested his students, pleaded guilty Monday to two lesser counts of child endangerment and was sentenced to three years’ probation. Under the plea agreement, Rabbi Kolko, 62, made no admission of sexual wrongdoing. He will not have to register as a sex offender, and pleaded guilty only to a misdemeanor — not a felony. Before the plea bargain, Rabbi Kolko, of Yeshiva Torah Temimah in Flatbush, had been facing felony charges of touching two first-graders in their sexual areas and forcing an adult former student to touch him during a visit to the school. Five former students have also filed suit against the prominent yeshiva, alleging school administrators knew about Rabbi Kolko’s molestation of students over many years but sought to conceal it and intimidate students who spoke out.

“Brooklyn District Attorney Charles Hynes would give no public explanation of why he suddenly dropped the high-profile molestation case. But its collapse resurrected questions in some quarters about Hynes’ competence or his political will in pursuing allegations of wrongdoing involving prominent institutions and individuals in Brooklyn’s politically powerful Orthodox community. Those questions were underscored by contradictions between the alleged victims’ account of how Hynes’ office secured their agreement to the plea deal and the account offered by the

government...‘My son was ready to go to trial, and we feel he would have done an excellent job,’ the father of one of the children said. ‘The damage, pain and emotional stress Joel Kolko caused my family, and especially my son — we will never forgive him for this...We are sorry to hear (the molestation) charges against him will not proceed.’

“The father, whose child is now 10, said that it was Hynes’ prosecutors who pressed him — not the other way around — to keep his son from testifying. The father said he eventually agreed when the prosecutors told him they could better pursue not just Rabbi Kolko but school administrators and the school itself via an alternative route....He declined to say what they told him this was. But a source close to the families of both alleged child victims who has been intimately involved in the case said the prosecutors spoke to the father about going after Rabbi Kolko and Rabbi Lipa Margulies, the yeshiva’s founder and administrator, on tax fraud charges, based on recently obtained school financial records ...That would preempt any need for testimony from his son. But, according to the source, the same prosecutors offered a very different rationale when they approached the family of the second child and convinced the parents they need not put their son forward.

“The DA told them that they think it’s best to do a plea deal because the other child was too young and his family was not allowing him to testify,’ the source said. ‘This family was also ready and willing to put their child on the stand to testify and face Kolko. In fact, they believed, while difficult for their son to endure, it would be cathartic and benefit him.’ The family declined to speak with a reporter. But the source, who has been with the family through the entire legal process, said they had asked him to speak for them. He spoke on condition of anonymity, citing fear that the children, who have not been publicly named, could be identified through him. ‘This child’s parents were from day one ready to have their son testify if it was necessary,’ he stated. ‘And they were ready to go to trial. They had come to terms with the reality that their son was going to testify on the stand.’

“Both children, in fact, remain as plaintiffs in the civil suit against Yeshiva Torah Temimah, and are expected to be witnesses in that case, according to Michael Dowd, a plaintiffs’ attorney in that case. Dowd said the plea deal would not harm his prospects for success in the civil suit since the guilty plea would allow him to press Rabbi Kolko on the stand for specifics on what acts he committed that had endangered children...Jeffrey Schwartz,

Rabbi Kolko's attorney, said he and his client were satisfied with the case's outcome. 'Endangering the welfare of a child could mean anything,' he said. 'It could mean that (Rabbi Kolko) took the kids to a park and didn't watch them on the sliding post. It's not a sex offense. He doesn't have to register as a sex offender. There's nothing else attached to it except the three years of probation. There are no conditions. He just has to lead a law-abiding life and stay out of trouble.'

"But for some, the collapse of the molestation charges recalled earlier cases involving high-profile figures in Brooklyn's Orthodox community that Hynes was accused of failing to pursue with vigor. Rabbi Avrohom Mondrowitz was indicted in 1984 on four counts of sodomy and eight counts of sexual abuse in the first degree after years as a school counselor in the Brooklyn Orthodox community. When he fled to Israel, Hynes' predecessor... pushed for his extradition. But Hynes dropped the effort when he was elected, in 1989. He said Israel's extradition treaty with the United States made the effort futile...

"Hynes renewed the effort in 2006 under prodding from new individuals who, after attention from several media outlets about the Rabbi Kolko case, came forward alleging Rabbi Mondrowitz had molested them as students, too. Hynes' renewal of the extradition request, combined with the efforts of advocates and media pressure in Israel led to Rabbi Mondrowitz's arrest there last year. A court has ruled him extraditable. But he awaits a final appeal on this ruling...In an indication of the kind of resistance such efforts by Hynes face in parts of Brooklyn's highly organized ultra-traditionalist Orthodox neighborhoods, Rabbi Herbert Bomzer, president of the Rabbinical Board of Flatbush, told the Jewish weekly *The Forward* flatly: 'If he (Rabbi Mondrowitz) has managed to get to Israel and is protected by the law there — then leave it alone.'

"The case of Shai Fhima, a 13-year-old Jewish boy whose non-Orthodox parents said he was kidnapped by an ultra-traditional Orthodox rabbi giving him bar mitzvah lessons, also brought scrutiny to Hynes as it dragged on through the 1990s. The parents accused Hynes of failing to press the case vigorously because he did not want to alienate Orthodox leaders. A judge ultimately rejected the plea agreement Hynes reached with the rabbi that would have imposed only probation and community service. In another case, police in 1993 reported that Augustine Hazim, a Puerto Rican man, was

beaten in Borough Park by a group of Orthodox Jews after his motorcycle came close to striking a child. It took seven months for the District Attorney's office to conduct a lineup, according to police officials and Hazim's lawyer, The New York Times reported. The district attorney's office told Hazim that a witness had developed a 'memory lapse' and only one man was ever arrested.

"Michael Leshner, an attorney and community advocate specializing in child sexual abuse cases, said he could cite at least two other cases 'off the top of my head' in which Hynes failed to diligently pursue child sexual abuse cases in the Orthodox community. 'I say it reluctantly that there has been a pattern of inaction by Charles Hynes' office in cases of this kind,' said Leshner. 'That's a statement I make based upon hard evidence in specific cases...I must at this point consider it to be a politically motivated pattern.' Hynes' office did not respond to two detailed messages seeking reaction to this critique..." (End quote from *The Jewish Week*).

Shmarya Rosenberg, a fiercely independent Judaic based in New York who is a courageous critic of Orthodox Judaism, added the following observations, "...what we have seems clear. Hynes's prosecutors manipulated and even lied to victims and their families in order to let Kolko off the hook...Charles Hynes sold them out, just like he sold out the victims of Avrohom Mondrowitz and other haredi pedophiles. I believe what Hynes has done can be construed as illegal....Hynes relied, it seems, on the haredi community's omerta to get away with this. Unlike other communities in which victims and families of victims talk about the abuse with others – and with each other – in the haredi community silence reigns. The abuse stigmatizes the family in ways largely unknown outside haredism. Parents are afraid to speak about the abuse because it damages marriage prospects for their children. It brings shame on the family, as well. And it creates real conflict with community leaders who insist on interpreting *lashon hara* and *mesira* law (anti-gossip and anti-'informing' law) in ways that protect rabbis who abuse children."

Molesters shielded by Judaism's laws and customs

“Is molestation being swept underneath the Eruv? Hidden horrors in the haredi community by Eugene L. Meyer and Richard Greenberg,⁸²⁷ Within Jewish circles, much of the focus on sexual predators has centered on the Orthodox community, particularly its more ultra-religious precincts, where some contend that clergy sex abuse is more hidden— and possibly more widespread — than elsewhere. Whether or not those contentions are true, the problem in that community was spotlighted by two recent episodes in the fervently Orthodox, or haredi, community. The first involved a fierce debate over public remarks criticizing his community by a haredi rabbi. The second involved the arrest of a haredi rabbi and teacher, who was charged with sexual abuse and endangering the welfare of a minor. On Thanksgiving (2007), at the annual national convention of Agudath Israel of America, a haredi advocacy organization, Rabbi Matisyahu Salomon, a featured speaker, ignited a controversy with his discussion of the haredi response to clergy sex abuse. Salomon, a dean of Beth Medrash Govoha in Lakewood, N.J., one of the world's largest yeshivas, said, according to an Agudath Israel spokesman, that haredim are indeed guilty of ‘sweeping things under the carpet.’ What he meant was open to interpretation. Salomon declined comment, but according to the Agudath Israel spokesman, Rabbi Avi Shafran, Salomon meant that rather than ignoring or covering up sexual misconduct, as detractors maintain, haredi officials deal with it discreetly to protect the dignity of the families of perpetrators and victims.

“...one of the lawsuits brought against Torah Temimah was filed in May by David Framowitz, now 49 and living in Israel. In that \$10 million federal litigation, Framowitz, who was joined by a co-plaintiff also seeking \$10 million, alleged that he was victimized by Kolko while he was a seventh and eighth-grader at Torah Temimah. Although the lawsuit, which named Kolko as a co-defendant, referred to Framowitz only as ‘John Doe No. 1,’ he has since dropped his anonymity and gone public with his story. ‘That’s the only way that people would believe that there’s actually a problem, if they knew that there’s a real person out there who was molested,’ Framowitz said in a recent telephone interview. ‘There are many other victims out there, and I want people to know that this really exists.’

⁸²⁷ Jewish Telegraphic Agency. Jan. 12, 2007 JewishJournal.com www.jewishjournal.com/home/preview.php?id=17077

“Framowitz grew up in part in ultra-Orthodox communities in Brooklyn, where rabbinic sex abuse, he said, is rarely reported. And when it is reported, he added, rabbinic courts seldom have the expertise or the inclination to deal with it effectively. After his own reports of abuse were met with disbelief and inaction, Framowitz said he chose to ‘deeply bury’ his painful memories of the alleged incidents....Kolko...was the focus of a May 15 *New York* magazine story that said ‘rabbi-on-child molestation,’ according to several sources, ‘is a widespread problem in the ultra-Orthodox Jewish community, and one that has been long covered up....’

Hard numbers are not available to determine if clergy sex abuse is more widespread in haredi communities than in other Jewish locales. However, several insiders said there is anecdotal evidence that abuse often goes unreported there. The reason, they said, is that many individuals in those communities, which are noted for their insularity, resistance to modernity and reverence for religious leaders, are loath to confront rabbis for fear of being publicly shunned. Shafran said he doubts that clergy sex abuse is more prevalent in the ultra-Orthodox world than elsewhere. Asked whether victims there are afraid to report abuse, he said, ‘I hope it's not true. But it's easy to see how someone would be reluctant to publicly report such an issue.’ ...In fact, Shafran acknowledged that ‘for a person whose whole life revolves around the community,’ the ostracism that results from publicly confronting a leader of that community ‘can be worse than death.’ Others believe that underreporting of clergy sexual misconduct may in fact facilitate abuse.

“...Among many Orthodox Jews, the preferred forum for adjudicating communal disputes is a *beit din*, a rabbinic court. But critics say such panels often try to dissuade sex abuse victims from pursuing their complaints, a charge vigorously denied by Shafran. However, he added, ‘In cases where there is some degree of doubt, the *beit din* has a responsibility to counsel against going to authorities until there is proven criminal activity.’”

Hella Winston: “...Last May (2007, *New York* magazine ran an article about the Framowitz allegations, and while many members of the ultra-Orthodox community expressed their outrage in private conversations, or anonymously on Internet blogs, the communal leadership remained silent. The few rabbis and other leaders who acknowledged the report expressed anger not about the alleged abuse and cover-up, but at those who brought the

crimes to light. That bombshell article...suggested several reasons why confronting sexual abuse is a particular challenge for ultra-Orthodox Jews: the social stigma associated with being the victim of abuse; the ages-old Jewish prohibition against *mesira*, or “informing” to the secular authorities; and the religious proscriptions against *lashon hara* (gossip) and *chilul Hashem* (‘desecrating God’s name,’ which in this context means giving the community a “bad name”). These impediments silence victims and protect perpetrators....the characteristically restrictive ultra-Orthodox approach to sexuality may foster such abuse through its rigidly enforced sex segregation, strict laws governing physical contact between the sexes (including married couples), and taboo against talking openly (“immodestly”) or educating young people about sexuality. The conjectures in that article proved deeply offensive to many in the *frum* (religious) world. Orthodox advocate Marvin Schick, in his regular advertisement which runs as a paid column in New York’s *Jewish Week* newspaper, accused ...‘group libel.’ In an op-ed article in the same newspaper, Avi Shafran, spokesman for the influential ultra-Orthodox umbrella organization Agudath Israel, offered a counter-argument: ‘A Torah-observant life does not lead to aberrant behavior; it helps prevent it....That fundamental Jewish truth that human inclinations are harnessed and controlled by Torahlife and Torah-study is self-evident to anyone truly familiar with the Orthodox community. The vast majority of its members are caring and responsible people who lead exemplary lives, free in large measure from societal ills like rape, AIDS, prostitution and marital infidelity that affect their less ‘repressed’ neighbors.... To imagine that what has defined traditional Jewish life for millennia is somehow a risk factor for abuse is to turn all logic and experience on their heads...’ (end quote from Avi Shafran).

“...many interviews I have conducted over three years with people intimately familiar with ultra-Orthodox life — including therapists, social workers, physicians, educators and community members themselves — suggest that some aspects of today’s...ultra-Orthodox...create conditions conducive to sexual abuse.

Mostly Male Culture Foments Misogyny

“...These communities—concentrated primarily in parts of New York and New Jersey—also enforce...sex segregation in almost every area of social life, including education, employment and family relations. Women generally have primary responsibility for the ‘private’ realm of home and family, and some public charity efforts, while men—who, unlike women, are obligated to engage in religious learning—occupy public positions of leadership and power in the community. A fierce commitment to sex segregation has emerged in the ‘rules’ issued recently by the leadership of the Hasidic enclave of New Square, in New York’s Rockland County, purportedly to ensure the ‘modesty, holiness and pureness’ of this ‘holy shtetl.’ In this community of approximately 7000 people, about 30 miles north of Manhattan, Yiddish signs instruct women and men to use opposite sides of the street, to prevent them from walking or talking together in public. In addition, women in New Square are urged never to sit in the front seat of a car (as passengers only; women there and in several other Hasidic communities are not allowed to drive); not to congregate in middle of the street or talk loudly in public, especially at times when boys and men come home at the end of the day; not to sit or stand near the entrances of the school or their own housing complexes, since that might force men to pass by them too closely. The rules also prohibit girls from riding bikes or ‘dancing’ on a trampoline, unless it is surrounded by an actual *mechitza* (a wall separating women from men in synagogue and mixed social events). Other regulations warn against women wearing transparent hosiery, dying their eyelashes and sporting long wigs and housecoats outside the home....

“In the upstate New York Satmar Hasidic community of Kiryas Joel, several women told me that they had received letters and visits from members of self-appointed community watchdog groups (*meshmeris hatznius* —“guardians of modesty”) because they were seen to be violating communal standards. One woman was targeted for wearing a skirt that was “a few inches above regulation” (about three inches above the ankle is the custom), while another was approached because she and her husband often invited divorced men to her home for Shabbos, something the watchdogs apparently considered inappropriate mixing of the sexes; eventually both of these women moved with their families out of the community. This past August in Kiryas Joel, a flyer was posted publicly referring to one married woman by name and

labeling her a ‘stinking carcass’ and a ‘sinner’ who must ‘abscond from’ this “holy shtetl.” No resident I spoke to could confirm this woman’s sin, other than to mention that she dressed attractively and that she and her husband often invited other young couples to their home to socialize.

“...all-male yeshivas can become breeding grounds...”
“...the perverse environment in yeshiva”

“Certainly New Square and Kiryas Joel are among the most extreme ultra Orthodox communities; in more “modern” (and not exclusively Hasidic) neighborhoods, many ultra-Orthodox women do drive, and there are no directives ordering women and men to walk on different sides of the street. Nonetheless, throughout the ultra-Orthodox world schools are sex-segregated, and social contact with non-family members of the opposite sex, let alone casual dating, are generally prohibited. In this environment, all-male yeshivas can become breeding grounds for behavior that borders on—and sometimes crosses over into—sexual abuse.

“In an email to me, one Hasidic man I know personally explained how this can happen: “The atmosphere of sexual repression in yeshivas (at least the kind of yeshivas I’m directly familiar with) contributes to many sexual perversions in people not otherwise inclined to behave that way. I’m not only talking about the rampant gay sexual activity (‘rampant’ as in relative to what I would expect; I don’t know if it’s rampant relative to a similar secular environment), but also pressuring younger boys into acquiescing to certain acts by the older boys, offering payments— or certain electronic goods in lieu of payments—for outright molestation, and sometimes even rape. The vicious cycle is sometimes continued by newlywed young men coming back for their favorite ‘pets’ even after they have a chance for something different (either because they are gay, or because they feel more of an emotional connection to their friends than they do to their wives). Even without the above, the outsized emphasis put—both explicitly and implicitly—on the sin of masturbation, combined with the extreme sexual repression, leaves many detrimental effects on most going through the system. Now combine all of the above with the fact that many people in positions of authority over young boys and teenagers are young men not yet mature enough to have acquired a healthy attitude toward sex after the perverse environment in yeshiva.”

“While this man stressed that the abusive behavior he described is by no means a universal feature of yeshiva life, his overall assessment of the environment, and its potential impact on students, was echoed by other people I have spoken to at length. A married Hasidic woman with whom I communicated online wrote ‘Everyone knows *frum* boys f**k around with each other in yeshiva, *mikvah* (the ritual bath). Because they are told *don’t ever* look at a girl...They get married but still think of gay sex....’ These observations were confirmed by a sex therapist working with ultra-Orthodox clients, who spoke to me on condition of anonymity because of her sensitive therapeutic role. She likened the situation in all-male yeshivas to that of prisons, or the military. ‘It’s the same thing. People are sexual and it gets acted out.’ In fact, several men told me that sexually abusive teachers would often target boys they knew were already ‘sinning’ by experimenting sexually with their peers, as a way to ensure their silence about the teacher’s abusive behavior. Further, my own research revealed that many Hasidic boys were groped or fondled in the ritual bath (*mikvah*)...

“Without any outlet for their normal sexual urges—one man told me that he and his classmates were instructed not to touch their penises even while urinating,⁸²⁸ lest they accidentally get aroused—particularly at a time when those urges are strongest, boys may act out sexually in ways they otherwise would not if other options were not forbidden.

‘casual incest’

“...One highly regarded Manhattan psychiatrist, who treats many ultra-Orthodox patients and who spoke on condition of anonymity in order not to compromise his therapeutic relationships, told me he had noted a good deal of what he called ‘casual incest’—sexual activity between siblings— among his patients....Bringing shame on one’s family is a significant obstacle to reporting abuse and prosecuting abusers. Because most marriages are arranged on the basis of individual and familial reputation, public knowledge that a person has been a victim of abuse severely compromises his or her options for making a ‘good match.’ The stigma of abuse taints not only the victim but siblings and other relatives as well. As a result, those who have been abused (and their families) have a tremendous incentive to keep the abuse a secret. One woman told me that her father, learning that she had

⁸²⁸ Kitzur Shulchan Aruch II:151.

been raped by a respected member of the community, threatened to burn her with a hot pan if she ever told anyone in the community about it; she was ten years old at the time. Another serious impediment to rooting out abuse is the communal prohibition against *mesira*, betraying the community to outside authorities. Once punishable by death, *mesira* is still taken seriously, discouraging most people from reporting abuse to the police. When I asked her whether she had ever considered going to the police, one woman who was molested replied, "I don't think so! It does not work like that in the *frum* world. You shall not be a *moser*, which means no telling on other (Judaics); suffer in silence.' This attitude is pervasive...the fear of being branded an informer remains strong, and is often exploited by those in power as a means of silencing victims, protecting the community's 'good nam'—and protecting the abuser in the process. Many parents privately express concern about this issue, and claim they would like their leaders to prevent sexual abuse in institutional settings, and to deal with it effectively when it does occur. Most also say, though, that they themselves are unlikely to speak up about their concerns, let alone 'inform' to the police on an abuser. Further, most admit that they would not allow one of their own children to marry a known victim of abuse. While the outside world responds to such reports with shock, there is no denying the role played by the larger society in enabling this state of affairs. In the name of deeply held American commitments to religious freedom, these communities have been allowed to flourish with little outside oversight. A combination of ignorance and nostalgia often makes these very stringently observant and closed communities immune to serious scrutiny by fellow citizens—particularly liberal Jews who may idealize or romanticize this way of life, or politicians who appreciate the fact that ultra-Orthodox leaders can and do deliver votes in a bloc.

"Unlike their public-school counterparts...ultra-Orthodox teachers (most of whom are rabbis, at least in boys' schools) are not legally required to report suspected cases of abuse. And where distortions of Jewish law and custom may be invoked to prevent people from taking legal action, and educational options are limited, there may be little motivation for self-policing, aside from the obvious: the health and welfare of young people. Instead, this past August, a few months after the original magazine article appeared, the teacher accused of sexual molestation was spotted escorting young campers to a water park in Connecticut, and a reliable source told me that he has

since been soliciting parents to sign their children up for a similar outing next summer. At Rosh Hashanah, he was also reportedly asked to blow the *shofar* in his *shul*, an honor accorded only the most respected members of the community. One can only imagine how his victims must feel about that.”⁸²⁹

“*Rabbi Avi Shafran on the Beit Din and Abuse*: Among many Orthodox Jews, the preferred forum for adjudicating communal disputes is a *bet din*, a rabbinic court. But critics say such panels often try to dissuade sex abuse victims from pursuing their complaints, a charge vigorously denied by (Agudath Israel spokesman Rabbi Avi) Shafran. But, he added, ‘In cases where there is some degree of doubt, the *beit din* has a responsibility to counsel against going to authorities until there is proven criminal activity.’

“In other words, in 99% of abuse cases, Rabbi Shafran’s ‘*gedolim*’ will say that it is forbidden to go to the police. Why? Because the victims of abuse are largely underage. Their testimony is invalid in a *beit din*, and abuse happens in secret, away from witnesses – except, of course, for the abused child. In a similar vein, Rabbi Chaim Pinchas Scheinberg told victims of Rabbi Yehudah Kolko and their parents that, because Rabbi Kolko did not penetrate the boys (he only rubbed his erect penis against them), according to *halakha*, no abuse happened. Therefore it is forbidden to go to police. This is Agudath Israel. This is the *gedolim*. This is Orthodox Judaism.”⁸³⁰

⁸²⁹ From an account by Hella Winston, PhD., author of *Unchosen: The Hidden Lives of Hasidic Rebels*.

⁸³⁰ <http://failedmessiah.typepad.com/> January 11, 2007.

The Rabbinic Hatred of Women

The *New York Times* exposes Iran's "fashion police" in the photo and caption below.

In Iran, Tactics of Fashion Police Raise Concerns



New York Times photo

In an encounter last month on a street in Tehran, two policewomen with tightly fitting head scarves chastised a younger woman whose hair showed. Since 1979, Iranian law has specified that women and men must dress in a manner befitting Islam, and the law is interpreted very strictly at times.

By NAZILA FAHI
Published: May 4, 2007

"In an encounter last month on a street in Tehran, two policewomen with tightly fitting head scarves chastised a younger woman whose hair showed. Since 1979, Iranian law has specified that women and men dress in a manner befitting Islam and the law is interpreted very strictly at times."

—New York Times, May 4, 2007

...but the *Times* "forgot" to tell its readers that the Iranian attitude is exactly the rabbinic attitude, head coverings are required and "It is forbidden to gaze at the small amount of hair that sometimes protrudes from under the headpieces of many women."⁸³¹

"Wig ban has Israeli women donning hats. Jerusalem — It may only be about hair, but a rabbi's ruling that wigs imported from India are 'unkosher' has caused a ruckus in some of Israel's religious communities. Having burned

⁸³¹ Shulchan Aruch 2: 153:8; Mishnah Berurah 75:13.

or stashed their wigs, thousands of ultra-Orthodox women are now covering up with hats and scarves, a decidedly less popular or fashionable alternative for meeting their religion's strict hair-covering requirements. 'I talked to older people, and they say they don't remember such a tremendous thing (ever) happening," said Avi Rosen, editor of a chain of Orthodox newspapers. The controversy began last month when Rabbi Yosef Shalom Elyashiv, a top authority on Jewish religious law, banned the use of wigs from India, saying the hair in them may have been used in Hindu ceremonies involving idol worship. More than 70 percent of the hair in wigs sold in Israel comes from India, according to some estimates. Elyashiv is considered a sage among the 'mitnagdim,' a particularly strict branch of Orthodoxy with tens of thousands of followers, and his ruling sowed consternation in the tight-knit community. Unsure of the origins of their wigs, many women shoved them into their closets. Others burned their hair pieces in a bonfire in an Orthodox neighborhood in Jerusalem as men and women danced around the flames. Sima Eiron, a kindergarten assistant, was forced to shun her wig during her wedding week. 'It was horrible,' she said. 'I was wearing elegant clothing and I had to wear a hat.'

"Under Orthodox Jewish law, married women must cover their hair because it is considered provocative to men. Though some women routinely wear hats or scarves, many cut their hair short or shave it and cover their heads with fancy wigs, some costing thousands of dollars. The wig tradition began in the late 19th century, when the most privileged women began showing off their wealth by wearing wigs in contrast to cheaper coverings worn by other women, said Menachem Friedman, a sociology professor at Israel's Bar Ilan University. By the 1950s, when families grew wealthier, wigs with imported hair from developing countries grew cheaper and all married women began wearing them, setting off debate among religious leaders, Friedman said.

"Most of the rabbis are very embarrassed by the phenomenon of the wigs,' he said. 'You should cover your hair because it provokes men, but you're doing it by covering your hair with more beautiful hair....' In one day everyone took off their wigs because they didn't know where they came from,' said one woman, who would give only her first name, Lea. She spoke to a reporter while being fitted for a new wig of synthetic and European hair at a Jerusalem wig salon. 'The scarf is tight and hot on my head, uncomfortable,'

she said. Wigs of European hair can cost as much as \$3,000 in Israel, while wigs from India are a little over \$130. The ruling by Elyashiv caused wig discarding in Orthodox Jewish communities around the globe...In Israel, some wig stores have closed after seeing sales evaporate...Eiron, the kindergarten teacher, still has her wig, but she keeps it hidden away. 'I don't take the wig out of the closet because I am sad when I look at it.' ⁸³²

Judaic female journalist Tova Mirvis compares the Iranians with the rabbinic world: "Her (Wendy Shalit's) notion of fiction brings to mind the world described in Azar Nafisi's *Reading Lolita in Tehran*: 'We lived in a culture that denied any merit to literary works, considering them important only when they were handmaidens to something seemingly more urgent namely, ideology.' The Orthodox (rabbinic) world might not be Tehran but it does not enjoy an uncomplicated relationship to artistic expression and open exploration; when I read *Reading Lolita in Tehran*, it made me wonder about the experience of reading *Lolita* in Boro Park" (a New York neighborhood with a large Talmudic population). ⁸³³

The Muslims are made to look hopelessly barbaric for upholding the same standards which the Orthodox rabbis enforce, and about which the Zionist *New York Times* either has nothing to say or is actively engaged in abetting. Islamic women are viciously oppressed, but Orthodox Talmudic women are liberated! (just ask the *Times*):

"A State-of-the-Sect Message By Elsa Brenner...Rabbi (Velvl) Butman, for his part, denied the existence of the schism, describing such reports as media hype. His father, Rabbi Shmuel Butman, the longtime director of a Lubavitch group in Brooklyn, has held publicly that Rabbi Schneerson is the messiah. But he would not comment on his father, saying only: "As representatives of the rebbe our job is to make the world a better place and usher in the time of the messiah.'

"...Mrs. Butman, on the other hand, is not easily singled out in a crowd as Hasidic. Although she observes the code of modesty that forbids a married woman to display her hair in public, her *sheitel*, or wig, is made of human hair and she wears it in a shoulder-length, layered modern style, sometimes even pulled back in a ponytail. (The Butmans were not among those Hasidim

⁸³² "Wig Ban Has Israeli Women Donning hats," *Seattle Post-Intelligencer*, June 27, 2004.

⁸³³ *Forward*, Feb. 4, 2005.

who last year burned wigs of Indian origin, which some condemned as having emerged from idolatrous practices.) And while Mrs. Butman's skirts always fall below her knees, they are stylishly cut. Her jackets and blouse sleeves end no higher than the elbow, and her collarbone is never displayed publicly, in accordance with Jewish law. 'But just because I dress modestly doesn't mean I have to look dowdy,' she said. 'Like most women, I love fashion, and my husband likes it very much when I look nice.' Does a Lubavitcher woman assume a secondary role in the family? Must she sit in the back seat of a car when her husband is driving, as some people believe? Does she walk behind her husband on the street? And is she by Jewish law tied down by a large brood of children?

"Nonsense!" Mrs. Butman said in response to such questions. 'We're not subservient, and we often hold down important jobs. In fact, we were liberated long before the Women's Movement even began.' Most often, the criticism of Hasidic women comes from other Jewish women, who fear that their sisters' lives and best interests are eclipsed by those of men. In particular, some less observant Jewish women who were asked to share their impressions of Hasidic families questioned why Lubavitch women have so many children. 'Children are a blessing,' Mrs. Butman asserted. But she said family planning was allowed, if for example more children would physically or emotionally harm the woman. Nowhere can the woman's role in a Lubavitch family be seen more clearly than in the hours before sunset on a Friday....And lest the woman's efforts as the key player in bringing the family together for the Sabbath be overlooked, a passage from Proverbs is read among the men every Friday night extolling her virtues. The woman, according to Rabbi Butman's interpretation of Jewish law, 'is front and center of every aspect of our lives.'

"For us, marriage is partnership," he said. "We're running a business together, and anyone who thinks that the woman in a Lubavitcher household is relegated to cleaning the house and caring for the children is wrong. I take the kids to school in the morning, diaper the baby, help clean the house and often do the shopping. Men are very involved with raising a family. Chauvinism in a Jewish family is a myth," he concluded.⁸³⁴

⁸³⁴ Elsa Brenner, *New York Times*, September 19, 2004.

There is no ideology or religion that can compare with Judaism for oppressing women, unless it would be some tribe of Neanderthals, off in a cavern somewhere. What is risible is that the *New York Times* and the other east coast media mafia, when reporting on the most oppressive of all the rabbinic factions in this regard (Hasidim, in this instance the politically well-connected Chabad-Lubavitchers), paint the lives of degraded Hasidic women in glowing colors of fulfillment and serenity, even as they grimly report on oppressed Muslim women who rebel against Islamic fundamentalism.

In the eyes of the Establishment media there are no such rebel Judaic women, just a vast cross-section of profoundly fulfilled Talmudic wives, mothers and school girls. An example of this type of outlandish whitewash, is Elsa Brenner's preceding "A State-of-the-Sect Message." Mrs. Butman, the focus of the piece, should tell her story to Evelyn Kaye, author of the landmark (and now out of print) exposé of rabbinic misogyny, *The Hole in the Sheet*. Kaye's book is hard to find, but Amos Gitai's important 1999 film, "Kadosh" is still available on DVD, with its factual portrayal of the harrowing fate of women in Orthodox Judaism (this film is rated R and is not for viewing by children or adolescents).

Talmudic husbands may treat their wives like "meat from the butcher shop"

The Talmud permits the Judaic husband to sodomize his wife to his heart's content, since *Chazal* (the Talmudic "sages") decree that she is not entirely a human being, but rather a piece of meat from a butcher-shop. Anal sex and other practices are permissible to the Judaic husband because in his relations with his wife, he is dealing not with a woman but meat, the designation feminists rightly decry, and here is a religion that formally prescribes it. In considering which sexual practices are fitting for the husband and wife, the Talmud states, concerning intimate relations with the Judaic wife: "Meat which comes from the butcher may be eaten salted, roasted, cooked or boiled; so with fish from the fishmonger." (BT Nedarim 20).

In Orthodox Judaism the sexes are heavily segregated and men mostly congregate with men. Women are segregated in the synagogue in the *ezrat nashim* section, and on *mehadrin* transportation, they have to sit in the back of the vehicle like Negro ladies in the old, segregated South, as the following news report attests: "Woman Beaten in Jerusalem Bus for Refusing to Move to Rear Seat. By Daphna Berman. A woman who reported a vicious attack by

an ad-hoc ‘modesty patrol’ on a Jerusalem bus last month is now lining up support for her case and may be included in a petition to the High Court of Justice over the legality of sex-segregated buses. Miriam Shear says she was traveling to pray at the Western Wall in Jerusalem’s Old City early on November 24 when a group of ultra-Orthodox (Haredi/Hasidic) men attacked her for refusing to move to the back of the Egged No. 2 bus. She is now in touch with several legal advocacy and women’s organizations, and at the same time, waiting for the police to apprehend her attackers.

“In her first interview since the incident, Shear says that on the bus three weeks ago, she was slapped, kicked, punched and pushed by a group of men who demanded that she sit in the back of the bus with the other women. The bus driver, in response to a media inquiry, denied that violence was used against her, but Shear’s account has been substantiated by an unrelated eyewitness on the bus who confirmed that she sustained an unprovoked ‘severe beating.’ Shear, an American-Israeli woman who currently lives in Canada, says that on a recent five-week vacation to Israel, she rode the bus daily to the Old City to pray at sunrise. Though not defined by Egged as a sex-segregated *mehadrin* bus, women usually sit in the back, while men sit in the front, as a matter of custom. ‘Every two or three days, someone would tell me to sit in the back, sometimes politely and sometimes not,’ she recalled this week in a telephone interview. ‘I was always polite and said ‘No. This is not a synagogue. I am not going to sit in the back.’

“But Shear, a 50-year-old religious woman, says that on the morning of the 24th, a man got onto the bus and demanded her seat — even though there were a number of other seats available in the front of the bus. ‘I said, I’m not moving and he said, ‘I’m not asking you, I’m telling you.’ Then he spat in my face and at that point, I was in high adrenaline mode and called him a son-of-a-bitch, which I am not proud of. Then I spat back. At that point, he pushed me down and people on the bus were screaming that I was crazy. Four men surrounded me and slapped my face, punched me in the chest, pulled at my clothes, beat me, kicked me. My snood (hair covering) came off. I was fighting back and kicked one of the men in his privates. I will never forget the look on his face.’

“Shear says that when she bent down in the aisle to retrieve her hair covering, ‘one of the men kicked me in the face. Thank God he missed my eye. I got up and punched him. I said, ‘I want my hair covering back’ but he

wouldn't give it to me, so I took his black hat and threw it in the aisle.' Throughout the encounter, Shear says the bus driver 'did nothing.' The other passengers, she says, blamed her for not moving to the back of the bus and called her a 'stupid American with no *sechel*' (common sense.) People blamed me for not knowing my place and not going to the back of the bus where I belong.'

"According to Yehoshua Meyer, the eyewitness to the incident, Shear's account is entirely accurate. 'I saw everything,' he said. 'Someone got on the bus and demanded that she go to the back, but she didn't agree. She was badly beaten and her whole body sustained hits and kicks. She tried to fight back and no one would help her. I tried to help, but someone was stopping me from getting up. My phone's battery was dead, so I couldn't call the police. I yelled for the bus driver to stop. He stopped once, but he didn't do anything. When we finally got to the *Kotel* (wailing wall), she was beaten badly and I helped her go to the police.'

"Shear says that when she first started riding the No. 2 line, she did not even know that it was sometimes sex-segregated. She also says that sitting in the front is simply more comfortable. 'I'm a 50-year-old woman and I don't like to sit in the back. I'm dressed appropriately and I was on a public bus. It is very dangerous for a group of people to take control over a public entity and enforce their will without going through due process,' she said. 'Even if they (Hasidics who want a segregated bus) are a majority...they have options available. They can petition Egged or hire their own private line. But as long as it's a public bus, I don't care if there are 500 people telling me where to sit. I can sit wherever I want and so can anyone else.' Meyer says that throughout the incident, the other passengers blamed Shear for not sitting in the back. 'They'll probably claim that she attacked them first, but that's totally untrue. She was abused terribly, and I've never seen anything like it.'

"...Although the No. 2 Jerusalem bus where the incident occurred is not actually defined as a *mehadrin* line, Erez-Likhovski says that Shear's story is further proof that the issue requires legal clarification. About 30 Egged buses are designated as *mehadrin*, mostly on inter-city lines, but they are not marked to indicate this. 'There's no way to identify a *mehadrin* bus, which in itself is a problem,' she said. 'Theoretically, a person can sit wherever they want, even on a *mehadrin* line, but we're seeing that people are enforcing (the gender segregation) even on non-*mehadrin* lines and that's the part of

the danger,' she said. On a *mehadrin* bus, women enter and exit through the rear door, and the seats from the rear door back are generally considered the 'women's section.' A child is usually sent forward to pay the driver. In a response from Egged, the bus driver denied that Shear was physically attacked in any way. 'In a thorough inquiry that we conducted, we found that the bus driver does not confirm that any violence was used against the complainant,' Egged spokesman Ron Ratner wrote.

"According to the driver, once he saw that there was a crowd gathering around her, he stopped the bus and went to check what was going on. He clarified to the passengers that the bus was not a *mehadrin* line and that all passengers on the line are permitted to sit wherever they want on the bus. After making sure that the passengers returned to their seats, he continued driving.' The Egged response also noted that their drivers 'are not able and are not authorized to supervise the behavior of the passengers in all situations.' Ministry of Transportation spokesperson Avner Ovadia said in response that the *mehadrin* lines are 'the result of agreements reached between Egged and Haredi (Hasidic) bodies' and are therefore unconnected to the ministry. A spokesperson for the Jerusalem police said the case is still under investigation,"⁸³⁵

The preceding news article reported mainly by the Israeli press, shows the level of filthy spitting, sadistic violence and expert lying that is routine among the Talmudists. If the reader imagines that the misogyny of Orthodox Judaic males is limited only to buses, note the ominous statement of Miss Shear, "*No. This is not a synagogue. I am not going to sit in the back.*" The request in the Jim Crow South for black people to "move to the back of the bus," made Rosa Parks a lay saint among the American Establishment. Will Miriam Shear become just as much of a famous icon in the fight against segregation? A search of the *New York Times*' archive on April 30, 2008, showed not a single report or editorial ever having mentioned Miriam Shear, but we did find dozens of articles in the *Times*' archives about the plight of "oppressed Islamic women." Shear is a second-class citizen in the religion of Orthodox Judaism and even though the US media do everything they can to constantly remind Americans of tyrannical Islamic "modesty patrols" and

⁸³⁵ *Haaretz* (Israeli newspaper) December 17, 2006.

“the low status of Muslim women,” the abysmally low status of Orthodox Judaic women is not something they are keen to report.

(Reuters) Jan 15, 2008: “Jerusalem —Every time Israeli student Iris Yoffe takes the bus to Jerusalem, she has to be ready for abuse from ultra-Orthodox Jews who say she should be kept off because she’s wearing trousers. Assuming she makes it onto the bus at all — on several occasions groups of Orthodox men have tried to block the door — Yoffe, 24, heads for the ‘women’s section’ at the back of the bus, keeps her head down and tries to ignore the insults. ‘I end up feeling helpless and humiliated, like an outsider,’ said Yoffe, whose public bus from her home in northern Israel to Jerusalem has separate male and female seating...”⁸³⁶

A rabbinic court in Tel Aviv issued a decree ordering men and women to walk on separate sides of the road. Signs are posted on the main street in Bnei Brak stipulating that all males have to walk on the west side and all women on the east side. The religious court which issued the edict said that the ruling had been made “so that the restrictions of modesty and holiness can be properly maintained on the street.”⁸³⁷

The “Chained” Women

Judaic Wives Oppressed by Misogynist Rabbinic Divorce Laws

The *agunot*, (literally “chained”) women are wives who have been abandoned by their husbands. They cannot remarry without their former spouse’s permission. Until the *me’aggen* (obstinate husband) gives her (the *agunah*), the “*get*” (bill of divorce), her marriage to him remains in force, while she is left chained in a legal limbo, unable to remarry.⁸³⁸ It is not uncommon for Orthodox Judaic husbands to only grant the “*get*” after they

⁸³⁶ “Israeli ‘Back of the Bus’ Rule Sparks Religious Row,” www.reuters.com/article/idUSL1417084320080115

⁸³⁷ Agence France-Presse, June 2, 2004.

⁸³⁸ We are examining the *Talmudic traditions* concerning divorce and remarriage, *not the laws of the Bible*. For a statement of the historic, conservative Christian teaching cf. Dean Taylor, “Marriage, Divorce and Remarriage” in *The Heartbeat of the Remnant* (Ephrata, PA), vol. 14, no. 1 (2008). For a radical Protestant view, cf. John Milton, *The Doctrine & Discipline of Divorce* (London, 1644). Milton’s divorce argument was partly rabbinic, having been influenced by John Selden in his 1646 *Uxor Hebraica* (“Jewish Wife”), in which Maimonides, Shammai and Rabbi Eliezer figure as eminent authorities. Cf. Matthew Biberman, “Milton, Marriage and a Woman’s Right to Divorce,” in *Studies in English Literature 1500-1900* (Winter, 1999). Selden very likely drew on the rabbinic loophole offered to Henry VIII.

have extorted from the erstwhile wife's family, a large sum of money. This horror is partly documented in Anat Tsuria's film, "Mekudeshet."⁸³⁹

The *dayyanim* (judges of the *beit din* i.e. rabbinic court) have powerful sanctions available for use against the stubborn or extortionist husband: *herem* (a curse specific to excommunication) and *niddui* (shunning). But the entrenched bias against women in Orthodox Judaism has resulted in a different outcome: "Though thousands of *agunot* worldwide have turned to the batei din⁸⁴⁰ for relief, very few orders for a *herem* or *niddui* of a recalcitrant husband have ever been issued. Thus, if a *me'aggen* wishes to remain in the community and even belong to the local synagogue, he can do so. While virtually imprisoning his wife, he is allowed to simultaneously continue to conduct his affairs in a normal fashion."⁸⁴¹

"According to *halakha* (traditional Jewish law) and contemporary Israeli law, a Jewish woman must receive a religious bill of divorce (a *get*) in order to remarry. In the absence of a *get*, any child of a future relationship will be a *mamzer* — loosely translated as 'bastard' — and will be stigmatized under Jewish law...Israeli citizens do not have the luxury of considering the issue of *agunot* a 'religious' or 'arcane' problem. All Israelis are required to marry and divorce within a religious (Talmudic) framework, so that even the most secular Jew is affected....Unfortunately, despite the hard work of various organizations, there has not been a marked improvement in the status of *agunot*."⁸⁴²

Rabbinic courts typically favor the father over the mother in all matters, not just divorce. One example among many involves a mother and two children: "Mother fears for kids' safety if deported to Israel: Montreal — An Israeli woman with two children is fighting deportation from Canada, claiming that she fears returning to Israel because a rabbinical court there has granted custody of the children to their abusive father. Last week, one day before she was to be removed from the country, Renata Makias won a temporary stay from a Federal Court judge pending a judicial review of her

⁸³⁹ Produced by Amit Breuer (2004), 65 minutes, color, on VHS/DVD, in Israeli-Hebrew, with English subtitles. Cf. www.wmm.com/filmcatalog/pages/c660.shtml Make certain to obtain the original 2004 version. Our citing it here may result in subsequent re-releases being "edited."

⁸⁴⁰ Alternate spelling of *beit din*.

⁸⁴¹ Aviad Hacohen, *The Tears of the Oppressed* (Jersey City, NJ, 2004), p. 21.

⁸⁴² Sarah Breger, "Saving women from the 'chain,'" *Haaretz*, March 22, 2008.

case. Judge Sean Harrington wrote that Mrs. Makias and the children ‘face imminent peril on their return’ to Israel because the rabbinical order makes clear the children must be handed over to their father, Yossef Makias, immediately....Mrs. Makias’ lawyer...said the stay gives his client about a six-month reprieve....The children, daughter Shany, 13, and son Or, 12, are in hiding, and she is refusing to divulge their whereabouts. The immigration department has warned that she will be deported without them if she loses her appeal for permanent resident status...Mrs. Makias pleaded to be allowed to remain in Canada on humanitarian grounds... Mr. Makias has been living in Israel since 2005... The rabbinical court decision is at odds with a Quebec Superior Court judgment granting Mrs. Makias custody of the children and apparently does not take into account the fact that Mr. Makias was charged in British Columbia with uttering threats of death and violence against his family and with breaching a restraining order.

“...Mr. Makias was charged with uttering threats to cause death or bodily harm to his wife, but he was released on conditions that included a restraining order that forbade him from having any contact with his wife or their children. He did not respect those conditions and was convicted of breach of the order...(Judge) Harrington seemed to show compassion for her. ‘The (Citizenship and Immigration) Minister complains that she is a scofflaw because she will not reveal the whereabouts of her children. If she does, they shall be put into the custody of a man who has threatened to kill them. She has even gone to jail. What mother would not do the same?’...Harrington wrote that he finds it ‘disturbing’ that, despite Yossef’s record and the decisions of Canadian courts, that the Regional Rabbinical Court of Tel Aviv has ordered that the children be handed over to him ‘immediately and with no further delay,’ quoting the rabbinical court....the couple’s son, testified that he was afraid to go back to Israel because his father beat him and his sister frequently and ‘always used to threaten to kill’ them. ‘He would run after me with a hammer in his hands to hit me with it.’ The boy also stated that his father ‘almost killed my mom once by throwing a very heavy cup of glass and he would throw stuff at her like cellphones and plates...”⁸⁴³

⁸⁴³ “Mother fears for kids’ safety,” *Canadian Jewish News*, March 20, 2008.

"Woe to the women and our lot! Not only do they degrade us, but they treat us worse than animals.' She said to him, 'You're surprised about this? You don't believe what I'm saying?"

-- Rabbi Baruch HaLevi Epstein's aunt

Anti-female tyranny reigns among educated Judaic people living in a twenty-first century western technological culture, as compared with Pathan tribesmen in Afghanistan barely out of the Neolithic era. But the rabbinic oppression of women is largely unknown, whereas the media have made Afghans synonymous with it to such an extent that they are gleefully killed for their failings in this regard, as a U.S. Marine commander has admitted: "At a panel discussion in San Diego, Tuesday (Feb. 1, 2005), a top Marine general tells an audience that, among other things, it is 'fun to shoot some people.' The comment (was) made by Lt. Gen. James Mattis... 'You go into Afghanistan, you got guys who slap women around for five years because they didn't wear a veil,' Mattis continued. 'You know, guys like that ain't got no manhood left anyway. So it's a hell of a lot of fun to shoot them.' About 200 people gathered for the discussion, held at the San Diego Convention Center...many (U.S.) military members laughed at the comments.....General Mattis is now the commanding officer of the Marine Corps Combat Development Command in Quantico, Va., which is responsible for developing Marine war-fighting doctrine, techniques and tactics..."⁸⁴⁴

"Hasidic Village Keeps Women Out of the Driver's Seat: Even as the White House presses Saudi Arabia to permit women to drive, an ultra-Orthodox community in New York has launched a campaign to reassert its ban on female motorists. During her trip last month to Saudi Arabia, Undersecretary of State Karen Hughes delivered a speech in which she stressed the Bush administration's determination to see Saudi women obtain more rights — including the right to drive. Meanwhile, in the Hasidic village of New Square, N.Y., religious leaders recently issued a document reminding residents that 'women should not sit in the front of a car.' Released in July (2005) by the community's top rabbinical court, the document was aimed at

⁸⁴⁴ "General's Comment Draw Fire," Feb. 2, 2005 www.nbcsandiego.com/news/4153541/detail.html and *NY Times*, Feb. 4, 2005.

shoring up several communal standards — especially those regarding women's conduct. 'It's considered not *tzniusdik* (modest) for a woman to be a driver, not in keeping with the out-of-public-view (attitude), village spokesman Rabbi Mayer Schiller said.⁸⁴⁵

"...New Square, a 7,000-person enclave located 40 miles north of New York City, was founded by the late Skverer rebbe Rabbi Yaakov Yosef Twersky, a Holocaust survivor, and his followers. The village was established in 1954 and officially incorporated seven years later. It relies heavily on private charitable donations and on government-assistance programs. In the recent document, New Square religious leaders reiterated the prohibition against girls riding bicycles...The rules 'are nothing new,' Schiller said...The recent document in New Square addressed a wide range of prohibitions. One rule...states that exercise groups can be formed only with the permission of a rabbinical court and that they require a *mashgiach* (religious inspector) to oversee them... Some of the regulations are targeted at men, including a clause instructing male worshippers to keep their cell phones off and to refrain from talking during prayer times. But it is the rules pertaining to women — in particular, those related to driving — that bear a striking resemblance to the Saudi practices criticized by the Bush administration. In some ways, Saudi Arabia's laws regarding women are more permissive than the religious edicts in New Square. For example, a Saudi woman is allowed to ride in the front seat of a car if the driver is her husband. While husbands and wives in Saudi Arabia are allowed to walk with each other, New Square men and women always must walk on different sides of the street....While the rules are meant to apply to residents, clearly they're not part of the criteria for endorsing candidates for elective office. New Square's top rabbis endorsed Hillary Clinton in her successful run for the senate in 2000, and delivered all but a few votes for the former first lady. Clinton spokeswoman Nina Blackwell did not return repeated requests for comment..."⁸⁴⁶

⁸⁴⁵ Rabbi Schiller is associated with the right wing, white nationalist "American Renaissance" group of Virginia, headed by Jared Taylor.

⁸⁴⁶ Steven I. Weiss, *Forward*, Oct. 14, 2005.

Talmudists Trade Votes in Exchange for Clemency for Thieves

The bloc vote for Hillary, a proponent of abortion-on-demand, reveals the expediency with which these supposed “family values” Orthodox Judaics view their alleged “conservative principles.” The vote was in part a *quid pro quo* for reducing sentences for four criminal members of New Square. The sentence reductions were issued by her husband. On his last day in office, President Bill Clinton “commuted the sentence of four swindlers from a Hasidic enclave in New York State that voted overwhelmingly for Senator Hillary Rodham Clinton...The four men, convicted of bilking the state and federal government of tens of millions of dollars, were prominent members of New Square, a reclusive Rockland County village. The village leaders’ aggressive courting of the president and Mrs. Clinton before and after the 2000 Senate election raised questions of whether the men’s sentences were reduced in exchange for votes...The four New Square men were convicted in 1999 of bilking government aid programs and funneling the money back to the yeshiva in their community of 7,000 people, about 30 miles northwest of Manhattan. Mr. Clinton reduced by several months the federal prison terms of the men, Benjamin Berger, David Goldstein, Kalmen Stern and Jacob Elbaum. They were released from prison this year (2002)...The mastermind of the scheme, Chaim Berger, 76, a founder of the village, was returned to the United States from Israel last summer...Mrs. Clinton met with leaders of the community in August 2000 and again, with Mr. Clinton, in December 2000 after the election. New Square voters gave her 1,400 votes to 12 for the Republican candidate, former Representative Rick A. Lazio...

Billionaire Crook Uses Zionist Connections to Gain Pardon

“170 other pardons and clemencies (by) Mr. Clinton (were) granted on his last day of office, including the one that has drawn the most ire: a pardon for the financier Marc Rich, a commodities trader who fled the country in 1983... In January (2001) Mr. Clinton signed the pardons for Mr. Rich and his partner, Pincus Green...prosecutors are examining whether any laws were broken in the pardons Mr. Clinton granted Mr. Rich, Mr. Green and others in the last hours of his presidency. One avenue they are likely to explore is whether Mr. Rich used... (his) former wife, Denise Rich...a generous

contributor to the Democratic Party and the Clinton presidential library⁸⁴⁷... as a conduit for contributions he hoped would influence the outcome of his case.”⁸⁴⁸

“Late last year, a former Mossad agent who works for Marc Rich came to New York on a delicate mission. The retired spy, Avner Azulay, was hoping to enlist Mr. Rich’s...former wife, Denise Rich...a friend of President Bill Clinton and a lavish fund-raiser for the Democratic Party...in a campaign to win a presidential pardon for Mr. Rich, the billionaire businessman...son of Jewish refugees from Belgium...(and) one of the United States’ most-wanted fugitives...Extensive contacts in the Arab world guaranteed him access to relatively cheap oil during the energy crisis of the late 1970’s. But prosecutors said Mr. Rich also took advantage of federal price controls intended to encourage American production by allowing higher prices for oil that might not have otherwise come to market — newly discovered oil, for example. Through a ‘daisy chain’ of transactions he passed off shipments of ordinary oil as ‘new.’ The \$100 million in unreported profits that this produced was hidden in offshore accounts to evade taxes...Investigators also charged that Mr. Rich had trafficked in Iranian oil, violating an embargo imposed after Iranian revolutionaries took Americans hostage...

“Mr. Rich’s exile coincided with an extraordinary moment in commodities trading. The collapse of Communism opened up countries that were cash-poor but rich in resources. Elaborate deals and barter exchanges undercut world market prices and lined the pockets of former party functionaries. Kroll Associates, which conducts global investigations, was hired by the Russian Federation in 1992 to examine why the country’s natural resources and capital were disappearing. Within three months, Mr. Kroll said he had evidence that some of the drain could be traced to Mr. Rich...In Bulgaria, Mr. Rich’s operations were implicated in a scheme involving fictitious oil trades. The episode...cost Bulgaria \$50 million of seed capital from the International Monetary Fund...

“Mr. Azulay...brandished a sheaf of letters from prominent Israelis praising Mr. Rich. ‘Look at this massive support Marc is getting in Israel from V.I.P.’s,’ Mr. Azulay said...Dozens of dignitaries wrote letters, including

⁸⁴⁷ “...she gave \$450,000 to the Clinton presidential library.” *NY Times*, March 4, 2001.

⁸⁴⁸ *NY Times*, May 1, 2001.

Israel's former justice minister Yaakov Neeman...current and former Israeli mayors, and Shabtai Shavit, who ran the Mossad from 1989 to 1996...Prime Minister Ehud Barak and Shimon Peres, a former prime minister, offered assurances that they would call Mr. Clinton.

"Mr. Azulay met Abraham H. Foxman, director of the Anti-Defamation League (ADL) in New York, at a crowded Parisian restaurant on Feb. 14, 2000. Mr. Azulay, who was head of the Rich Foundation in Israel, had already introduced himself to Mr. Foxman by telephone in November 1999, conveying his desire to renew the financial support that Mr. Rich had once provided the A.D.L. and promising to make up for lost years. In fact, a \$100,000 pledge had just arrived. Mr. Foxman was an acquaintance of Mr. Azulay's boss, Mr. Rich, who had helped the A.D.L. in 1990 when it needed government contacts in Romania to stem an outbreak of anti-Semitism. Over dinner, Mr. Azulay discussed Mr. Rich's problem. The conversation turned to Denise Rich, whom Mr. Foxman had met in 1995 on Air Force II, en route to Yitzhak Rabin's funeral in Israel...Mr. Foxman⁸⁴⁹ said he told Mr. Azulay, 'Why don't you reach out to Denise Rich...to have her approach the president about a pardon?'

"Weeks later, she had adopted the mission as her own, pulling the president aside at a White House dinner on Dec. 20 for a personal plea. 'It would mean a lot to me,' she told the president, Mr. Rich's lawyer, Jack Quinn, said. One month later, Mr. Clinton granted the pardon...Ms. Rich's support was part of a global strategy. Mr. Rich's representatives said they worked hard to find a way around the implacable opposition of federal prosecutors in New York and career officials at the Justice Department in Washington. Israeli officials disclosed in interviews that they rallied around the campaign out of gratitude for Mr. Rich's philanthropy in Israel and because of Mr. Rich's clandestine role as a '*sa-ayon*,' a Hebrew word for an unpaid supporter of intelligence operations. Mr. Rich, they said, financed sensitive missions and allowed agents to use his offices around the world as

⁸⁴⁹ "Foxman — whose organization had received \$250,000 over the years from Marc Rich — had not only written to President Bill Clinton urging forgiveness for the fugitive billionaire but was present at the creation of the pardon plot." (*NY Times*, March 29, 2001).

cover, when Israel was isolated diplomatically. ("Plotting a Pardon: Rich Cashed in a World of Chits to Win Pardon," *NY Times*, April 11, 2001).⁸⁵⁰

Ultra-Orthodox (Rabbinic) modesty squad burns clothing

"Ultra-Orthodox extremists continued to wage their immodest clothing war as they set ablaze women's apparel they deemed impure. The 'clothes of impurity' were burned in an open square in Jerusalem as rabbis admonished the crowd. 'We will get rid of the tight clothes and the Holy One, Blessed be He, will place his mercy on us,' it was written on one of the signs held by the protesters. 'Modesty is the only thing that needs to be corrected in our generation,' the rabbis clarified, saying this would solve the troubles of today. 'We must overcome this hurdle,' they proclaimed. The campaign for modesty offered women coupons to 'authorized shops' to buy new apparel if they handed over their immodest clothing. Clothing that is forbidden by the ultra-Orthodox rabbis include: Tricot shirts, Lycra shirts and skirts, open-collared shirts, short and tight skirts, skirts with a slit, skirts with a straight cut, long or bulky earrings, clothes and bags in loud, flashy colors, wigs that are too exclusive, transparent or colorful stockings and chunky shoes. The crusade descended into violence as extremists attacked women who didn't fit their criteria and caused damage to various clothing shops, ruining thousands of dollars worth of merchandise."⁸⁵¹

The First Lady of the George W. Bush administration, Laura Bush, and others, while patronizing the Pathan women of Afghanistan, announcing how they were going to gain for them a right to an education and give them "liberation," did not raise a finger to liberate any Talmudic women in their own midst. "Rabbinical panel bars ultra-Orthodox women from continuing education programs" by Yair Ettinger and Tamar Rotem. *Haaretz*, Jan. 2, 2007: 'A committee of rabbis formulating the education policy in the ultra-Orthodox community has prohibited women's continuing education programs and severely restricted other study courses, thus blocking the advancement and development of haredi (Hasidic) women's careers. This is a devastating

⁸⁵⁰ Mr. Rich covered all his bets — he had Republican connections as well. One of his lawyers, Lewis "Scooter" Libby, would later serve in the White House as Vice-President Cheney's chief of staff. Cf. *NY Times*, March 4, 2001.

⁸⁵¹ Israel Today Headline News, January 30, 2007 by www.israeltoday.co.il/default.aspx?tabid=178&nid=11361

economic and professional blow to thousands of women teachers, who are the primary breadwinners in the ultra-Orthodox community. It is also a drastic regression in haredi women's ongoing process of moving ahead in their studies and career and in improving their economic situation. The repercussions on the teachers and the ultra-Orthodox education system are tantamount to an earthquake, as the haredi newspaper ...called it. The issues at the heart of the ultra-Orthodox society are at stake — the limits of education, the norm requiring women to be the breadwinners while their husbands study (the Talmud) and, above all, the authority of the rabbis and functionaries to foist restrictions on the increasingly frustrated public.

'The collective and humiliating announcement about closing down the courses and shrinking them struck me like a thunderbolt,' a 46-year-old teacher wrote to the rabbi committee anonymously. 'You don't allow the yeshiva students to work for a living, every new initiative is immediately cut down ... everyone says the women must be the breadwinners, fine ... but let me make a decent living for my family,' she wrote in a letter evoking responses on a haredi Web site. Since the beginning of the year, all the teaching instructors and women in continuing education programs stayed home, waiting for the decision of the rabbi education panel, which only came in December. The decision banned women's studies for academic degrees and imposed severe restrictions on other women's studies. For years, haredi women high-school graduates have continued their studies in teachers' seminaries. In two years, they receive a certificate enabling them to teach in the haredi schools. Then they continue to study for a third year for a degree equivalent to B.A. and take continuing education programs specializing in certain subjects. This enables them to obtain higher teaching positions and, in turn, receive higher wages. The new directives completely cancel the programs equivalent to B.A. studies, as well as the programs for education consultants and didactic diagnosticians, who trace learning impairments...In recent years, the reforms in the continuing education programs have not pleased the rabbis, who object to women's 'academic' studies. The conservatives warned of women's 'career ambitions,' fearing they would now be able to break out of the 'teaching ghetto' and find other jobs than teaching. Rabbi Yosef Shalom Elyashiv was quoted...objecting to teachers' enrolling in 'all kinds of other education programs without any supervision of rabbis on

every detail.' He warned that without close supervision and determining the content, 'all manner of heresy can creep into those programs.'

"The rabbis were mostly infuriated by the psychological subjects in the teaching programs. Freud and Western psychology had always been a red rag to them. The absence of ultra-Orthodox lecturers with academic degrees in diagnostics and consulting required bringing in lecturers from 'outside' the community...(The rabbinic) women's supplement, *Bayit Neeman*, blasted the trend of bringing in lecturers from the 'Sephardi faction' and even 'completely secular' ones, warning of the women students' defilement. Haredi spokesmen say that what has outraged the rabbis were the new demands by the Education Ministry, which included expanding the studies and requiring lecturers with a second degree for some of the programs. The new decrees issued by the rabbis are most injurious to women teachers and seminar students, who have spent years studying and have invested thousands of shekels to obtain the equivalent of a B.A. Those who have graduated already have not only wasted their efforts, they may even be harmed by their education. Elyashiv has ordered not to give them priority in high school positions, where there is already a surplus of teachers. The decrees have also put several lecturers in the training centers out of a job" (end quote).

The Mishnah in Horiyos (13a) states: "A man comes before a woman in matters of life (*le-hachayos*).” Contrast this with the example of Jesus Christ. Alvin J. Schmidt writes, "Jesus Gave Dignity and Freedom to Women. One could cite many...examples of how women in the ancient world were denied freedom and dignity. This was the world that Jesus entered. And how did he respond?...He honored women when he taught them theology. He told Martha, 'I am the resurrection and the life, he who believes in me shall never die' (John 11:25-26). He taught Mary, in the Mary-Martha account (Luke 10), and he also taught theology to the Samaritan woman (John 4:9-29). As a result of this incident, his disciples 'marveled that he talked with a woman.' They knew Jesus had clearly violated the rabbinic oral law, which said, 'Let the words of the Law be burned rather than committed to a woman . . .' (BT Sotah), and Hebrew men in Jesus' day were also taught, 'One is not as much as to greet a woman' (BT Berakhoth). All three Synoptic Gospels mention that women followed Jesus. Such behavior ran counter to the ancient practices concerning women, but Jesus did not chide them for their behavior. And just after Jesus' rose from the dead he told the women who had come to

the open tomb to go and tell his disciples he had risen from the dead (Matthew 28:10). John's Gospel tells us that Peter and John also came to the open tomb. So why did Jesus not tell them to go and tell the other disciples? Why did he choose the women to tell his male disciples? The answer is not hard to see, especially when one remembers that he so often came to the defense of the deprived and oppressed. In choosing the women to tell the disciples, he in effect brought to mind his own words, spoken on another occasion, 'But many who are first will be last, and the last first' (Matthew 19:30)."

The following is from the *Mekor Baruch* by Rabbi Baruch HaLevi Epstein. He wrote a four-volume memoir, one of which dealt with his years at Volozhin. This is described in the banned book, *My Uncle, the Netziv* (Artscroll). The Netziv's wife was Rabbi Baruch HaLevi Epstein's aunt. Rabbi Baruch HaLevi Epstein presents the Netziv's wife as a feminist. She (the Netziv's wife) said in a bitter way, from a deep feeling of suffering, "Woe to the women and our lot! Not only do they degrade us, but they treat us worse than animals.' She said to him, 'You're surprised about this? You don't believe what I'm saying?'"

During Passover it is a universal custom in Orthodox Judaism to point at one's wife at the mention of *marror* (the bitter herb) as the verse says "have found the woman worse (more bitter) than death." (Kohelet 7:26, *Haggadah*, Venice 1560).

"Rabbi Hershel Schachter, arguably the most influential instructor at Yeshiva University's affiliated rabbinical seminary...in a recent commentary on the weekly Torah portion...which appears at www.torahweb.org/torah/2004/parsha/rsch_dvorim.html, was about various ways in which certain Modern Orthodox women are trying to increase their participation in religious ritual without violating Jewish law, or rabbinic law. In particular, Schachter focused on the growing custom of granting a woman the honor of publicly reading the marriage contract at a wedding ceremony. Though Schachter acknowledged that this was technically permitted — even a parrot could perform this rite, he said — the rabbi argued that 'nonetheless it is a violation of *kvod hatzibur* (respect for the congregation) to have a woman surrender her privacy to read the *kesuba* (wedding contract) in public.' Schachter added that he understands the motivation behind the efforts to

advance women's participation in religious life, but that the forces behind them...are simply misguided.

"What a silly misunderstanding!" he writes. 'Our G-d never intended to cheat women of their rights and privileges! Quite the contrary! He wanted to give women the ability to fulfill *vehalchta bidrachav* (following in God's path) in a more complete way — without ever having to compromise their *tznius* (modesty).' Much of the initial hubbub generated by Schachter's commentary has focused on his repeated insistence that even a parrot or monkey would be permitted to read a marriage contract, with critics suggesting that he was in some way comparing women to animals...What Schachter seems to be arguing for, essentially, is the complete disengagement of women from all forms of public life...On the ideological level, Schachter is one of a growing number of Modern Orthodox religious leaders seeking to contract the atmosphere...the Modern Orthodox community's approach to women — indeed its resistant attitude toward free thought in general — is an investment in stagnation: communal, intellectual and, yes, religious."⁸⁵²

"A persecutor of rabbis"

Fighting sexual harassment...and promoting women's prayer quorums has put Chana Kehat, founder of the... *Kolech* group, on a collision course with the rabbis... the heavy pressures with which Kehat has coped during the past two years following the exposure by *Kolech* of two cases of sexual harassment — the affair of Rabbi Shlomo Aviner and the affair of Rabbi Yitzhak Cohen, the head of Midreshet Bar-Ilan... 'Kolech has created a voice that is disturbing to the religious-Zionist establishment,' says Prof. Chana Safrai of the Hartman Institute, who is observing the organization's activities from the outside. 'They don't like Chana Kehat. They are not used to an assertive religious voice.' Kehat, who has closely accompanied the women and has made their cry heard in their public struggle, has been heaped with abasement, threat and harassment. She has been called a 'persecutor of rabbis.' According to her, there have even been pressures applied from above on the Orot Israel College for girls in Elkana, where she is a senior lecturer, to fire her...In 1997, together with several women who were work colleagues of hers, she established *Kolech*. After its first convention, attended by

⁸⁵² Alana Newhouse, *Forward*, July 30, 2004.

approximately 100 people, the organization began to publish its weekly Torah portion bulletins...The reaction of religious society included...attempts by rabbis to confiscate the organization's bulletin at synagogues.

"The rabbis are simply afraid. Women's power is a real threat to them,' Kehat says. 'It was traumatic, she notes, to discover that 130 rabbis had signed a defamatory letter against the women who had complained about Rabbi (Shlomo) Aviner. 'We knew that we had been exposed to other stories; we knew that they had not complained without reason.' For a long period testimonies flowed into the organization from women who complained. 'The rabbis' letter was an act of silencing and paralyzing that we though would have an effect on generations to come. *Raising girls in a society like this is a disaster*,' comments Kehat.

"...Kehat: 'I founded *Kolech* thinking about my four daughters. I want them to have self-respect and for them not to experience the insult of the *ezrat nashim* (the part of a synagogue reserved for women). Successful women do not need to feel second class in their very own communities, the place that is most dear to them.'" ⁸⁵³

Women and Prayer in Orthodox Judaism

A woman is prohibited from reading the Talmud because of the *Chazal*-decreed factor of *kevod ha-tzibbur*. ⁸⁵⁴ Maimonides writes in *Hilkhhot Tefillah* 12:23, following the language in *Gittin* 60a: "(We) do not read from *chumashim* (texts taken from the Pentateuch) in the synagogue, because of *kevod tzibbur*." By contrast, regarding women's reading the Talmud he writes, in 12:17: "A woman may not read in public (*be-tzibbur*) because of *kevod tsibbur*."

On Jan. 8, 2008,⁸⁵⁵ under the heading "Minyan" in the first paragraph displayed at <http://en.wikipedia.org/wiki/Minyan>, *Wikipedia* claimed that a *minyan* can consist of women as well as men: "...ten or more adult Jews (over the age of 12 for girls...)." This lie about girls being part of a *minyan* is cosmetic whitewash for the benefit of fostering illusions among liberal and feminist readers who would otherwise be offended if they knew the truth about what actually constitutes a *minyan* in Orthodox Judaism. In Judaism

⁸⁵³ Tamar Rotem, "A voice that won't be silenced," *Haaretz*, Oct. 6 2004 (emphasis supplied).

⁸⁵⁴ *Petah ha-Devir* 282:9; *Megillah* 4a.

⁸⁵⁵ We have given the date because *Wikipedia* is subject to constant editing by anyone and it is possible that the article will be modified in response to our analysis.

the word *tzibbur* can denote both public worship and a leader of such worship. *Tefillah* denotes prayer. According to the *halacha*, except for rare exceptions (for which there is little majority consensus among the *poskim*), women cannot take part in public prayer: "Women are not considered as part of a *tzibbur* in any way, even if they pray at the same time that the *tzibbur* does, their *tefillah* is not considered *tefillah b'tzibbur*." ⁸⁵⁶

Prof. Judith Hauptman writes that "Since women in fact did not participate in the set daily prayers, it eventually became accepted *halakhah* that the obligation to pray did not apply to them in the same manner as it does to men. Thus the argument against permitting woman to read the Torah in public (*aliyah la-Torah*) contended that women may not discharge of obligation of Torah reading on men's behalf. The main traditional reason against women being called to the Torah reading (*aliyot*) is that it is a disgrace for the congregation: 'Our rabbis taught: all are qualified to be among the seven (who read the Torah) even a minor and a woman, but the Sages said that a woman should not read because of the esteem of the congregation (*kevod ha-zibbur*).' (Megillah 23a). Some authorities have understood this passage as literally suggesting that women's participation in *aliyot* casts shame on the males in the congregation who might be presumed insufficiently literate to read the Torah (that is, recite the blessings). For otherwise, why would men let women who are at least implicitly seen as 'second best' read for them? Others have interpreted the term '*kevod ha-zibbur*' as an allusion to the sexual distraction posed by women reading the Torah. This interpretation links the issue of reading the Torah to the separation of men and women in the synagogue by way of a *mehizah* (partition) and to the dictum '(hearing) a woman's voice is an *ervah*' (a sexual transgression; Berakhot 24a)." ⁸⁵⁷ According to Dov Linzer, head of academics at New York's Chovevei Torah rabbinical seminary, the Talmud clearly states that women are not allowed to write a Torah scroll for ritual use. Linzer pointed to an oft-cited passage (BT Gittin 45b) that specifically includes women among those who *cannot* produce a legitimate Torah scroll. Others on the list include children, slaves and heretics.

⁸⁵⁶ S.Z. Auerbach: *Avnei Yashfei*, Tefillah 16 no. 13; *Halichos Shlomo* 1:5.

⁸⁵⁷ "Women and Jewish Law," *Encyclopaedia Judaica Year Book* 1986–87. This pertains to the ban on hearing a woman singing. Women are not to sing in front of men, not even around the house.

“Phariseeism Begins in Menstrual Blood”

“Jewish women already in the time of Rabbi Zera (230-300 A.D.)...would wait for seven ‘clean’ i.e. bloodless days before they took their ritual bath. This practice has become Talmudic prescriptive law since the fourth century (A.D.).” ⁸⁵⁸

“At the end of those seven days, during which the woman is supposed to wear white underwear and sleep on white sheets to detect spotting, she inserts a white cloth deep into her vaginal canal. Some also use cloth wadding that they leave in place for about twenty minutes at sunset. If the cloth is clean, the woman then visits a ritual bath, or *mikvah*, for purification and intimate marital relations are permitted to resume. If the cloth is not clean, there are rules about which stains are insignificant and which require another seven-day period of cleanliness to begin. In some cases, the cloth is brought to a rabbi for inspection.” ⁸⁵⁹

In Judaism the obsession with women’s menstrual blood reaches proportions that are clearly psychotic, with rabbis engaged in inspecting women’s underpants for the faintest signs of “*Niddah*.” After the cessation of her monthly menstrual period the Judaic woman is required to undergo a seven day period of separation from the sexual act until she has been judged to be free of all traces of menstrual blood, which is treated by the rabbis as more toxic than plutonium. Rabbi Jacob Neusner, the famed Talmud translator, advisor to President George W. Bush⁸⁶⁰ and friend of Pope Benedict XVI, declares, “Phariseeism begins in menstrual blood.” ⁸⁶¹ The level of psychotic rabbinic obsession with menstrual blood is best observed through a study of the relevant rabbinic texts on the *halachos* (laws) of *Niddah*, particularly in the Shulchan Aruch: Yoreh De’ah 14a.

A Judaic woman is considered a *Niddah* (contaminated by menstrual blood), whenever she experiences bleeding from her uterus, however

⁸⁵⁸ Julius Preuss, *Biblical and Talmudic Medicine*, trans. Fred Rosner (NJ: 1993), p. 125.

⁸⁵⁹ Deborah Sontag, “Jerusalem Journal: Women Seize Counseling Role on ‘Family Purity,’” *New York Times*, April 11, 2001.

⁸⁶⁰ “Second to the Saints,” *Haaretz*, Sept. 10, 2007.

⁸⁶¹ Charlotte Elisheva Fonrobert, *Menstrual Purity* (Stanford Univ., 2000), p. 249. Pope Benedict devoted a chapter of his book, *Jesus of Nazareth*, to a flattering discussion of Neusner’s theology. The pope called Neusner, “a great Jewish scholar.”

minuscule the amount, either during her menstrual period or at any other time. (All non-Judaic women have the status of a *Niddah* at all times). Those Judaic couples who faithfully fulfill the laws of *Niddah* will be rewarded with the birth of male children of exceptional intelligence. Those Judaic couples who *fail* to fulfill the laws of *Niddah* with the proper level of meticulously fanatical observance will be punished by a host of supernatural curses, including: giving birth to females, giving birth to retarded or malformed children, as well as the sudden or premature deaths of the offending parents themselves. Since the codified rabbinic laws of *Niddah* are, as usual, numerous and complex, the Judaic male and in particular the Judaic female, suffer a high degree of anxiety concerning the scrupulousness with which they are supposed to endeavor to comply with the rabbinic menstrual bureaucracy and its profusion of regulations.

The Curse on Judaics who Violate the Menstrual Laws

Rabbi Shimon D. Eider: "How severe is the penalty for violating the *halachos* of *Niddah*? A man and woman who voluntarily and deliberately have marital relations when she is a *Niddah* are liable to suffer a premature death. No sin affects future generations as severely. The first reason mentioned in the Mishnah as the cause for women dying during childbirth is that they were not observant in the menstrual laws....A husband and wife who observe *Hilchos Niddah* meticulously and diligently will be rewarded with sons who are outstanding Torah scholars and with long life." ⁸⁶²

When a Judaic child is born disabled or retarded, when a Judaic mother dies during childbirth or a Judaic father or mother dies an untimely death, the community suspects that there has been a violation of the *Halachos* of *Niddah* and a cloud of suspicion falls upon the family. The guilt and anxiety attendant on the mandate for the Judaic couple's fulfillment of every detail of every law pertaining to *Niddah* is psychologically and spiritually debilitating and overwhelming. Couples who are adherents of Orthodox Judaism become consumed with guilt and the rabbis whom they notify concerning a violation of the relevant *halacha*, can become enraged with the "catastrophe" the disobedient couple have allegedly brought down upon their own heads.

⁸⁶² Eider, *The Halachos of Niddah* (Jerusalem, 1999), pp. 3-4.

Catastrophe: she used a swimming pool instead of a mikvah
“She is polluted!”

We will cite a documented case, the evidence for which was presented by no less an esteemed figure in Orthodox Judaism than the illustrious *mechaneches*, the Rebbetzin Zahava Braunstein⁸⁶³ — if the Judaic wife has successfully negotiated the rituals associated with the Seven Clean Days, she must then immerse herself in the ritual bath (*mikvah*) in order to be considered not a *Niddah*. Sometimes Judaic women, being human, grow tired of the farce of having to seek out special water with which to perform the *mikvah*. Instead they may seek out, as a matter of convenience, other purification sources more readily available, such as a swimming pool. The following is a slightly paraphrased transcript of an audio-recorded account of just such a case, as related in a talk given to *kallahs* by Rebbetzin Braunstein.⁸⁶⁴ The rebbetzin relates the account as follows: A friend of the rebbetzin was asked the following question by a young married Judaic woman: “Such-and-such happened and I used the swimming pool for a *mikvah* and I want to know, how bad is it? And if it’s really bad, what can I do now about it?”

Rebbetzin Braunstein relates, “My friend didn’t want to give her an answer. She told her, ‘You know what, I’m going to make an appointment with the rabbi and I’m going to speak to him and come back to you with an answer.’ My friend, who had been teaching *kallahs* (brides) for many years and was well-versed in the *halacha*, knew of course that it had not been a valid immersion. But she didn’t want to tell this to the woman. So she went to the rabbi and in a very regular tone of voice — she didn’t say, ‘Rabbi, the most terrible thing happened.’ No, she didn’t. She said, ‘I just want to ask the Rav a question. This woman called me up and she started telling me what she did’ — and the rabbi is listening — and when my friend came to the description of what the woman did, ‘So she immersed herself in the swimming pool—’

“The rabbi looked at her, and he said, ‘And?’”

⁸⁶³ *Mechaneches* = instructor of *kallahs* (brides) in “family purity” issues (“*Taharas Hamishpachah*”). *Rebbetzin* = the wife of a rabbi.

⁸⁶⁴ A recording of this portion of Zahava Braunstein’s lecture on *Halachos and Hashkafos*, is on file in the author’s possession and can be made available for purposes of authenticating our transcription.

“My friend replied, ‘And she considered it like a *mikvah*, you know, immersion and she and her husband were on vacation...for another few days...and she came and she asked me how bad it is?”

“My friend said that she always knew how bad it is, but she never *really* knew. So she saw the transformation that happened in front of her eyes. This rabbi’s face became gray. She saw him age twenty years in twenty seconds. He pushed his chair, which was on wheels, away from the desk and towards the wall which was right near and he started banging his head into the wall! Tears were flowing down his cheeks. And he said, ‘She is polluted, she is polluted!’

“Ladies, this is true for a woman who kept the proper number of days, made the proper preparations, but did not immerse in a kosher *mikvah*. It is also true for a woman who immerses in a kosher *mikvah* but has not counted properly or has not made the proper preparations. If *anyone* of the elements is missing — I don’t have to repeat what the Rav said” (end quote from Zahava Braunstein).

Next we examine the *halacha* governing what transpires if a speck of what appears to be menstrual blood is detected on the cloth or undergarment. Discharges and stains that render a Judaic woman a *Niddah* are colored red or black, regardless of how faint they may be, even if virtually microscopic. If a woman or her rabbi discovers white, blue, green or pale yellow discharges or stains, she is not considered a *Niddah*. Also, sometimes a stain which is red or black may appear to be blood while it may actually be only a thread, lint, lipstick, nail polish, chocolate, coffee, dirt or something similar. The rabbi makes the final determination. Colors which are questionable are: brown, dark yellow, gold and pale pink. The colors of a Judaic woman’s genital blood are a source of infinite interest and study to the Talmudic “sages.” The early texts of the “wise” first century A.D. Pharisees exhibit this obsession and render it a basis of the *halacha* of Judaism. We find the rabbinic science of women’s blood in tractate Niddah in the Mishna.

2:6 A. Five [colors of] blood are unclean in a woman:

B. (1) the red, and (2) the black, and (3) bright crocus color, and (4) [blood] which is like water mixed with earth, and (5) [blood which is] like water mixed with wine.

C. The House of Shammai say, "Also: (6) blood the color of water in which fenugreek has been soaked, and (7) [blood] the color of gravy from roast meat."

D. And the House of Hillel declare clean.

E. [Blood which is] yellow—

F. Aqavya b. Mahallel declares unclean.

G. And sages declare clean.

H. Said R. Meir, "If it does not impart uncleanness because it is a bloodstain, it imparts uncleanness because it is a liquid."

I. R. Yose says, "Neither thus nor so."

2:7 A. What is the red [color]?

B. Like the blood of a wound.

C. Black?

D. Like ink sediment.

E. If it is deeper than this, it is unclean, but if it is lighter than this, it is clean.

F. And bright crocus color?

G. Like the brightest shade in it.

H. Like earthy water?

I. [A color like that produced when] over dirt from the valley of Bet Kerem water is made to float.

J. [A color] like water mixed with wine?

K. Two parts of water, and one part of wine—

L. [making use of] wine of Sharon.

Mishnah Niddah 2: 6-7.

In these *mishnayot* we confront some of the most pathological pornography from the darkest recesses of the rabbinic mind: menstrual blood as like unto "the water of soaked fenugreek" and the "gravy" (some translations have "juice") of "roast meat." Upon these obsessions rests a major portion of the *halacha* of the religion of Judaism. Blood is its avatar; in this case, uterine blood, which exerts a quasi-magical fascination. What kind of insanity drives the rabbis to invent such taxonomy? *If all these different shades of red to black are impure anyway, why even bother to distinguish them?*

The preceding words in italics form a rhetorical question posed by Charlotte Elisheva Fonrobert, chief explainer, apologist and ambassador for Talmudic Judaism to the modern women's movement, whose verdict on this

rabbinic blood-craziness is itself profoundly disordered: "...rabbinic texts appear to limit the patriarchal circumscription of women's life in biblical law" (p. 257).

It is easy to test the truth of Fonrobert's claim by determining whether the majority of Calvinists and Amish, the two churches most devoted to strict, literal adherence to Biblical law, ever imposed on women anything approaching in tyrannical oppression the Talmudic laws of *Niddah*? History teaches that the answer is a resounding no. Man-made Talmudic law is not more compassionate toward women than divine Biblical law. Fonrobert is wrong. The Biblical laws on women's blood are simple and straight-forward and do not entail extreme acrobatic exertions, insertions, and grotesque and bizarre anxiety and guilt-engendering microscopic examinations of cloths and canals by holy perverts.

In answer to Fonrobert's query, like so much of the Mishnah and Gemara and subsequent rabbinic texts, decisions and rulings, there is no sane or scriptural basis for the distinguishing of the different colors, hues and shades of menstrual blood. As noted, they are all impure anyway. They are distinguished by the "sages" of the Talmud as part of a mentality of perversion that is a symptom of those afflicted by psychosis or demonic possession. This is our plain answer. Prof. Fonrobert prefers to give the answer of a Talmudic lawyer: "It is the nature of mishnaic discourse to try to categorize, define, organize. Within this textual universe the color taxonomy of women's blood is not at all bizarre...what seems grotesque and bizarre is so primarily in our contemporary cultural context...Thus before discarding this rabbinic menstrual science as merely some fantastic outgrowth of male ignorance or paranoia about menstrual blood, as some critics have argued too hastily, I want to make an effort to understand..."⁸⁶⁵

She concedes that Judaism's laws of *Niddah* are not found in the Bible: "...there is nothing in the biblical texts...that raises the issue of types of blood...a rabbinic enactment only and not derived from biblical legislation...the invention of a new knowledge, in this case the distinction of colors of blood, brings with it a new class of experts to defer to, in this case the rabbis..."⁸⁶⁶

⁸⁶⁵ Fonrobert, pp. 107-108.

⁸⁶⁶ Ibid., pp. 107-108, 112.

Fonrobert follows up on this to convey to her naive readers the ridiculous statement that as a result of this lack of Biblical justification, the tendency was for the rabbis to be “lenient” in enforcing the *halacha* of *Niddah*. Yes, indeed, the rabbis were so “lenient” they concocted a long list of curses, ailments, disabilities, retardation and sudden death that would befall the parents who conceived, or the child who was conceived, in a state of *Niddah*. One of the reasons why Orthodox Judaism views Jesus Christ as such a demented freak (these alleged characteristics of His being cinematically expressed in the Hollywood movie “The Last Temptation of Christ”), is because they declare that He was conceived while His Mother was a *Niddah* (BT Kallah 51a; this Talmud passage also associates Jesus with evil because He did not wear a head covering).

So what’s to understand? It seems as though Prof. Fonrobert understands very well indeed. A group of men, following their own wisdom, not the Word of God, have *invented a new knowledge*, “rabbinic menstrual science,” and thus a *new class of experts* has arisen, which Judaic women must defer to, in this case the rabbi-gynecologist-judge of women’s genital blood.

To rise up in the face of this hideous counterfeiting of God’s word, this terrible sowing of confusion and with it the imposition of the filthy obsessions of demented men upon a whole class of women, to stand and expose it is to be defamed as a “bigot” and “an antisemite.” We hold that in this subject matter we are approaching the very heart of the diabolic arcana of Judaism, both in the way the rabbis manufacture their own authority, as a rival to God’s, and in the manifestation of the fruits of that rivalry, in the form of their traditions of “menstrual science,” which bear remarkable parallels with the *psychopathic sexualis* of the ancient Canaanites, which Yahweh hated,⁸⁶⁷ and of the occult secret societies, such as the Tantric Hindus and the *Ordo Templi Orientis* (OTO) which are centered on the ritual observance and use of menstrual blood.

⁸⁶⁷ Genesis 13:13; 15:16; 18:20; 19:1-11; Num. 25:1-3; Judges 19:14-25; 1 Kings 14-24; 15:12; 22:46; 2 Kings 23:7.

Inside the "Menstrual Science" of the Rabbis

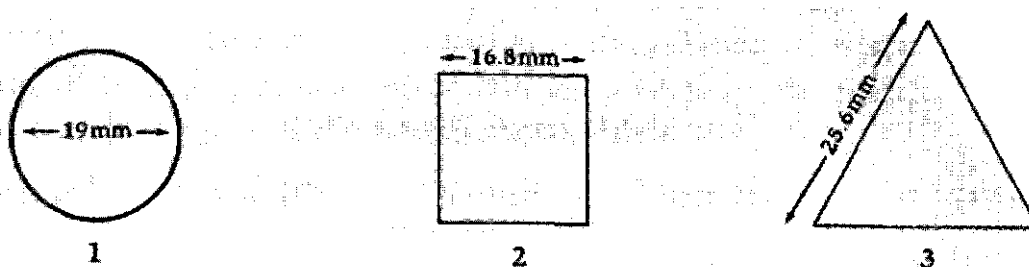
According to the testimony of St. Jerome, the Early Church Father, concerning the occult practices of the rabbis, he wrote, "They have as heads of their synagogues certain very learned men who are assigned the disgusting task of determining by taste, if they are unable to discern by their eyes alone, whether the blood of a virgin or a menstruant is pure or impure."⁸⁶⁸

Factors to be determined by the rabbi: was the blood stain found on an examination cloth or was it found on a garment? If found on a garment, what color is the garment? From what type of material is it made? If found on a (vaginal) examination cloth, was the cloth pre-checked prior to insertion? Prior to the discovery of the stain did she feel her uterus opening? The Judaic woman initially performs the examinations herself. If she does not perform at least two examinations during her Seven Clean Days, then her Seven Clean Days are not valid, and she must start her abstinence from the marital act all over again. Concerning the two minimum examinations, the majority of rabbis rule that if she conducted these examinations once on the first day and once on the seventh day, her Seven Clean Days are valid. However, if the two examinations were performed on two other days, the Seven Clean Days are not valid. If she examined herself on the first day but not the seventh day, or on the seventh day but not on the first day, or if she examined herself on one or more of the middle days, a rabbi must be consulted. It goes without saying that if no examinations at all were performed during the Seven Clean Days, the Seven Clean Days are not valid.

Now we turn to what defines an examination. To be valid, the examinations must be performed properly. There is a lengthy list of regulations pertaining to what constitutes an *improper* i.e. inadequate examination. A Judaic woman must insert the examination cloth deep into her vaginal canal. She must move it "around slowly and carefully in all crevices and folds." If she fails to perform these actions precisely as prescribed, her Seven Clean Days are not valid and her ritual immersion (*mikvah*) is not considered an immersion, and she remains a *Niddah*.

⁸⁶⁸ *Epistle to Algasia*. "Praepositos habent synagogis sapientissimos quosque foedo operi delegatos, ut sanguinem virginis sive menstruatae mundum vel immundum, si oculis discernere non potuerint, gustatu probent." Quoted by Fonrobert (pp. 115-116), who accuses St. Jerome of lying. Yet the rabbinic ability to at least *smell* and *differentiate by smell* different types of women's blood is highly prized in Judaism. Cf. the tale of Rava, a fourth century rabbi, in the story of Ifra Hormiz and Shapur II; also cf. in the *Hekhalot*, Rabbi Nehunyah's witness.

If a woman examines herself internally to see whether she is a *Niddah* and discovers even the tiniest spot of the colors that render her a *Niddah* on a pre-checked examination cloth, she is considered a *Niddah*. Similarly, if she inserted a pre-checked cloth into her vagina to wipe herself internally and discovered any amount of blood or a discharge of the other colors that render her a *Niddah*, she is rendered a *Niddah*. However, if she did not feel any menstrual flow or opening of her uterus, nor did she insert a pre-checked cloth internally, but discovered a stain on her garments, nightclothes, nightgown, pajamas etc. she would be considered *Niddah* if the stain covers an area larger than a U.S. penny (19 millimeters in diameter, see diagram 1; or equally or exceeding diagrams 2 and 3).



Niddah detection system from *Halachos of Niddah*

A stain found on colored garments does not render her a *Niddah*, even if the garment was in direct contact with her vagina. This only applies to the colored portion of the garment. If the garment contains white spaces or was bleached or faded and the stain on a white space occurs, the woman may be *Niddah*. For this reason a woman must wear colored underpants and use colored sheets on her bed only during the days she is permitted to her husband. Another qualification pertains to stains found on inferior quality paper (facial or toilet paper or on a garment composed of synthetic fibers), in which case these probably do not render her a *Niddah*, although a rabbi must be consulted. This does not apply however, where these inferior quality papers or synthetics have been used for internal vaginal canal self-examination or immediately after urination or intercourse. Stains appearing in those circumstances do indeed render the woman *Niddah*.

Regardless of whether her flow continues uninterrupted for several days or even if she experiences only one small drop of blood or one stain which renders her a *Niddah*, she is required to observe the Seven Clean Days.

Before beginning the Seven Clean Days there is an obligation for a minimum five day waiting period and an examination. This is followed by observance of the Seven Clean Days. On the evening following the seventh clean day she immerses herself and is then permitted to her husband.

This uniform Talmudic requirement was accepted by *Chazal* as having a severity comparable to Torah law, and even the slightest laxity in its meticulous observance is prohibited and is considered a catastrophic sin. The Seven Clean Days must be consecutive: seven complete nights and days must pass consecutively in which she does not experience any bleeding or staining which would render her a *Niddah*. However, if a Judaic woman discovers bleeding or staining *even at the end* of the seventh day, the entire Seven Clean Days are not valid. She must take it upon herself to perform a new examination and begin counting the Seven Clean Days all over again. (The Five Day Waiting Period, however, need not be repeated). During the Seven Clean Days she is required to keep in mind that she is within her clean days. The reason this is required is in order that she should be aware of whether she experiences bleeding. According to the *poskim*,⁸⁶⁹ if during the Seven Clean Days she considered herself decisively as being a *Niddah*, or had a decisive lapse of awareness so that she suspended observance of the Seven Clean Days, she is required to perform a new examination and repeat the Seven Clean Days. This is required because she assumed that the obligation for the observance of the Seven Clean Days did not rest upon her. The *poskim* are concerned that during this lapse of awareness, bleeding or staining may have gone by unnoticed. Thus, it is necessary that she remain vigilant and on the alert throughout the Seven Clean Days.

Examples: A woman discovered a stain during the Seven Clean Days. Since, in her mind, she was certain that it was blood, she was not cautious and wore stained garments. Later, upon her husband's inspection, he decided that the stain should be shown to a rabbi, who ruled that it was valid. Since she had considered herself decisively as being a *Niddah*, as attested to by her wearing stained garments, she is required by many *poskim* to count the Seven Clean Days anew.

The *halacha* is different, however, for a woman who discovered a stain during the Seven Clean Days but was unable to show it to a rabbi (e.g. the

⁸⁶⁹ Talmudic legal decisors.

rabbi was out of town, she was in a town without a rabbi, etc.). As a result of these circumstances, she made a new examination and began, in doubt, keeping the Seven Clean Days anew, with the expectation of later showing the stain to a Rabbi. If after a few days the rabbi returned, or the stain was brought or mailed to a rabbi and he declared that it was valid, the original Seven Clean Days remain valid. In another case, if a Judaic woman had started counting two or three days of the Seven Clean Days, and then learned that her husband was required to travel to a distant place for an extended period of time and he returned unexpectedly after a short absence before the end of the Seven Clean Days, and she had a decisive lapse of awareness, many *poskim* hold that she is required to begin keeping the Seven Clean Days anew. The Seven Clean Days are contingent upon a successful examination. Without the successful completion of the examination, the Seven Clean Days are not valid. Therefore, if a Judaic woman examines herself on the day her menstrual flow stopped and noticed that she was still staining blood, and then examines herself a few days later and discovers that her blood-staining had ceased, those interim days cannot be considered as part of the Seven Clean Days. She is required to make an examination, and only then may her Seven Clean Days begin, on the following evening. That is, the first evening of the Seven Clean Days must be preceded by a proper examination. How are the examinations performed? 1. The first requirement of the Seven Clean Days is to perform internal examinations; that is, she should place a pre-checked examination cloth onto her index finger and insert it into her vagina, penetrating as deeply as possible into her vaginal canal. The examination cloth should be moved around slowly and carefully, preferably from top to bottom in a circular motion pressing against the internal walls of the cavity. She is required to search in all "crevices and folds" of her vagina to assure that all bleeding and staining have ceased. These examinations should be performed twice each day in the morning and the afternoon. In the morning upon awakening and in the afternoon before sunset. However, they are generally considered valid if performed any time during the afternoon.

What are the minimum amount of examinations required in order for the Seven Clean Days to be valid? If she examined herself once on the first day, and if she performed another examination on the seventh day of her Seven Clean Days, her Seven Clean Days are indeed valid. However, if the

two examinations were performed on two other days, the Seven Clean Days are not valid. Since the examinations on the first and seventh days are critical, she must exercise extreme caution not to miss them, even in the case of an emergency. If a woman omitted performing an examination on the first day of the Seven Clean Days but examined herself on the second day, she may count the second day as the first day of the Seven Clean Days and continue to examine herself for six more days.⁸⁷⁰ Example: if the woman performed the examination on a Sunday afternoon, Monday is the first day of the Seven Clean Days and she would normally be able to immerse in the *mikveh* the following Sunday evening. If she forgot to examine herself on Monday, but examined herself on Tuesday, she may count Tuesday as the first of the Seven Clean Days and she may immerse herself in the *mikveh* on the Monday evening of the following week. If a woman forgets or omits the crucial seventh day self-examination, she may not immerse herself that evening. She is prohibited from the ritual bath since she omitted the important seventh day examination. If a woman did not examine herself *properly* at least once during the Seven Clean Days; that is, if she did not insert the examination cloth *deeply into her vaginal canal or she did not move it around slowly and carefully into all crevices and folds*, then even if she examined herself by inserting the examination cloth slightly and wiping herself internally, her Seven Clean Days are *not* valid, her immersion in the *mikveh* is not considered an immersion and she remains a *Niddah*.

All examinations made during the Seven Clean Days must be made during the day. An examination performed at night is not valid. If a woman reminded herself a few minutes after sunset that she did not examine herself that day, she should examine herself immediately and note the time of the examination. Although an examination performed at night is not valid, this does not mean that if she omitted an examination during the day and performed it at night that she is required to repeat the Seven Clean Days.⁸⁷¹ If a woman examines herself at least once on the first day and once on the seventh day even if she omitted all other examinations, her Seven Clean Days are valid. Therefore, if a woman examined herself at night, the

⁸⁷⁰ Here is the loophole.

⁸⁷¹ Another loophole.

examination is not valid and the Seven Clean Days must be repeated only if this was the sole examination on the first and seventh day.

Inspecting the examination cloth: the examination cloth should be inspected by daylight to determine that no blood or stains are present. However, an inspection with an incandescent or fluorescent light is also valid. If an examination cloth or a stain on a garment was shown to a rabbi at one time and it was declared unclean, she should not assume that the exact color appearing at a different time is also unclean. The other examination cloth or garment should also be shown to a rabbi. There are many questionable hues and colors, as previously noted.

The second requirement of the Seven Clean Days is to wear clean, white, pre-checked underpants, pajamas and nightgown. Similarly when lying in bed, she is required to have a clean, white, pre-checked sheet spread on her bed. If while in bed she is wearing very snug-fitting white underpants, the white sheet is not required. However the *minhag* (custom) is to use a white sheet.

Inspecting the undergarments

The white undergarments and white sheet must be inspected after use, in order to ascertain that there was no bleeding or staining (נזק). It is advisable for this inspection to take place daily (נזק).

Note: Although white undergarments and sheets are required during the Seven Clean Days, during the days she is permitted to her husband (נזק) we have learned (see Chapter I D 2 b) that it is advisable for her to wear colored undergarments (נזק). Similarly, she should use a colored sheet during those permissible days (נזק).

הספר (אח כיו) „נשלושט בן וקיים אף כשהפנסים שלכשה הם נהדקים לגופה טוב שחשים סרן לכן על סתה משום שאיכא דחשכין אף לשאיתם מהדקים סמם לגופה שהם מהדקים ולא כל נשי שרין בחשיכות הדוק. וכן הא ית חלוק בין ישיבה לשכיבה וכן ישיבה נשיבה לצמידה, ולכן טוב שום חשים סרן לכן על סתה.

(קצר) צ' לעיל הערה ח.

(קצר) צ' שם, ומשיב בצי"א שם „לחיות בדקת לכתחלה, עצמה חלוקה" וקצי אדבר הסתבר (ס' קצ' ס'ר) שני „בכל יום ס' ימי הספירה צריכה להיות נדקת לכתחלה עצמים בכל יום ויום" היה משמע רגם בדקת חלוקה פ"י עיין בחלוקה צ"ל פסמים בכל יום, פ"ס פקוד הוא מהרא"ש שני „בכל יום" לשיכר אינו נזכר וצ"ע לדינא, פנה לאשה שחוששה לנזקים שאם תבדוק חלוקה כמה פעמים ביום ופוצאת כחם פחות מכשיעור יכולה לחלוף לחלוק אחר, והרבה פעמים שיחד כבדים ועוד הוא מצידו סיפסם שישם במזמזם שולים ביום לפיכך פנה זו תחילה סתם האטורה.

(קצר) צ' רמ"א (ס' קצ' ס"י) ומה"ש (ס'ק

נזק"ס (ס'ק ח') „תב צריך להיות שהנחתם ית בה פשע" כ חלוק צבוע" והנכ"א (ס' קצ' ס'ר) „ת"ל רמ"ג שבתבחי לעיל כלל ק"ב ו"א ששה יבולה ללבוש צבועים ונ"י אבל נזק"ס אף חיה לבנים כד שום הראה שיהא נזק בחלוקה" ופחית (ס' קצ' ס'ק) „נזק" אף ית לעיין היכן מקורו, ואפשר שיהא פסמים סתם הרמזותם דהפנס שאין לנזק מלחכים שלם ונכא לירי פסק (צ' קצר) חובא בבי"ס ס'פ"א ס"ר"ה דהא אם ימים או סקדם ונכא ליהר הנחם ורצו בדרך כ"י כנ"י שיהפירו ב"י בדקתם וכן כנ"י חובא האב"ל, ומשיב לענין נזק כ"י דהא כ"י סמסוכים לגופה, ושפות חובא פדח ב"י ליבונה ללבוש תחתונים וכן אלא בשלגשח תחתונים צריכים להיות צ' חשבות הרפ"ס שליט"א בסוף הספר (כ"ט) חזק.

שם, ומשיב בצי"א שם „תב תבדוק תחתנות שיהיו נקיים" לא פצאור

אנשי מ"ה הרמ"ס שליט"א (תקדור) „ת"ל (ס' קצ' ס'ק כ"ה) מסד"ס צ"ש ית הרמ"ס שליט"א בחשבותיו במקי

A page from the compendium of rabbinic laws governing the Judaic woman's conduct and status as a menstruant ("Niddah").

"What greater demonstration of the holiness of the Jewish people is there than the observance of *Hilchos Niddah*? These laws have protected them and made them the envy of all nations. The secret to the survival of the Jewish family is to be found in the adherence to these laws"⁸⁷²

⁸⁷² *Halachos of Niddah*. This was stated after the conclusion of an account of a tale told by Rabbi Levi Yitzchok of Berditchev mocking the hated Tzar's prohibition on contraband and deriding as well the allegedly wayward, unsavory national character of the Russian people, contrasted with the upright ways of the Talmudic "holy people" as they scrupulously removed all trace of prohibited *chometz* (leavened bread) on Passover, without the need for any threat or coercion. The superiority of the Talmudists as compared with the Russians was the moral of Rav Yitzchok's mendacious story (mendacious because it omits the fact that the hapless Judaics who did not remove the *chometz* were subject to grievous bodily harm at the hands of the Polish rabbis of Levi Yitzchok of Berditchev's era [1740-1810]. Rabbi Yitzchok is the pious subject of a devout hagiographic Hasidic tale in which God and Satan bid for his soul at a cosmic auction, with God desperate to place the winning bid.

What is not said is that this “holiness” and survival” is based on the oppression and subjugation of Judaic women, who are variously viewed as inherently prone to witchcraft and bearers of the curse of *Chavah* (Eve), for her part in leading Adam to partake of the *etz ha-da-as* (Tree of Knowledge).⁸⁷³ The rabbis teach that *Chavah* “extinguished the candle of the world.”⁸⁷⁴ Special burdens, therefore, must be placed on Judaic women throughout their lives, starting young. Since *Chavah* is alleged to have destroyed the light of the world in Eden, it is the obligation of Judaic women to light the *shabbos* (Sabbath) candles for the household, an obligation derived from the usual stack of rabbinic compendia and involving the usual pile of nerve-wracking, anxiety-generating rules and regulations governing the *proper* execution of this uniquely female obligation.⁸⁷⁵

The underlying terror that motivates meticulous care in the Judaic female’s lighting of the Shabbos candles is the fear of dying during childbirth. The rabbis have placed upon Judaic women the curse of dying in childbirth for three causes, as stipulated in BT Shabbos 31b: *Niddah*, *Challah* and *Hadlokas haner*, the latter refers to the failure to do her duty with regard to lighting the *Shabbos* candles.

**MISHNAH. FOR THREE SINS WOMEN DIE IN CHILDBIRTH:
BECAUSE THEY ARE NOT OBSERVANT OF [THE LAWS OF]
NIDDAH, HALLAH, AND THE KINDLING OF THE [SABBATH]
LIGHTS.**

BT Shabbos (Shabbath) 31b

This threat against Judaic women is seldom, if ever, revealed to the goyim. The Friday night Shabbos candle lighting rite is usually presented to the non-Judaic world as an incomparably beautiful and delicate celebration of

⁸⁷³ Yaakov ben Asher, (i.e. the “Ba’al ha-Turim”), *Tur* (i.e. *Arba Turim*), “Orach Chayim,” 263. According to the rabbis, the concept of the “Tree of Knowledge” is ex post facto (originating with Moses). They claim that “God never told Adam that it was a Tree of Knowledge.” (Midrash Tadshe 7; Midrash Aggadah).

⁸⁷⁴ *Midrash Tanchumah* Metzora 9. Cf. Rashi’s commentary.

⁸⁷⁵ *Mishnah Berurah* 263:11. *Aruch ha-Shulchan* 263:7; *Yechaveh Da’as* 2:32; *Az Nidberu* 6:67-68.

light that expresses the Talmudic woman's femininity in "a unique synthesis of the outward glow of the candle as a reflection of the inner beauty of the woman who Judaism holds in such high regard" etc. The curse placed on women if they fail to light the candles exactly according to the prescribed ritual, and who must, in that case, live in fear of dying in childbirth, is of course scrupulously omitted from the fairy tale accounts of this obligation retailed to the terminally gullible goyim.

The *halacha* governing *Niddah* are even more severe, because they are centered on the issue of *blood*. But it is no trifle that other rabbinic burdens are placed on the Judaic woman as another *Chavah*, in either atoning, by successfully fulfilling the *hadlaks neiros Shabbos*, or failing to do so and committing a *berachah l'vatalah*, thereby compounding the "female evil" of the archetypal *Chavah*, through failure to observe the hundreds of hair-splitting directives which the rabbis have issued to Judaic women on the Sabbath. We shall return to the demands imposed upon the Judaic woman on *shabbos* after we have concluded our section on *Niddah*.⁸⁷⁶

There are all sorts of superstitious taboos within Judaism connected with the pariah-like woman who is classed as a *Niddah* and these apply not only during the time of her monthly period but during the so-called "Seven Clean Days." Hence, we are looking at how the woman is treated for at least twelve days of every month, until after she emerges from the kosher *mikveh*

⁸⁷⁶ One may at this juncture ask how it is that women have such low status in Judaism when Orthodox Judaism has a secret devotion to the goddess Shekhinah - Lilith. The notion however that "goddess worship" elevates the status of women in society is a recently minted legend of New Age enthusiasts. While the priestess class had privileges in Pharaonic Egypt, the masses of common women did not. Occult power as personified by the thaumaturgy of Shekhinah/Lilith is rooted in the ritual subjugation of Judaic women. It is a pity that dupes approach the rituals of the occult imperium in naive expectation of the fulfillment of the ideals of social democracy. In the Kabbalah, the bisexual *Malkhut*, when it brings blessings to the world, is male; when it brings destruction (the "raging and devouring fire" of judgment, i.e. *Gevurah*), it is female. The rabbinic designation of these alternating functions as "upper Shekhinah" and "lower Shekhinah," reveals the goddess of the Kabbalah in her multiple-headed, many-faced *sefirah*, as shape-shifter and androgyne, mirroring her boundary-breaking intimacy with the *sitra ahra*, which she rules wearing her Lilith face. Shekhinah's "husband" Tiferet, is the shape-shifting sefirotic system itself, encompassing false dualities, such as, to give but one example, the political "Left" and "Right." Shekhinah was a trickster from the beginning. Shekhinah was present in the Garden, not as *Chavah*, but as the one who tricked her. The subjugation of the daughters of *Chavah* under the reign of the rabbis is part of that ongoing trick. One of the ways in which Jesus confirmed His identity as the Messiah was His liberation of Israelite women from the demands of dead ritual. On the many faces of the Shekhinah cf. the classic gnostic text, *Book of Baruch*, where the Shekhinah is called "Edem." For the masonic teaching, cf. A.E. Waite, "The Mystery of Skekhinah" in *The Holy Kabbalah*, pp. 341-377. Also cf. Moses de Leon, *Sefer Shekel ha-Kodesh*, pp. 91-93; BT Hagigah 14b. Zohar I, 12a-12b, 35b-36a, 64a, 122a-122b, 221a-221b, 229a, 241a-241b. Zohar II 25b-26a, 29a, 125a, 186a, 189a, 216b, 219b. Zohar III 77b, 79a, 110b, 114b, 297b.

(ritual bath). The *mikvah* is so essential that even if a woman has been menopausal for years, or has had her uterus surgically removed, *but did not conclude her last menstrual period with the ritual bath*, she has the status of a *Niddah* for the remainder of her life, until she does in fact immerse properly, meeting the full rabbinic requirements.

The Twenty-Six Commandments of Niddah

An intricate set of laws has been established by the rabbis for regulating the woman's contact with others during her *Niddah* time. Many of these laws (though not all) are derived from the binding and authoritative post-Talmudic *Tur* and *Shulchan Aruch* halachic codifications. During the time she has the status of a *Niddah*, the following are forbidden: 1. Women may not engage in frivolous or light-headed conduct such as excessive laughter or joking. 2. She may not engage in sports or games, not even ping pong. It is preferable to refrain even from quiet games such as chess or Scrabble. 3. The use of cosmetics during the *Niddah* status is prohibited, with the loophole being that if she needs cosmetics to keep her from appearing hideous in her husband's eyes, a moderate amount may be applied. 4. A husband may not touch his wife when she is a *Niddah*; not even his small finger may touch her. A woman may not touch her husband when she is a *Niddah*; not even her small finger may touch him. 5. It is prohibited to touch her even through clothing or other garments. Therefore the clothing she is wearing cannot be touched. 6. Handing an object into her hands, or receiving it from her is prohibited, even if the object is a long one. 7. If the *kallah* (bride) at her own wedding is *Niddah*, then the *chasan* (groom) may only place the ring on his future wife's finger if he can do so without touching her fingers.

It is prohibited to pass a child from the father's hands to the mother's hands while the mother is *Niddah*. The procedure for passing the child from the mother to the father or from the father to the mother while the mother is a *Niddah* is as follows: place the child onto a surface (table, seat of a car etc.), have the father or the mother pick the child up from the surface. 8. The husband may not kiss a child who is in the mother's arms, nor may the mother kiss a child in her husband's arms; neither should they push a baby carriage together. 9. The husband may not place an object into his wife's pocket or handbag, shopping bag or anything she is carrying. Similarly he may not remove anything from these pockets, purses or bags. 10. Throwing an object from the husband's hand to his wife's lap, or throwing an object

from the wife's lap to her husband's hand, is prohibited. Certain *poskim* hold that the husband or the wife is permitted to throw an object (such as a door or car key) upward and she may catch it as it falls (as long as this is not done for enjoyment) 11. When a woman who is a *Niddah* is invited to serve as the *Kvatter* (the person designated to carry the infant boy to the circumcision; an act which is considered pious), she must decline the offer. 12. Picking up a light-weight object is prohibited to the husband if his wife is touching it. However, if the wife is talking on the phone, and the telephone cord is obstructing his path, he may pick up the cord in order to pass by. 13. It is not permissible for a husband to sit on his wife's bed when she is a *Niddah*, even when she is not present. 14. The husband should refrain from blowing off a feather or dust from his wife's garments. It goes without saying that brushing off garments while she is wearing them is prohibited. Fanning her or blowing on her (e.g. in hot weather) is prohibited. It is similarly prohibited for her to do these things to her husband. 15. One may not light a candle or cigarette from a lit candle or from a match which his wife is holding, nor may he warm himself from its heat. The same *halacha* applies if he is holding the candle or match, she may not light or warm herself from it. 16. It is permissible for a wife to hold the *Havdallah* candle⁸⁷⁷ for her husband, even though he will benefit from its light. However, since handing or receiving is prohibited, he may not hand the candle to her before *Havdallah* nor may he receive it from her after *Havdallah*, to extinguish it. 17. Eating or drinking together at the same table is prohibited. 18. Eating or drinking together at the same table may be allowed if there is a visible obstruction ("divider") present. 19. The following are examples of dividers which may be utilized when eating or drinking together at the same table: a) an object which is usually not on the table should be located between his plate and hers. This may be a vase, a candlestick etc. 20. A husband and wife may not eat from the same plate. 21. This applies only where the food is eaten immediately upon removal from the plate. However, where a plate of food is placed on the table, it is permissible for both of them to remove food from the plate and place it onto their individual plates and then eat it from there. Therefore, removing pieces of fish or cold cuts from a serving bowl or platter and placing them onto one's plate and eating it from there is permissible. 22. Not all types of food are

⁸⁷⁷ *Havdallah* is the concluding *shabbos* service on Saturday.

included in the prohibition. Only those foods which only a husband and wife —because of their intimate relationship would consume from the same dish (for example partaking of soup from the same soup bowl)—are forbidden. Those foods which two strangers would also share from the same communal bowl (popcorn etc.) are permissible. 23. The husband may not drink from a beverage in a glass that his wife was drinking from, with the following exceptions: if a child drank from the glass or cup after his wife drank from it; if the contents of the glass or cup was transferred to another cup, glass or bottle. If she drank from a glass or cup and then left the room, the husband may drink the beverage remaining in her cup. 24. It goes without saying that lying together in the same bed is prohibited, no matter how big or wide is the bed. 25. Sleeping in separate beds which touch each other is forbidden. There must be sufficient distance between the separate beds so that the husband cannot roll from his bed to hers, one cubit minimum (approximately 22 inches). 26. A woman who is *Niddah* may not visit a Judaic cemetery (in case of an emergency a rabbi must be consulted).

There are hundreds of additional rules and regulations governing the conduct between husband and wife during the time that she is *Niddah*. Presumably we have already imposed on the patience of the reader long enough and the representative sample which we have furnished will provide the necessary sense of the degree to which Talmudic Judaics are burdened with the micro-management of every detail of their lives. The basis for the *halachos* of *Niddah* can be traced to the first century Pharisees of Jesus' time, such as Hillel and Shammai.⁸⁷⁸ The burdensome curse that these Pharisees initiated, far in excess of anything required by the holiness code and hygiene laws of the Old Testament, was repeatedly supplemented by subsequent rabbis over the centuries, creating the excruciating burden with which Orthodox Judaic women are tragically afflicted today.

⁸⁷⁸ Fonrobert, p. 85.

The Attitude of Jesus

Jesus' attitude toward women who were *Niddah* was diametrically opposite of that of the leaders of Judaism. In the gospel case, a woman who was in a state of *Niddah* for twelve years approached Him. When He felt her touch, He did not shrink away; He had compassion on her. Even though she had touched Him in her "uncleanness," He stopped to talk to her. She told Him of her condition. He blessed her. He called her "daughter," and praised her daring faith by which she had reached out to touch the hem of His robe. (Mark 25-34).⁸⁷⁹

To all those who teach that the followers of Judaism have salvation without Christ, through their race, or an alleged "covenantal" relationship with God, we can only reply, look upon these severely burdened Judaic woman with the compassionate eyes of Jesus. Will you continue to abandon them, implying by your words, actions and omissions that they have no need of Christ — leaving Judaic women enslaved to the crushing rabbinic burdens placed upon them for 2,000 years, beginning with the very Pharisees of Jesus' time? What could be more sinful than such abandonment?

In Judaism the oppression of women is institutionalized and doctrinaire. The battered women's shelters in Jerusalem testify to this, packed as they are with Orthodox Judaic wives pummeled by their Talmudic husbands. This is one reason why we marvel at the western feminists and Judeo-Churchian dodo birds running amok, screaming about Muslim oppression of women, while ingratiating themselves with the Talmudists and insinuating themselves into their favor by turning a blind eye to the rabbinic oppression of women. It takes real courage and love to seek to liberate the Judaic women of our world.

⁸⁷⁹ Cf. John Coleman, *The Unexpected Teachings of Jesus* (2002).

The X-Rated Talmud

The psychiatry of Sigmund Freud was premised on his diagnosis of many Jews who were raised under Talmudic auspices. He then applied what he learned from their Talmudic-inspired dementia to his diagnosis of gentiles, who had no such Talmudic background. As a result, non-Jews were saddled with all sorts of bizarre penis-envy and incestuous oedipal complexes, as well as other mental sicknesses that were not part of their heritage. Weird concepts and strange imaginings never before encountered in mainstream psychological literature were suddenly being applied to all mankind. Overnight we were convinced of our own perversity, but a perversity we did not possess until the "scientist" Freud determined that we were burdened with these intrinsically Talmudic orientations. The fact is, Talmudists become demented as a result of trying to obey the Talmud (even though Hollywood propaganda has often associated such hang-ups with "Puritan" and "Christian" roots).⁸⁸⁰ But it is a crime against humanity to claim that Talmudic insanity is the common heritage of mankind. Take for example the rabbinic proscription against an erection:

(ב) אסור לאדם שיקשה את עצמו לדעת, או שיביא את עצמו לידי הרהור אשה. ואם בא לו איזה הרהור, יסיע את לבו מדברי הבאי לדברי תורה, שהיא אילת אהבים ויעלת חן. ואין מחשבת עריות מתגברת אלא בלב פנוי מן החכמה. ויזהר מאד שלא יבוא לידי קשוי. למיכך אסור לאדם לישן על ערפו ופניו למעלה, או לישן ופניו למטה, אלא לישן על הצדדיו, שלא יבוא לידי קשוי. ולא יישנו שני רוקים יחד. ולא יסתכל בבהמה חיה ועוף בשמזדקמין זכר לנקבה. ואסור לרכב על בהמה בלא אָפָּה.

"It is forbidden to bring on an erection in vain, or to cause yourself to think about women. You should be extremely careful to avoid an erection. Therefore, it is forbidden to sleep on your back facing upward or to sleep (on your stomach) facing downward. To avoid an erection you should keep on our side." Kitzur Shulchan Aruch II:151.

⁸⁸⁰ "Portnoy's Complaint" being a notable exception.

Talmudic fathers must rise in the middle of the night to check on the sleeping position of their adolescent sons, and roll their sons off their stomachs or backs and onto their sides if they are sleeping in a position which rabbinic law regards as likely to produce an erection. What could be crazier or more likely to produce a neurosis or complex in a boy when he isn't even allowed to enjoy an undisturbed night of peace without the rabbinic anatomical position-police rearranging his body during slumber. Sorry, Dr. Freud, but thanks to Christ's having liberated us from the Pharisees, we are not saddled with these heavy burdens and therefore your psychiatry has application to the victims mainly of Talmud culture, not our culture. It was wrong for Freud to extrapolate from these sick rabbinic neuroses onto normal people who have not had to be afflicted by life under the tyrannical rule of the totalitarian rabbis of Judaism. Incredibly, however, it is the Puritans who bear the stigma of such anti-life paths, while the American media and Hollywood have typically portrayed rabbis as wise old "sages" in the Old Testament mold. Little hint of their horrendously warped sex laws and destructive sexual hangups are conveyed to the masses. Here is another insane "holy rabbinic urination law":

ג) כשמשתיין, אסור לאחוז במילה להשתיין. ואם הוא נשוי ואשתו עמו בעיר והיא טהורה, מצד הדין מתיר לו, דכיון שיש לו פת בסלו, אינו בא לידי הרהור וחמום. אך ממדת חסידות להחמיר. ושלא לצרר השתנה גם מצד הדין אסור לו.

"When urinating it is forbidden to hold the penis even to facilitate urination. If you are married and your wife is *halachically* clean (not menstruating), it is permitted to hold your penis (when urinating). When not urinating it is forbidden to hold his penis." Kitzur Shulchan Aruch II:151. This lunacy is applied in a thousand different circumstances involving the marriage act and bodily functions. Sex between a husband and wife, for example, is to be conducted "with such awe and terror that it appeared as if a demon were forcing him to do it."⁸⁸¹ Another prize folly is the prohibition against a husband looking at his own wife when she is wearing no clothing:

⁸⁸¹ Mishnah Berurah, Laws of Daily Conduct, v. 2, C [202-241] sec. 5.

“It is forbidden to look at your wife’s genital area.” (Kitzur Shulchan Aruch II:150). “Any (husband) who does look there is devoid of shame.”

“The laws of Orthodox cohabitation demand (that)...(a) man must never see his wife undressed. So when they actually arrive in bed, the idea is to keep her covered by the sheet at all times. However, since propagation is essential, and decreed by law, there’s a hole at the appropriate place so that the commandments can be fulfilled...They don’t know how to please a woman, how to understand what she wants, how to listen to what she is saying. Sex is simply a right for them, a way of creating more sons. If they follow the laws, they fulfill their sexual duties in the dark, thinking religious thoughts and never speak to their wives about their feelings...”⁸⁸²

“One is forbidden to have sex in lamplight unless one makes a partition to block the light from illuminating the body directly. It is prohibited to have sex in the daylight unless the room is darkened with a shade.”⁸⁸³ Sex at the beginning and the end of the night is also forbidden.⁸⁸⁴

Lest we imagine that the Orthodox adherents of Judaism are extraordinarily modest (and this is how they are presenting themselves to the outside world), Talmudic culture is extraordinarily prurient and sex-obsessed, just like the “sages” of the Talmud, one of whom bragged that he had had sex with every prostitute in the world. The Talmud is so sex obsessed it comes up with any preposterous situation in order to bring a sexual dimension to it. For example, BT Baba Kamma 27a sets up a situation in which a Judaic man falls from the top of a roof and in the course of his fall accidentally inserts his penis inside a woman passerby upon whom he falls! This precipitates a tedious legal analysis of who is liable for what damages. It’s a spin on the classic dirty joke motif, only this is from Judaism’s holiest book. When Prof. Graydon Snyder of the Chicago Theological Seminary related this Talmud passage to his class, a complaint of sexual harassment was brought against him by a female student. “Professor Snyder said the woman in his class told him that the story from the Talmud, and his selection of it, conveyed the message that it was permissible to harm women as long as

⁸⁸² Eveyln Kaye, *The Hole in the Sheet* (op. cit.), pp. 123 and 159.

⁸⁸³ Mishnah Berurah, Laws of Daily Conduct, v. 2, C [202-241] sec. 6.

⁸⁸⁴ Mishnah Berurah, Laws of Daily Conduct, v. 2, C [202-241] sec. 4.

it was unwitting.”⁸⁸⁵ “Unwitting” homosexual intercourse is also mitigated in Judaism by its “accidental” nature. Then there’s the Midrash on Genesis that holds that Abel was quarreling with Cain over which brother would have Eve sexually, although in the rabbinic mind by this time Lilith was synonymous with Eve, so they were arguing over who would have coitus with Lilith.⁸⁸⁶

*Nebuchadnezzar’s Prodigious Member
and other Rabbinic Dementia*

Another example of the Talmud’s insanely filthy prurience is from BT Shabbath 149b. Alan Edwardes, in his classic 1967 work, *Erotica Judaica*, describes it thus: “The Babylonian Talmud contains a tradition that King Nebuchadnezzar systematically sodomized all the captive chieftains of Judah...according to Rab(bi) Judah: ‘When that wicked man (Nebuchadnezzar) attempted to submit that righteous one (Zedekiah) to sexual abuse, his phallus was stretched three hundred cubits (i.e. 150 yards) and wagged in front of all the captives.’”⁸⁸⁷

The complete, verbatim passage from the Soncino English edition of the Talmud reads as follows: “When that wicked man (Nebuchadnezzar) wished to treat that righteous one (Zedekiah) thus (i.e. submit him to sexual abuse), his membrum was extended three hundred cubits and wagged in front of the whole company (of captive kings), for it is said, Thou art filled with shame for glory: drink thou also, and be as one uncircumcised (*he’orel*): the numerical value of ‘orel is three hundred.”⁸⁸⁸

While the *Encyclopedia Judaica* is mum on the subject of the Talmud’s account of Nebuchadnezzar’s 300 cubit-long penis, in its article devoted to him (comprising more than three folio-sized pages), it does scruple to note that he was not an unqualified villain in rabbinic eyes: “...Nebuchadnezzar is viewed in a more favorable light, mainly in later rabbinic sources...”⁸⁸⁹ (This is a reference to BT Sanhedrin 95b and Sanhedrin 96a).

⁸⁸⁵ Dirk Johnson, “A Sexual Harassment Case to Test Academic Freedom,” *NY Times*, May 11, 1994.

⁸⁸⁶ Midrash Rabbah Genesis 22:7.

⁸⁸⁷ *Erotica Judaica* (op. cit.), pp. 98-99.

⁸⁸⁸ BT Shabbath 149a.

⁸⁸⁹ *Encyclopedia Judaica*, Second Edition (Jerusalem: Keter Publishing, 2007), vol. 15, p. 50.

The Rabbinic Penchant for Spinning Tall Tales

The wildly exaggerated size of Nebuchadnezzar's sexual organ is typical of the hyperbole that afflicts the Talmudic mentality. BT Sanhedrin 95b, in addition to referring to Nebuchadnezzar, exhibits another case of the rabbinic penchant for spinning tall tales: "The length of Sennacherib's camp was four hundred Persian miles, the width of the necks of his horses when standing side by side was forty Persian miles and the number of soldiers in his camp was two-hundred-and-sixty ten thousand thousands, minus one."⁸⁹⁰

"When Esther entered King Ahasuerus' presence he extended a staff to her as retroactive authorization to enter without being bidden. The staff miraculously elongated. (How much did it extend?) Rabbi Yirmiah said: 'It was two cubits and He made it twelve cubits long.' Some say — sixteen cubits. Some say — twenty four. In the Masnisa it was taught: sixty." (BT Megillah 15b).

In the journal *Jewish Social Studies* (January, 1950), the Judaic social scientist Samuel Gringauz noted that some of the World War II stories told about "six million dead Jews" by Judaic "eyewitnesses" are: "full of preposterous verbosity, graphomantic exaggeration, dramatic effects, overestimated self-inflation, dilettante philosophizing, would-be lyricism, unchecked rumors, bias, partisan attacks and apologies." The faith of Western Civilization, Christianity, has been supplanted by a new state religion, which is Judaism, presented in the palatable guise of Orwellian "Holocaust" Newspeak of which the figure of six million dead "Jews" is fixed, sacred dogma which in Germany, Austria, Switzerland and Canada it is a crime punishable by imprisonment to doubt or contest. But what if the "six million dead Jews" casualty figure is of a piece with the two-hundred-and-sixty ten thousand thousands, minus one? Christians are not to obey or partake in any idolatry or false witness. The Six Million, if it is a wild exaggeration, would constitute a lie that has been made sacred and to which we in the West are expected to bow and bend our knee.

To the supremacist, Talmudic mentality, those who question and doubt their sacred dogma must, ipso facto, be "haters." Being God's Chosen, and in every way the superior people on the planet, the saints and martyrs of the cosmos, they can't seem to conceive of opposition that is not wicked. Hence,

⁸⁹⁰ BT Sanhedrin 95B.

they propound this very primitive notion, that the man or woman who dares to contradict them has got to be banned. This is the hidden irony buried at the core of the primitive nationalism informing the Deborah Lipstadt-style of "Holocaust denier" nomenclature. For all of their melodrama about victimization and martyrdom, it is these supposed "victims" and "martyrs" who currently are the most avid stokers of the fires of persecution for whomever would dare to ask skeptical questions of them. Under a boatload of corrupt rhetoric about "human rights," those who doubt the Six Million genocide figure are sent to jail in Europe and Canada and ritually ostracized in the United States. Note the hidden irony here, of a Judaic ideology that presents itself as an antidote to dehumanization, which is at the same time dehumanizing one special class, the skeptics, or, in Lipstadt's categorization, the "deniers." This is where what we have been taught in the Bible about refusing to engage in false worship runs up against the enormous pressure in modern America to at least tacitly accede to the "fact" that Six Million "Jews" were killed in "The Holocaust." Do we dare, as Christians, to look at the role this six million number has played down through the ages, in Judaic legend and lore?

Though anti-Semitism has been unmasked and discredited, it is to be feared that its history is not yet at an end. While there remain in Russia and Rumania over six millions of Jews who are being systematically degraded, and who periodically overflow the western frontier, there must continue to be a Jewish question in Europe; and while there are weak governments, and ignorant and superstitious elements in the enfranchized classes of the countries affected, that question will seek to play a part in politics.

"...there remain in Russia and Rumania over six millions of Jews who are being systematically degraded..."

—*Encyclopedia Britannica* (eleventh edition, 1910-1911), vol. 2, p. 145.

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THE AMERICAN HEBREW

October 31, 1919

The Crucifixion of Jews Must Stop!

By MARTIN H. GLYNN

(Formerly Secretary of the League of Nations)

From across the sea six million men and women call to us for help, not eight hundred thousand little children cry for bread.

These children, these men and women are our fellow-members of the human family, with the same claim on life as we, the same susceptibility to the winter cold, the same propensity to decay before the fangs of hunger. Within them reside the unthinkable possibilities for the advancement of the human race as naturally would reside in any other human being. We may not be their fathers but we ought to be their brothers.

In the face of death in the streets of starving there is no place for mental distinctions of creed, no place for physical differentiations of race. In this catastrophe, when six million human beings are being whirled toward the grave by a cruel and relentless fate only the most idealistic conceptions of human nature should sway the heart and make the hand.

Six million men and women are dying from lack of the necessities of life; eight hundred thousand children cry for bread. And this fate is upon them through no fault of their own, through no transgression of the laws of God or man, but through the awful tragedy of war and a begotten lust for Jewish blood.

In this threatened holocaust of human life, forgotten are the theories of philosophical distinctions, forgotten are the differences of historical interpretation, and the determination to save the helpless, to shelter the homeless, to clothe the naked and to feed the hungry becomes a religion at whose altar men of every race and worship and women of every creed are bowed. In this calamity the inequalities of man's furnishings fall away before the eternal verities of life, and we awaken to the fact that from the hands of one God we all come and before the tribunal of one God we all must stand on the day of final reckoning. And when that reckoning comes mere pardon of life will not weigh a pennyweight, but deeds, mere intangible deeds, deeds that dry the tear of sorrow and still the pain of anguish, deeds that with the spirit of the Good Samaritan pour oil and wine in wounds and band sustenance and shelter for the suffering and the perishing, will outweigh all the stars in the heavens, all the waters in the seas, all the flesh and metal in all the celestial globes that revolve in the firmament around us.

Race is a matter of accident, creed, partly a matter of inheritance, partly a matter of environment, partly one's method of rationalization, but our physical wants and corporate needs are implanted



Waiting.

in all of us by the hand of God, and the men of Judaea who cry, and with God, hear the cry of the Jewry. Who can and will not take heed of the wail of the dying, who can and will not stretch forth a helping hand to them who are beneath the gaze of millions to the millions of nature's loved creatures? A failure to the cause of the human family and an abjurer of the sacred law written upon the tablets of every human heart by the finger of God himself.

And so in the spirit that turned the poor widow's copper offering of mites to gold, and the silver coin gold when placed upon God's altar, the people of this country are called upon to sanctify their money by giving \$35,000,000 in the name of the humanity of Moses to six million famished men and women.

Six million men and women are dying—eight hundred thousand little children are crying for bread.

And why? Because of a war being decreed by the dust and also determined the corpse of the dead.

And in that war for democracy, Jewish blood from the United States fought beneath the Stars and Stripes. In

the United States we have seen these Jews of human flesh, in Apresno Forest the day, captured as German Jews. They, that as Americans the Jewish boys from the United States fought for democracy, as Jews fought against the Anti-Semites in the streets of Abingdon. In a photograph on the covered "Lost Battalion" for the National Whittier of Palestine the official Alexander shows the first day that these Jewish boys were made of. In some way or another Whittier's photograph was corroborated. They were Jews of nation. They tried to get away from the anti-Jewish of their youth. They tried and they tried, but their hearts were not through. Family and affection and death were in the air. And when the hour was darkest and all seemed lost, a soldier had stepped forward and said to all Whittiers: "I will be a soldier and I will be a Jew." The first to cry and cry, but in the end, today, he wears the Iron Guard's Star of David and his name is MICHAEL KARTSHENKIN.

Because of this war for democracy, six million Jewish men and women are dying across the seas, eight hundred thousand Jewish children are crying for bread.

"From across the sea six million men and women call to us for help...Six million men and women are dying...In this threatened holocaust of human life...the people of this country (America) are called upon to sanctify their money by giving \$35,000,000 in the name of the humanity of Moses to six million famished men and women."

**—“The Crucifixion of the Jews Must Stop!”
The American Hebrew, October 31, 1919, p. 582.**

"Various official Jewish sources reveal that in the past prominent, highly regarded Jewish leaders have said that 800 million Jews were killed by enemies of the Jews. The Talmud...reports that the Roman Emperor Hadrian slaughtered 800,000,000 Jews." ⁸⁹¹

Midrash Rabbah: Lamentations 2:4: "Eighty thousand trumpeters besieged Bethar where Bar Kozeba was located, who had with him two hundred thousand men...He thereupon had two hundred thousand men of each class...And what used Bar Kozeba to do? *He would catch the missiles from the enemy's catapults on one of his knees and hurl them back, killing many of the foe....*

"For three and a half years the emperor Hadrian surrounded Bethar. In the city was Rabbi Eleazar of Mode'in, who continually wore sackcloth and fasted, and used to pray daily: 'Lord of the universe, sit not in judgment today!' so that Hadrian thought of returning home. A Cuthean (gentile) went [to the emperor] and found him and said: 'My lord, so long as that old cock wallows in ashes, you will not conquer the city. But wait for me, because I will do something that will enable you to subdue it today.' He immediately entered the gate of the city, where he found Rabbi Eleazar standing and praying. He pretended to whisper in the ear of rabbi Eleazar of Mode'in. People went and informed Bar Kozeba: 'Your friend, Rabbi Eleazar, wishes to surrender the city to Hadrian.' He sent and had the Cuthean brought to him and asked: 'What did you say to him?' He replied: 'If I tell you, the emperor will kill me; and if I do not tell you, you will kill me. It is better that I should kill myself and the secrets of the government be not divulged.' Bar Kozeba was convinced that Rabbi Eleazar wanted to surrender the city, so when the latter finished his praying, he had him brought into his presence and asked him: 'What did the Cuthean tell you?' He answered: 'I do not know what he whispered in my ear, nor did I hear anything, because I was standing in prayer and am unaware what he said.' Bar Kozeba flew into a rage, kicked him with his foot and killed him. A heavenly voice issued forth and proclaimed: 'Woe to the worthless shepherd that leave the flock! The sword shall be upon his arm, and upon his right arm!' It was intimated to him, 'Thou hast paralyzed the arm of Israel and blinded their right eye; therefore

⁸⁹¹ Herman Otten, *The Christian News Encyclopedia* (Washington, Missouri), vol. 3, p. 2310. Actually the report is found in the Midrash Rabbah, one of the Jerusalem midrashim of the amoraic era, not in the Gemara or Mishnah ("Talmud") proper.

shall thy arm wither and thy right arm grow dim!’ Forthwith the sins (of the people) caused Bethar to be captured. Bar Kozeba was slain and his head taken to Hadrian. He asked: ‘Who killed him?’ A Cuthean said to him: ‘I killed him.’

“Bring his body to me,’ he ordered. He went and found a snake encircling its neck. So Hadrian, when told of this, exclaimed: ‘If his God had not slain him, who could have overcome him?’

“Rabbi Jonathan said: The voice is the voice of Jacob, the voice of distress caused by the emperor Hadrian, who slew eighty thousand myriads of human beings at Bethar.⁸⁹²

“They slew the inhabitants until the horses waded in blood up to the nostrils, and the blood rolled along stones (with the size of 284 liters) and flowed into the sea, staining it for a distance of six kilometers...Hadrian possessed a large vineyard 46 kilometers square, as far as from Tiberias to Sepphoris, and they surrounded it with a fence consisting of the slain of Bethar. Rabbi Johanan said: ‘The brains of three hundred children were dashed upon one stone, and three hundred baskets of capsules of phylacteries were found in Bethar, each capsule having a capacity of 2130 liters.” (End quote from the Midrash Rabbah; emphasis supplied).

The Talmud in BT Taanis 30b and Bava Basra 121b teaches that: “after the failed rebellion by Bar-Kokhba the city of Betar fell to the Romans and hundreds of thousands of Jews were slaughtered, after which the Roman authorities did not grant the Jews permission to bury all those corpses. After many years of prayer by Rabban Gamliel and Chachmei Yavne, permission was granted for the burial. Miraculously, though all those years had passed, the hundreds of thousands of Jewish corpses were fresh, showing no signs of decay”(!)

In the “Midrash Hazita”⁸⁹³ it is declared that one Jewish woman gave birth to 600,000 children. In the Gemara, Rabbi Akiva declared, “The Israelites were delivered as a reward for the righteous women of that time. It happened by a miracle that they (the babies which they bore) were swallowed by the ground, and the Egyptians brought oxen and plowed over them. Yet

⁸⁹² Myriad is from the Greek noun and adjective *myrioi*, meaning ten thousand. The statement from the Midrash, “Hadrian who slew 80,000 myriads” signifies that, according to the rabbis, the Romans under Hadrian’s command killed 800,000,000 Jews.

⁸⁹³ This is the Midrash on the Song of Solomon.

the babies broke through the earth, sprouting (like herbs from the soil) and came in flocks to their homes.⁸⁹⁴ This is reminiscent of Elie Wiesel's tale of seeing geysers of blood spurting from the ground in Nazi-occupied Eastern Europe.⁸⁹⁵ Many fantastic "Holocaust" tales powerfully resonate with their Talmudic and midrashic antecedents, usually centered on "miraculous" escape. Not all of these are false. Judaic persons displayed courage and resourcefulness in evading various torments and forms of captivity during World War Two. But the mixing of truth with make-believe is a form of false witness and ought to be exposed, especially if the accusations cause innocent persons to be subjected to a Mark of Cain — even going so far as to stigmatize an entire nation of people as inherently murderous, as Harvard University Professor Daniel Goldhagen has done.

In thousands of newspaper and magazine articles, hundreds of books and dozens of movies, Judaic persons have told stories about how — "by a miracle" — they "survived the Nazi extermination camps." In the 1960s, 1970s and 1980s there were cities in America full of large populations of such "miraculous survivors" — Skokie, Illinois, Brooklyn, New York; Los Angeles; Miami Beach—Everyone from Kitty Hart to the relatives of England's Tory leader Michael Howard, to the parents of Abraham Foxman, to Elie Wiesel himself "miraculously survived." Typical newspaper reports are titled "One Family's Miracle Tale" and feature motifs like Judaics hiding from the Nazis in an oven. Michael Howard's aunt and uncle narrowly escaped being "gassed" in Auschwitz: in the case of his aunt, "She was miraculously spared death three times — once because the killing gas chamber ran out of gas."⁸⁹⁶ "By a miracle," Elie Wiesel survived Auschwitz only to be imprisoned in Buchenwald where according to Wiesel, "They sent 10,000 to their deaths every day." But despite the "methodical nature" of the Nazi killing machine, Elie miraculously escaped being killed: "I was always in the last hundred (to be killed) near the gate."⁸⁹⁷

⁸⁹⁴ BT Sotah 11b; and R. Zevi Hirsch Chajes, *Mebo Ha-Talmud*: 26.

⁸⁹⁵ Wiesel, *The Jews of Silence* (New American Library, 1966), p. 48.

⁸⁹⁶ Marie Woolf, *The Independent* (UK), July 3, 2004.

⁸⁹⁷ *Time* magazine, March 18, 1985, p. 79.

In the following account, a Talmud toilet theme is added to the usual saved-from-the-gas-by-a-miracle motif: "Edith said, 'Why don't we pray? Why don't we pretend we are at home, setting the table?' We would do this every Friday night, and murmur the Sabbath prayer. It gave us some kind of normalcy in hell. One Friday we were standing by the latrine when Edith said, 'It's almost Shabbat.' I said, 'Why don't we celebrate inside the latrine? They won't hear us there, we can sing.' The SS never came in the latrine because it was too horrible...From then on, every Friday night we celebrated the Sabbath in the latrine in Auschwitz..."

"On Oct. 7, they told the children to line up, take off our clothes and put our shoes in a special pile; we'd be disinfected and get warm clothes. I promised Edith I would get her warm clothes for her birthday the next week. We were taken inside a dark room and they shut the door. We waited and waited and nothing happened. Then the SS opened the door, very angry, and shouted, 'Come out, fast as you can.' They threw clothes randomly back at us and returned us to the barracks. Later I found out this was the only time that the gas in the crematoria did not work."⁸⁹⁸

J.P. Stehelin's condensed, edited English language edition of Johann Andreas Eisenmenger's *Entdecktes Judenthum*, entitled *The Traditions of the Jews*, is replete with documented examples of the ludicrous testimony of the Midrashim, Aggadists and Talmudists, which the adherents of Judaism are expected to believe, along with gentiles who live in fear of being called antisemites. Eisenmenger cites the following lies and fantasies of the rabbis:

- According to *rabbinic doctrine*, Rabbi Israel tells of how Enoch was sent to heaven courtesy of the angels Metatron and Aniel. He rode on a great cherub and fiery chariot and as he approached the divine majesty in the highest heaven, the seraphim and cherubim "smelt the scent of him 5380 miles afar off and said, 'What smell is this, of one that is born of a woman?'" (p. 601).

- Metatron is supposed to be an angel but the rabbinic texts also have him as Prince of the World and Vice-Regent of heaven itself as the "lesser Yahweh."⁸⁹⁹ The rabbis ascribe a size to Metraton that makes him the biggest created being in existence: he is, in length, as tall as the distance a

⁸⁹⁸ "This Have I Seen," *The Guardian* (UK) May 22, 1999.

⁸⁹⁹ Rabbi Geoffrey W. Dennis, op. cit. p. 170; BT Sanhedrin 38b.

man walking for 500 years could cover. The rabbis also say that Metatron was once human and worked as a mender of shoes while on earth. He was the “cobbler who joined the worlds together.” The same dimensions are assigned to Metatron’s rabbinic-angelic counterpart, Sandelfon. “Rabbi Eliezer has said, ‘There is an angel who stands on the earth and his head reaches to heaven.’ It is taught in the Mishna that he is called Sandalfon; he exceeds his companions as much in height as one can walk in 500 years” (pp. 602-604).

- “Many more ridiculous fables are related concerning the apparition of Elias. Those who would be better acquainted with them may find them in the Talmud treatise Berakoth (fol. 6. col. 2) where he is described in the figure of an Arabian merchant. The treatise Avoda Zara (fol. 18, col. 2) shows him in the shape of a whore. The treatise Baba Metzia (fol. 55, col. 2) represents him in the form of a fiery bear. (In) The Medrash Mishle (fol. 68, col. 2) in the likeness of a grave digger. He is also thought to be present at the circumcision of a Jewish child, wherefore they always observe to place a chair on purpose for him in the room where the ceremony will be performed” (pp. 607-608).

Unconscionable hyperbole and incessant lying are threaded throughout the pages of the Talmud, Midrash, Aggadah and Kabbalah to such a degree that the student piously immersed within their pages cannot help but inculcate the same attitudes within himself. While *Traditions of the Jews*, Stehelin’s edited and condensed English version of Eisenmenger’s 2,100 page *Entdecktes Judenthum* is recommended to English readers, for those who are German-literate, the latter work remains the benchmark achievement in the study of Judaism.⁹⁰⁰ Nonetheless, the English version contains much of value and readers are referred to it in order to glean from its hundreds of pages, case studies of shameless rabbinic buncombe and baloney; thereby demonstrating the extent to which the religion of Judaism prepares the minds of its adherents for exaggeration and outright lying. Dr. Eisenmenger, who immersed himself in these texts as a pupil of the leading rabbis of his time, comments on rabbinic probity and mental health: “So fruitful is rabbinic invention that it forms and makes everything in the oddest shapes; heaven and hell are strangely modeled; angels and devils are represented in

⁹⁰⁰ Independent History and Research has had the authoritative two volume, 1700 first edition of *Entdecktes Judenthum* professionally scanned by museum curator-technicians using the latest digital-enhancement technology. Both volumes of the massive German original are available in a pdf. file in a CD-ROM.

such forms and beings as would confound a man of sense to conceive from what motive or by what spring the rabbis are driven to advance such notions. We have already given the reader so many surprising products of their minds as we thought were necessary for laying open the rabbinical learning, reasoning and judgment...we have conducted the reader through a series of events and transactions so astonishing for the matter of them, so incoherent in their distribution and aspect of one another...what could induce such grave and learned men, for such the rabbis are esteemed among the Jews, to relate with such a solemn air of truth and of the veracity of impartial history... (claims which are) so surpassing belief and the imagination of others to conceive?...it is hardly conceivable that they should be so misled by those blind guides, the rabbis. Their doctrines and opinions, be they ever so wild and extravagant, are received by the...Jews with as much reverence and belief as the most sacred and indubitable portions of Scripture. A story though never so ridiculous or fabulous, if it has the sanction of a rabbi's authority, goes down smooth, without any inquiry into the credibility of the fact."⁹⁰¹

In our time the rabbis have accomplished the remarkable feat of persuading Christians and gentiles to swallow their farcial stories that comprise the religion of Judaism, by concocting Holocaustianity, the means by which gentiles become initiated into adherence to Zionism and Judaism. According to the official declaration of the U.S. government-sanctioned United States Holocaust Museum, "America's national institution": "The Holocaust was the systematic, bureaucratic, state-sponsored persecution and murder of approximately six million Jews by the Nazi regime and its collaborators."⁹⁰²

Virtually any American who opposes this Kabbalistically significant idolization of the number *six*-oriented World War II casualty figure, or the

⁹⁰¹ Johann Andreas Eisenmenger, *Traditions of the Jews* (Coeur d'Alene, 2006), pp. 646-647; 679-680.

⁹⁰² Cf. www.ushmm.org/wlc/article.php?lang=en&ModuleId=10005143, online Nov. 15, 2007. "The United States Holocaust Memorial Museum is America's national institution for the documentation, study, and interpretation of Holocaust history, and serves as this country's memorial to the millions of people murdered during the Holocaust. The Holocaust was the state-sponsored, systematic persecution and annihilation of European Jewry by Nazi Germany and its collaborators between 1933 and 1945. Jews were the primary victims — six million were murdered..." — www.ushmm.org/museum/press/kits/details.php?content=99-general&page=05-mission, [ibid., Nov. 15, 2007].

Israeli legends surrounding the “Six Day War” or claims of an Old Testament origin for the six-pointed hexagram that they call the “Magen David,” is going to suffer a loss of one’s good name and reputation at the very least, likely expulsion or shunning from one’s church, and curtailment of career and advancement and even the means to earn a livelihood. In Europe, as noted, resistance to this six million idol can translate into fines and jail terms, some of them lengthy. In order to gauge the extent to which rabbinic religious dogma has become the dogma of the post-modernist West, consider what befalls the European or American who denies the resurrection and divinity of Jesus Christ, the virginity of Blessed Mary or the veracity of the New Testament. One’s reputation and good name will remain intact along with career prospects and livelihood. A conservative church would react negatively, but most probably a skeptic along these lines would not be a member of a conservative church. Of course fines and jail time in Europe or anywhere in the world would be entirely out of the question and the prospect of such penalties for someone who denies the resurrection and divinity of Jesus Christ, the virginity of Blessed Mary or the veracity of the New Testament, is downright laughable. In Europe and America the denial of Christian doctrine incurs no penalties from the civic, business or cultural spheres. The denial of rabbinic and Judaic *lies*, however, is fraught with risks of all kinds, including legal penalties.

As noted, U.S. government officials are on record as regarding exposure of the lies of Talmudists and Zionists as a “contaminating” *potential cause of terrorism*: “The terrorism we confront today springs from...subcultures of conspiracy and misinformation. Terrorists recruit more effectively from populations whose information about the world is contaminated...and corrupted by conspiracy theories. The distortions keep alive grievances....” — “Strategy for Winning the War on Terror,” issued by the George W. Bush administration’s official US government website, autumn, 2006. “As history shows, verbal attacks on the Jewish people are portends of more savage criminality to come.” —Attorney General John Ashcroft, speech to the Anti-Defamation League of B’nai B’rith (ADL). New York City, Nov. 7, 2003.

Pastor Herman Otten, editor of *Christian News*, had this to say on the subject of our duty to bear witness to the truth: “The early Christians were champions of the truth, not myth and fantasy. They spoke and wrote on the basis of solid evidence. Peter wrote: ‘We didn’t follow any clever myths when

we told you about the power of our Lord Jesus Christ and His coming. No. With our own eyes we saw His majesty. God the Father gave Him honor and glory when from His wonderful glory He said to Him: 'This is My son whom I love and with whom I am delighted.' We heard that voice speak to Him from heaven when we were with Him on the holy mountain. And we have a more sure word of prophecy. Please look to it as a light shining in a gloomy place till the day dawns and the morning star rises in your hearts. Understand this first, that no one can explain any written Word of God as he likes, because it never was the will of a human being that brought us God's Word, but the Holy Spirit moved holy men to say what God told them.'

"John concludes his Gospel: 'This is the disciple who testified about these things and wrote this. And we know what he testifies is true.' John begins his first epistle: 'It was from the beginning, we heard It, we saw It with our eyes, we looked at It, and our hands touched It -- we're writing about the Word of Life.' He concludes this epistle: 'We know God's Son came and gave us the understanding to know Him who is real, and we are in Him who is real, in His Son Jesus Christ. He is the true God and everlasting life. Children, keep away from idols.'

"The prophets and apostles who wrote the Bible presented facts, true history, not pious myths based upon some emotional experiences. They carefully evaluated the evidence Luke begins his Gospel: 'Many have undertaken to plan and write a story of what has been done among us, just as we heard it from those who from the first became eyewitnesses and servants of the World. For this reason I too decided to check everything carefully from the beginning and to write it down in the proper order for you, excellent Theophilus, so that you too will be sure what you have heard is true.'

"Jesus, who said: 'I am the Way, the Truth, and the Life, no one comes to the Father except by Me,' emphasized the importance of knowing the truth. He declared: 'If you live in My Word, you are really My disciples, and you will know the truth, and the truth will free you.'

"Today direct revelation, the very concept of truth, doctrine, and real history which can be known are being rejected right within the established churches. The very thought that God revealed Himself or any truths to man in propositions recorded in Holy Scripture is denied. Many contend that there is no such thing as absolute truth and that no one can say with absolute certainty what really happened. A professor we had for a course in philosophy

at the University of Rochester in New York held up his pencil and told our class that if we believed the pencil were a cow or an elephant it would be a cow or elephant for us. Our response was that one may very well call it a cow but it certainly would not produce any milk.

“Modern liberalism contends that there is no such thing as divinely revealed, authoritative, final doctrine, *doctrina divina*. However, the idea of propositional truth and revelation is taught by the Scriptures. The Holy Scriptures contain dogma, doctrine, real history, divinely revealed truth, which can be known. While the Bible does use the term ‘truth’ at times to mean such things as ‘loyalty,’ ‘faithfulness,’ etc., the Bible also teaches the idea of propositional truth, revelation, absolute truth, which man can know and express in doctrinal statements. To the Samaritan woman who said, ‘I have no husband,’ our Lord replied that since she had had five husbands and since her present consort was not her husband, her answer was quite correct: ‘You’ve told the truth.’ Obviously Christ means ‘factual precision.’ He is not attributing ‘faithfulness or loyalty’ to the woman. Of another woman we read in Mark that she came to Christ and ‘told Him all the truth.’ Again this can only mean ‘factual precision.’ Certainly she is not preaching the Gospel to Christ. She simply narrated the prosaic facts of her case....Christians are not free to believe or spread lies and myths about anyone or any people or nation. In short: a Christian promotes truth, not lies and hoaxes...

“For over 25 years *The Christian News* has been exposing a good number of hoaxes, even those held by many church members...Each week we state in our masthead: *Christian News* is not a doctrinally neutral observer, but it is committed to the full historic Christian faith, as it is authoritatively revealed in the written Word of God, the Holy Scriptures... I commend to all Revisionists and everyone else nothing more nor less than historic Christianity. God by ‘raising Christ from the dead has given everyone a good reason to believe’ (Acts 17:31). In spite of the many attempts to falsify history, the Christian church has always struggled for the truth. This was true for the first Christians. It was also the basic issue of the Reformation. One of the greatest confessors of the faith in this (20th) century, Dr. Herman Sasse, who was also avidly anti-Nazi, points out in his book *Here We Stand* that the Reformation emphasized the profound seriousness of the truth.’ As an Evangelical Lutheran pastor, in the tradition of the early church and the Reformation, I stand before you today again to make a strong appeal in the

struggle for the truth. The subject of the 'Holocaust' is not my primary concern in life. It is not my main message. As stated in the masthead of the paper we founded and have served as editor for the past 26 years, we preach Jesus Christ and Him crucified. Nevertheless, Christians must not only strive to proclaim the saving Truth of the Gospel. We are obligated by this same Gospel to tell the truth in all areas of life, including events of political economics, war, and Church and secular government: 'These are the things which you should do: speak the truth to one another; judge with truth and judgment for peace in your gates.' Zechariah 8:16." ⁹⁰³

⁹⁰³ "Christianity, Truth and Fantasy: The Holocaust, Historical Revisionism and Christians Today" in *The Journal of Historical Review*, Fall 1989 (Vol. 9, No. 3), pp. 321-360. Herman Otten earned master's degrees in history (Washington University, St. Louis) and theology (Concordia Seminary, St. Louis). For decades he has served as pastor of Trinity Lutheran Church in New Haven, Missouri.

Judaism and Kabbalah: An Inseparable Unity

Six is a number of occult significance in Kabbalistic Judaism, part of its arcane “gematria.” You will recall in the Talmud passage about Nebuchadnezzar’s giant phallus, the comment attributed to his genital condition, that of being uncircumcised (*he’orel*). The Talmud immediately followed this statement with the observation that “the numerical value of ‘orel is three hundred.” The Talmudic “sages” were reminding the reader in this passage of the gematria, of circumcision. But why in the context of Nebuchadnezzar’s genital organ? Gematria is the Kabbalistic method for nullifying the Bible by fantastic glosses or by reducing the Biblical texts to a supposedly superior system of comprehension via secret codes (Kabbalah) necessary to understanding the alleged true, “hidden meaning” of Scripture. “The object of midrash was not so much to find the meaning of Scripture as it was to literally engage its text. *Midrash became a conversation the Rabbis invented* in order to enable God to speak to them from *between the lines of Scripture*, in the textual fissures and discontinuities that exegesis discovers. The multiplication of interpretations in midrash was one way, as it were, to prolong the ‘conversation.’”⁹⁰⁴

This is an open admission that the rabbinic texts of the Midrash (a title derived from the Hebrew root word *d-r-sh*, “to demand”) are man-made “inventions” fashioned so as to facilitate the rabbis’ own fantasies— not about what God says in the Bible— but what they imagine He says “between the lines.” And according to Peretz Segal of Tel Aviv University, this product of the imagination of the rabbis became the basis of the laws of Judaism from its formation — as the formal creed of the Pharisees of first and second century Palestine: “*Midrash...is the principal source of (rabbinic) laws that were enacted in the tannaitic period...Midrash is...founded on (the) principal presumption...(that) the biblical text is to be interpreted (by the Sages and Rabbis) in order to resolve legal problems and create new legal material...Midrash is thus an activity that encourages...imaginative study of the scriptures...(M)idrash was the principal manner of developing Jewish Law. As opposed to the scribes, who were charged with the preservation of*

⁹⁰⁴ David Stern, “Midrash and Indeterminacy,” *Critical Inquiry* 15 (1988), p. 153. Quoted in Fonrobert, p. 249. Emphasis supplied.

the tradition, the Sages viewed the scriptures as a material which was given to them *for the purpose of deriving laws by interpretation.*"⁹⁰⁵

In Midrashic and Kabbalistic gnosis, Nebuchadnezzar's phallus is analogous to "the rod of Moses," which the Midrash *Yalkut Shim oni* and the Zohar teach was in the possession of Adam when he was expelled from the Garden of Eden, after which it was passed on to successive patriarchs: Noah, Abraham, Isaac and Jacob and through Jethro, the father-in-law of Moses, to Moses himself. The aggadic understanding of Psalm 110:2, which has the Lord stretching forth the mighty sceptre, relates to the notion of scripture as analogous to a stretched penis achieving an erection. Scripture, like the penis, must be stretched for the complete truth about it to be seen. According to Orthodox Judaism, on the plane of the incarnate world, the Bible seldom means what it literally says. "Hyayim Vital in his introduction to *Sh'ar ha-Haqqdamot*"⁹⁰⁶ (states): 'When (the Torah) is in the world of emanation it is called kabbalah, for there it is removed from all the garments which are called the literal sense (*peshat*), from the expression 'I had taken off (*pashtti*) my robe' (Song of Songs [Solomon] 5:3), for (the literal sense) is the aspect of the external garment which is upon the skin of a person..." So, for example, only the fool takes the rod of Moses to be a literal rod. In Judaism the literal biblical denotative meaning of the written Scripture is denigrated as the lowest form of comprehension, and is in fact regarded as bereft of comprehension, unless it is viewed in the light of the worlds of the oral tradition and law: *Yesirah*, *Beri'ah* and *Asilut* (as inhabited by the Mishnah, Talmud and Kabbalah).

Orthodox Judaism teaches that the rod of Moses is still extant, awaiting the Messiah who will wield it. This continuing existence of the rod becomes understandable when one is cognizant that according to the rabbinic *gematriot*, the Messiah will rule by means of his penis, as did Nebuchadnezzar when he "wagged" his enormous phallus before the kings of the earth. This degraded fantasy is arrived at by means of "removing the garment" (*peshat*) of Nebuchadnezzar to reveal the *remez* (the first stage of

⁹⁰⁵ Peretz Segal, "Jewish Law During the Tannaitic Period," in *An Introduction to the History and Sources of Jewish Law* (Oxford University Press, 1996), pp. 108-109; 111. Emphasis supplied. Dr. Segal is Head of the Department of Legal Counsel and Legislation in the Israeli "Ministry of Justice."

⁹⁰⁶ Jerusalem, 1909, 1b. Quoted by Wolfson, "Zoharic Hermeneutics," in Fishbane (ed.), *The Midrashic Imagination*, p. 198.

true understanding of the text). The analogy of the alternately hidden (flaccid) and revealed (erect) penis is continued in the rabbinic explanation of how the inner meaning of the outermost Torah is made manifest: "A game of hide-and seek is played between the Torah and those who try to comprehend it. The hidden mysteries are clothed in the garments of the revealed Torah, and they appear only very briefly to its students, returning immediately to the secrecy of their 'sheaths.'" ⁹⁰⁷

This process is the mindset not of Biblical Israelites but of the perverted pagans of Babylonian antiquity: that the power of the ruler is rooted in the male sexual organ; the rabbinic *magna arcanus* being that from Adam to Moses to Solomon, the patriarchs of Israel ruled through sex magic. Solomon, the archetype of the magus in the warped annals of the Freemasons and the western secret societies in general, is for them the Kabbalistic paradigm of the sexualized high priest and sorcerer, whose life and career were steeped in sexuality. It is not for nothing that the Talmud calls Solomon a magician. (BT Gittin 68a-68b). It is from these recondite doctrines of Judaism that the Freemasons and other occult workers of iniquity derive their beliefs. ⁹⁰⁸

The "Garments" – Peshat, Remez, Derash

The Torah is ascribed female gender as part of a highly charged sexual relationship with the male Judaic "scholar" who is seeking to probe and unveil "her":

"This is the way of the Torah. At first, when she begins to reveal herself to a man, she gives him a sign (*remez*). If he understands, good. If he does not understand, she sends to him and calls him a fool. The Torah says to the messenger that she sends to him, 'Tell that fool to come here, that I might speak with him.' ... He comes to her, and she begins to speak with him through the curtain that she has spread before him, in the way that best suits him, so that he can understand little by little, and this is *derash*. Then

⁹⁰⁷ Isaiah Tishby, *The Wisdom of the Zohar: An Anthology of Texts*, translated by David Goldstein, (Littman Library of Jewish Civilization, 2002), vol. 3, p. 1084. Originally published in Hebrew in 1949, (Jerusalem: Mosad Bialik) as *Mishnat ha-Zohar*. The reader will note the phallic signification of the word "sheath" in this context: "The tubular fold of skin into which the penis is retracted" (*Oxford English Dictionary*, vol. 9 [1961], p. 653).

⁹⁰⁸ Cf. "The Place of Kabbalah in the Doctrine of Russian Freemasons," in *Aries: Journal for the Study of Western Esotericism*, vol. 4, no. 1 (Brill Academic, 2004) and Heimbichner, *Blood on the Altar*.

she talks with him through a very fine veil, and discusses enigmatic things, and this is *haggadah*. And then when he has become accustomed to her, she reveals herself to him face to face, and speaks to him about all her hidden mysteries and all the hidden paths that have lain concealed in her heart from ancient times. Then he becomes a complete man, a true master of Torah, the lord of the house, for she has revealed all her mysteries to him, and she has neither hidden nor withheld anything from him." (The Mishpatim, Zohar II: 98b-99b).

"The Torah reveals the secret and then immediately clothes it in another garb and it is hidden there and not revealed. The wise who are full of eyes, although the matter is sealed in a garment, see it through the garment. And when the matter is revealed, before it enters the garment, it is seen by those with sharp eyes, and even though it is immediately concealed it is not lost from their sight...He then takes the hidden subject from its sheath and after it has been revealed it returns at once to its sheath and dons its garment there." (The Mishpatim, *ibid.*).

"This...is, however, extremely important for the light that it sheds on the relationship between the different layers of the hidden and revealed meanings of Scripture...it is precisely the exalted status of the mystical meaning of Torah that requires it to be clothed in outer garments....The garments of *peshat*, *derash*, and *remez* are valuable tools, and absolutely necessary....The preexistent Torah, the written Torah, and the oral Torah are represented by the *sefirot Hokhmah, Tiferet* and *Malkhut*." ⁹⁰⁹

The Rabbinic Curse

Orthodox rabbis place curses, cast spells and imagine they have powers greater than God, derived from their study of the *Sefer Yezriah*, a book of Kabbalistic magic as well as the books of the Talmud. For example the rabbinic curse of *shammetha*, though technically an excommunication encompassing all three degrees of separation (*neziphah, niddah, cherem*) is actually a functional curse involving sorcery and the evil eye. In footnote d (I) to Moet Katan 17a, the Soncino calls its a curse. The etymology (from *sham-mitha*) is "death is there" rendering it clearly a malediction. *Cherem* itself, widely taken to mean simply excommunication under Judaism, actually has

⁹⁰⁹ Tishby, *op. cit.*, vol. 3, p. 1085-1086.

as its root in *HeReM*, “curse.” It is more than separation from the body of believers as in Catholic Church excommunication or the ostracism associated with the *meidung* (shunning) practice of the Old Order Amish. As we have examined at length in the preceding pages, *Niddah* too possesses the threat of curse for the violation of, for example the degrees of separation associated with the female blood fetish. A pronouncement of a *cherem* on a Judaic has physical as well as spiritual implications: “when the *cherem* enters, it penetrates the two hundred and forty eight joints.”⁹¹⁰ The magical dimension of *shammetha*, can be seen in the Talmudic case of a dog that was pestering a rabbi by gnawing on his shoes. “Rabbi Joseph said, ‘Cast a *shammetha* on the dog’s tail and it will do its work.’ So they pronounced a *shammetha* on the culprit and the dog’s tail caught fire and got burnt.”⁹¹¹

“There was a domineering fellow who bullied a certain colleague. The latter came before Rabbi Joseph for advice. Said Rabbi Joseph to him: ‘Go and put the *shammetha* on him.’ The colleague replied, ‘I am afraid of him.’ Said Rabbi Joseph to him, then write out the *shammetha* as a writ against him.’ The colleague replied, I am all the more afraid to do that.’ So Rabbi Joseph said to him, “Take the writ, put it into a jar, take it to a graveyard and hoot into it a thousand horn-blasts (*shipur*) for forty days.’ He went and did so. The jar burst and the domineering bully died.”⁹¹² There are elaborate evil-eye protections in Judaism, including a vast traffic in magical amulets intended to protect against it. This is necessary due to the Talmudic statement, “Whenever the rabbis set their eye against anyone, the result is either death or poverty.”⁹¹³

The *Sefer Yezirah* teaches the methods of fortune-telling, numerology and astrology by means of contact with demons. In a footnote to the Soncino edition Talmud, the rabbinic editor states, concerning the origins of the *Sefer Yezirah*, “The work was ascribed to Abraham, which fact indicates an old tradition, and the possible antiquity of the book itself. It has affinities with Babylonian, Egyptian, and Hellenic mysticism and its origin has been placed in the second century B.C.E., when such a combination of influences might be

⁹¹⁰ BT Moet Katan 17a.

⁹¹¹ Ibid.

⁹¹² BT Moet Katan 17a-17b.

⁹¹³ Ibid.

expected.”⁹¹⁴ According to the *Sefer Yezira*’s modern publisher, the book: “...aid(s) the development of telekinetic and telepathic powers. These powers were meant to help initiates perform feats that outwardly appeared magical. The magical kabbalah...uses various signs, incantations...by which initiates could influence or alter natural events.”⁹¹⁵

The book’s translator states: “...the signs of the Zodiac are associated with the twelve Hebrew lunar months...The assignment here approximates Western astrology, but is more accurate from a Kabbalistic viewpoint...Also associated with each of these twelve signs is a permutation of the names YHVH and Adony. By meditating on these combinations, as well as the derivative of the 42 Letter Name,⁹¹⁶ one can gain knowledge of things that will happen in designated times...

“One of the most important factors in astrology is the time and date of a person’s birth. The Talmud thus states that there is a ‘Mazal of the hour.’ The time, day and date upon which a person is born has an important influence on his destiny (BT Shabbat 156a). Elsewhere the Talmud teaches that there is an angel called Laylah that oversees birth. It is this angel that proclaims if the individual will be strong or weak, wise or foolish, rich or poor (BT Niddah 16b). “...Another important opinion is that of the practical Kabbalists. They write that Teli is actually a place under the firmament of Vilon, and that it is inhabited by humanoid beings, which deport themselves in holiness and purity like angels. The divine mysteries are revealed to these beings, and they have the authority to reveal these things to mortal humans. Methods are also given whereby these beings can be contacted.”⁹¹⁷

The Kabbalah is a collection of books of black magic and rank superstition. It is the other wing of the oral tradition of the elders, claiming, like the Talmud, to be part of a secret teaching given to Moses at Sinai. “Kabbalists claimed that their tradition had originally been given to Moses at Sinai...Many oral traditions were reworked in the Zohar...The influence of Kabbalah on exoteric Judaism was widespread, presenting Jews with a

⁹¹⁴ I. Epstein et al., trans., *The Babylonian Talmud*, (op. cit.), footnote 9 to Sanhedrin 65b.

⁹¹⁵ Statement of the Samuel Weiser Publishing Co., York, Maine, 1997.

⁹¹⁶ The occult teaching that the name of God, YHVH, in fact consists of 42 letters, is found not only in the Kabbalah but in the Talmud as well, at BT Kiddushin 71a.

⁹¹⁷ *Sefer Yezirah*, translated by Aryeh Kaplan, (York, Maine: Samuel Weiser, 1997), pp. 171, 218, 223, 236-237.

powerful set of mystical symbols...influencing *halakah* and giving magical practices respectability as elements of practical Kabbalah.”⁹¹⁸ Barry W. Holtz, director of research at the Jewish Theological Seminary of America writes: “...in our century, scholarly researchers have made clear the centrality of Kabbalah to the whole of Jewish religious consciousness.”⁹¹⁹

Professor Lawrence Fine of Indiana University describes the *Zohar* (the canonical text of Kabbalism) as: “...a work of extraordinary quality which was to exert profound influence upon virtually all subsequent Jewish mystical creativity...the *Zohar* was studied with reverence, awe and intensity by Jews in the most diverse communities throughout the world.”⁹²⁰ The earliest Kabbalistic book was the *Sefer ha-Bihar*, “a remarkable book insofar as it represented the emergence of a striking set of Gnostic motifs within the heart of rabbinic Judaism.”⁹²¹ “The Gnostic character of this cosmogony cannot be denied...Gnostic theology was able to dominate the mainstream of Jewish religious thought...”⁹²² The first Gnostic is generally reputed to be Simon Magus: “Now for some time a man named Simon had practiced sorcery in the city and amazed all the people of Samaria. He boasted that he was the power of God that is called great” (Acts 8: 9-10). Because Simon offered to pay the apostles that he might acquire the Holy Spirit, his name became the eponymous basis for the sin of *Simony*. “...the terms in which Simon is said to have spoken of himself are testified by the pagan writer Celsus to have been current with the pseudo-Messiahs still swarming in Phoenicia and Palestine at his time...It is of interest, though in a context far removed from ours, that in Latin surroundings Simon used the cognomen Faustus (‘the favored one’): this in connection with his permanent cognomen ‘the Magician...’⁹²³ The Gnostic components of the religion of Judaism pertain to self-worship. This doctrine does not come from the Bible, which is filled with prophetic jeremiads against the Israelites for their faithlessness. According to Rabbi

⁹¹⁸ Alan Unterman, *Dictionary of Jewish Lore and Legend*, (op. cit.), p. 110. Unterman is an official of the Yeshurun Synagogue in Gatley, England.

⁹¹⁹ *Back to the Sources: Reading the Classic Jewish Texts* [op. cit.], p. 26.

⁹²⁰ Lawrence Fine, “Kabbalistic Texts,” *Back to the Sources: Reading the Classic Jewish Texts* [op. cit.], pp. 309 and 311.

⁹²¹ *Ibid.*, p. 308.

⁹²² Gershom Scholem, *Kabbalah* [op. cit.], p. 143.

⁹²³ Hans Jonas, *The Gnostic Religion* [Boston: Beacon Press, 1963], pp. 103, 111.

Samson R. Hirsch's key depiction of the Judaic man, unlike the rest of mankind, the "Jew" alone is imbued with the metaphysical qualities necessary for fulfilling divine destiny; "Jews" alone possess an innate disposition toward obeying God.⁹²⁴ The Kabbalah teaches that the presence of the *Shekhinah* in the world is exclusively due to the existence of the Judaic people. The oral traditions of the elders decree that the lifelong study of rabbinic tradition is not only a way to get closer to God, it is a way to become God. According to the Talmud, God himself is a student of the rabbis' tradition -- "he studies the Talmud three times a day."⁹²⁵ The traditions of Judaism were acquired from Babylon, but their original transmission point was Egypt:

"...there was abroad in the Hellenistic world gnostic thought and speculation entirely free of Christian connections...The Hermetic writings... (of) the Poimandres treatise...of the 'Thrice-greatest Hermes' originated in Hellenistic Egypt, where Hermes was identified with Toth...Poimandres is an outstanding document of gnostic cosmogony...according to which Man precedes creation and himself has a cosmogonic role. Rabbinical speculations about Adam based on the duplication of the report of his creation...referred to a celestial and terrestrial Adam respectively...Certain Zoroastrian teachings, either through the medium of Jewish speculations or directly, may also have contributed to the conception of this supremely important figure of gnostic theology. The departure from the biblical model...is conspicuous... The system of Poimandres is centered around the divine figure of Primal Man...the new bisexual creation..."⁹²⁶ The chief trait shared by Gnosticism and Kabbalism is a provenance of conceit and pride and a sub-rosa tradition of a superman with a hidden sexual aspect, that of a hermaphrodite. This goes deeply into the "magical" work which both Jewish and Hermetic-Gnostic (and later Neoplatonic, alchemical, Rosicrucian and masonic) adepts performed behind a smokescreen of diversionary rhetoric. Unfortunately, many naive students of Gnosticism have limited their research to the exoteric, philosophical Gnosticism intended for "profane" outsiders — the dualism and hatred of matter attributed to the Gnostic offshoots, Manicheanism and

⁹²⁴ Samson Raphael Hirsch, *Nineteen Letters*; letter twelve.

⁹²⁵ BT Avodah Zarah 3b.

⁹²⁶ Hans Jonas, op. cit., pp. 147-155. In Kabbalah this bisexual creation is called Adam Kadmon.

Albigensianism.⁹²⁷ In medieval Spain, at Castile, the most prominent Gnostics were rabbis and Kabbalists such as Jacob Kohen, Moses ben Shemtov de Leon and Moses of Burgos. The prominent feature of their thinking was the development of an elaborate theory of a demonic emanation of ten Sefirot. The Gnostic-Hermetic tradition finds resonance in the pages of the Kabbalistic text, *Sefer ha-Bahir* which had a profound influence on Christians in the south of France, resulting in their susceptibility to Cathar/Albigensian demonology and “perfecti” Phariseism.⁹²⁸

Kabbalism is imbued with a homicidal element by virtue of its legendary origin with Rabbi Simon ben Yohai who “...according to traditional belief, (is) the author of the Zohar, the prime text of Jewish mysticism...just before his death in Galilee, he revealed to his students some of the greatest secrets of the Kabbalah.”⁹²⁹ The Kabbalah and its votaries exhibit at least the same degree of fanatical hostility toward non-Judaics as does the Talmud. As we have noted, the Kabbalist of the 1500s, Rabbi Isaac Luria, whose teachings were transmitted through Vital’s *Etz Hayyim*. This text discusses the “*olam ha-tohu* (‘realm of confusion’—the subhuman non-Judaic world) and *olam ha-tikkun* (‘realm of restoration’—the...paradisaical Zionist world empire to come)...”⁹³⁰ Kabbalah scholar Isaiah Tishby quotes Rabbi Vital, the chief codifier of Rabbi Luria, who wrote in his book, *Gates of Holiness*: “The Emanating Power, blessed be his name, wanted there to be some people on this low earth that would embody the four divine emanations. These people are the Jews, chosen to join together the four divine worlds here below.” Tishby went on to further quote Vital’s work in underscoring the Kabbalistic teaching of Isaac Luria that non-Jews are Satanic: “Souls of non-Jews come entirely from the female part of the Satanic sphere. For this reason souls of

⁹²⁷ The Albigensians arose in the Provencal region of southern France at Languedoc, seedbed of the medieval Kabbalistic revival at the rabbinical court of Narbonne, circa 1160-1235. The most prominent figure in this revival was a Kabbalist steeped in Hermetic lore, Isaac the Blind, grandson-in-law of Abraham ben Isaac, the chief rabbi of the rabbinic court.

⁹²⁸ For more on Albigensianism cf. Hoffman, *Secret Societies and Psychological Warfare*. For further study of the Gnostic and Hermetic in Judaism cf. Kalman Bland, “Neoplatonic and Gnostic Themes in Rabbi Moses Cordovero’s Doctrine of Evil,” *Bulletin of the Institute of Jewish Studies*, 1975, no. 3; and Isaiah Tishby (a.k.a. Yesaiah Tishbi), “Gnostic Doctrines in 16th Century Jewish Mysticism,” *Journal of Jewish Studies*, 1955, no. 6.

⁹²⁹ Samuel Heilman, *Defenders of the Faith*, (NY: Schocken Books, 1992), p. 118.

⁹³⁰ Grimstad, op. cit., p. 252.

non-Jews are called evil..."⁹³¹ The Messianic age of restoration and redemption (*tikkun olam*) forecast by the religion of Judaism and spoon-fed to their partisans among the goyim, posits a world restored to universal harmony and justice. That's the cover story, anyway. The truth is somewhat more macabre, as Tishby relates: "...the presence of Israel among the nations mends the world, but not the nations of the world...it does not bring the nations closer to holiness, but rather extracts the holiness from them and thereby destroys their ability to exist...(T)he purpose of the full redemption is to destroy the vitality of all the peoples."⁹³²

To be rid of a curse or enchantment the rabbis advise that the afflicted one immerse himself in the Dead Sea, or immerse the magical paraphernalia in the waters of the Dead Sea. Cf. for example Babylonian Talmud tractates Temura 4b and Berakhot 53b. This occult principle was expressed by the revered Hasidic Rabbi Nachman with reference to the Dead Sea: "*Veein takana lehaben melekh ki im sheyashlikhu hamekhashef sheasa hakishuf lemayin*" ("There was no salvation for the prince unless the sorcerer who put the spell on him throws him into the water") [*Sipurei Maasiyot*]. Of course it is said that Orthodox Talmudic Judaism takes a generally dim view of the Kabbalah. This disinformation is strictly for those gentiles just off the boat. One of the most politically influential Judaic groups in the West, is the Kabbalist Chabad-Lubavitch group of Hasidic ("Haredi") Judaism headed by their late "Messiah," the Kabbalist master Menachem Mendel Schneerson. Their influence over the modern American presidency alone, is incalculable.

⁹³¹ Yesaiah Tishbi, *Torat ha-Rave-ha-Kelippah be-Kabbalat ha-Ari* ("The Theory of Evil and the Satanic Sphere in Kabbalah"); [1942; reprinted 1982].

⁹³² Ibid., pp. 139-142.



President Ronald Reagan in the White House, during one of his many meetings with the Kabbalist rabbis of the Hasidic Chabad-Lubavitch organization.



President George W. Bush in the White House with a delegation of Chabad-Lubavitch rabbis, to honor the late Grand Rabbi Menachem Mendel Schneerson with a White House “Education Day” Noachide proclamation, April 15, 2008.

When Chabad-Lubavitch’s Grand Rabbi Schneerson was posthumously awarded the US government’s Congressional Gold Medal, Elie Wiesel stated, “Perhaps this is the moment to remind all of us that the Lubavitcher Rebbe *zichrono livrocha* (may his memory be blessed), did not need medals, nor did he need honors. The Lubavitcher Rebbe was the one who gave honors....It was an honor to be in his presence. It was an honor to listen to him. It was an honor to be seen by him.”

This powerful group, Chabad-Lubavitch, as part of the Hasidic orientation of Orthodox Judaism, is Kabbalistic to its heart.

Michael Fishbane, Nathan Cummings Professor of Jewish Studies at the University of Chicago, terms “Hasidism the popular and late heir of Kabbalah”⁹³³. It was the Hasidim, under the direction of Israel ben Eliezer,

⁹³³ Frederick E. Greenspahn (ed.), *Scripture in the Jewish and Christian Traditions* (Nashville, 1982), p. 108.

the “Ba’al Shem Tov,” following the lead of the revered Kabbalistic magus Rabbi Yitzhak Luria, who inserted Kabbalistic texts into the prayer book, including the formulaic Kabbalistic prayer, the *le-shem yihud*, for the invocation of the alchemical marriage of the goddess Shekhinah (*Sefirah Malkhut*), with her male consort, the Judaic god (*Sefirah Tiferet*): “For the sake of the unification (*le-shem yihud*) of the Holy One, Blessed Be He, and His Shekhinah, through the Hidden and Concealed One (*En Sof*), in the name of all Israel.” This invocation is intended to be recited before any good deed (*mitzvah*) is carried out by a Hasidic Judaic.⁹³⁴ Rabbi Elijah de Vidas held that it should be recited before “every deed” was performed.

The Kabbalah is so much a part of Orthodox Judaism it permeates its rituals, laws and ceremonies to the minutest degree. Take for example the ceremonial month of Nissan, the month that includes *Pesach* (Passover). The other dimensions of Nissan are include *chodesh* Nissan that include the recital of an annual four-part *bracha* (blessing). One of these, *Bircas Ilanos* is recited on blossoming trees. The Gemara at BT Brachos 43a states that the “Jew” who sees blossoming trees during Nissan recites, “*Boruch Atta Hashem, Elokeinu Melech ha’olam, shelo chisar ba’olamo davar, u’vara vo briyos tovos v’ilanos tovim, ‘hanos bahem bnei adam*” (Blessed is the name, for nothing is lacking in the world and He created in it benevolent creatures and good trees, to give the generations of Adam pleasure). While theoretically this *bracha* is part of the category of sayings to be recited in the presence of

⁹³⁴ Cf. Nathan of Hanover, *Shaare Tzion* (Prague, 1662); Elijah de Vidas, *Reshit Hokmah*; Arele Roth, *Shomer Emunim* (v. II, pp.278-298); Zevi Elimelech in *Spira Igra De-Pirka*: “We do this mitzvah for the unification of the Male and the Female through that Hidden and Concealed One”; also: Hillel Zeitlin, *Be-Pardes Ha-Hasidut Ve-Ha-Kabbalah* (Tel Aviv, 1965); Chabad-Lubavitch founder Shneur Zalman of Lyady, *Tanya*, and Levi Yitzhak of Berditchev in *Kedushat Levi*, which terms the *le-shem yihud*, “*nusah ha-ari*,” in honor of Luria. The clause providing escape and evasion of the charge of Kabbalistic Orthodox Judaism, is furnished by Rabbi Ezekiel Segal Landau in his *Noda Biyudah* (Prague, 1777) which offers the necessary alibi by means of a *pro forma* protest against the inclusion of the Lurianic invocation. Here the gentile outsider, however erudite or industrious, will usually leave the matter, satisfied that ‘antisemites’ have taken the issue out of context and that Landau’s is the definitive Judaic statement. But there is an escape clause available even out of Landau and back to the original position: “Take no notice of that which Rabbi Ezekiel Segal Landau writes in his *Noda Biyudah*, in which he attacks and denigrates the recital of *le-shem yihud*...It is certain that he did not have in mind those who study the true science in holiness and humility, but he generalized.” —Rabbi Hayim Joseph David Azulai, *Simhat Ha-Regel* (Livorno, 1782). So who do we believe? It depends on the dispensation. In our time, Hasidim such as the Lubavitch are near the zenith of their political power and cultural clout, and there is little need for them to deny the obvious — that their group is steeped in Kabbalah. Should the influence of the Orthodox rabbis over gentile society decline precipitously, the now obscure Rabbi Landau will be resurrected to new prominence as the authentic voice of rabbinic orthodoxy. Here again we observe Judaism’s system of permissible dissimulation through dispensational revelation.

geologic and meteorological phenomenon such as mountains, oceans, earthquakes, lightning etc. (the so-called *birchos ha're'iyah*), in halacha it holds a distinct position, as evidenced by pride of place in Rabbi Joseph Karo's *Shulchan Aruch*, where it has a chapter devoted to it. Karo's special emphasis is based on its Kabbalistic significance. "Not only did the author of the *Shulchan Aruch* not guard himself against the influence of the Kabbalah, he listened to it willingly as far as a great halachic scholar like him could reconcile his views with it."⁹³⁵ Hence, even in the minutiae of the regulations governing types of blessings which the Orthodox are obliged to recite, the nature of the obligation is understood by Kabbalistic gnosis. Thus, according to Kabbalistic guidelines, the proper formula for reciting this *bracha* "*lechatchilah*" during Nissan, orders that the Judaic leave the city and "go to a place where there are many trees."⁹³⁶ By many trees is meant a minimum of two trees.⁹³⁷ The subsequent details for the observance pile up faster than ants on syrup.

Against Nature

The core of Judaism, like the core of Gnosticism and Egyptian Hermeticism, is magic, the manipulation of the universe, contra God's creation; i.e. against nature. Gershom Scholem (1897-1982) was Professor of Kabbalah at Hebrew University in Jerusalem. He wrote that there is: "...in practical Kabbalah...a good deal of 'black' magic -- that is, magic...of various dark, demonic powers...Such black magic embraced a wide realm of demonology and various forms of sorcery that were designed to disrupt the natural order of things and to create illicit connections between things that were meant to be kept separate...In the Tikkunei Zohar the manipulation of such forces is considered justifiable under certain circumstances..."⁹³⁸ This diabolical element is rarely acknowledged. Judith Weill, an adherent of Judaism and a professor of Judaic mysticism in England and an adviser to London's Jewish Museum states: "the Bible quite clearly prohibits magic, so how come we have such a complex system? The answer is that magic is

⁹³⁵ Y. Katz, *Halakhah ve-Kabbalah* (Jerusalem, 1984).

⁹³⁶ *Kaf HaChaim* 226: 2-3; *Sh"t Lev Chaim*, v. 2, 44.

⁹³⁷ *Moreh b'Etzvah* 148; *Haggadah shel Pesach* (Keren Re'eim, 2006). The other three *brachos* recited only once annually are: the *bracha* recited before the search for and elimination of all leavened bread (*bedika chametz*) prior to *Pesach*; the *bracha* recited when lighting Yom Kippur candles, and the *bracha* of *Nacheim* associated with the ritual for the Ninth of Av (*Tisha b'Av*).

⁹³⁸ Gershom Scholem, *Kabbalah* (op. cit.), pp. 183-184.

deeply rooted in Jewish tradition--but we don't call it magic." ⁹³⁹ One of the most common and popular manifestations of Kabbalistic practice is the placing of curses and the use of good luck charms and other magical amulets — all by rabbis — practices which are an abomination to the God of Israel. In the Israeli state several rabbis specialize in the trade in magic amulets and charms, both in concocting them as well as disseminating them. Among these are the Moroccan-born "wonder" rabbi, "Baba Baruch" Abu-Hatzeria and the Iraqi-born Rabbi Yitzhak Kedouri, for whom the Israeli post office issued a stamp in his honor in 2008. During the 1996 Israeli elections, Rabbi Kedouri ordered his followers to vote for the Sephardic Shas party and he distributed "kabbalistic amulets" to those Israelis who promised to vote for Shas. These "good luck charms...swayed thousands of voters." ⁹⁴⁰

The *Jewish Chronicle*, states that these occult practices are taught in Jerusalem at Yeshivat Hamekubalim, a rabbinic seminary noted for "specializing in the occult." The sacred Kabbalistic handbook which gives instruction to the rabbis on the making of amulets, charms and talismans is the *Sefer Raziel*: "...written around 1230 A.D. by Eleazer of Worms and drawing on Egyptian and Babylonian practices...Before use, amulets and incantations have to be tested and approved. The rabbi or kabbalist who gives his blessing can be blamed or lose his reputation if his charm does not work; conversely he gains kudos—and a good income — if his amulets or spells are effective." ⁹⁴¹ Here is the pagan Egyptian connection. The rabbis hold Egypt in awe as a magical powerhouse. Pharaonic Egypt is the model, root and source for Talmudic and Kabbalistic priestcraft. "Of all the nations of the earth, the Egyptians were the most addicted to idolatry and superstitious observances. In no country whatever, did the influence of the priests and magicians extend so universally and so unboundedly as in Egypt...The wealth of all the land was at the command of the priests, for the bodies of the highest nobles, nay of their kings themselves, could not receive those rites of interment which were declared to be essential to future blessedness, but by the consent of the priests." ⁹⁴²

⁹³⁹ *Jewish Chronicle*, May 7, 1999.

⁹⁴⁰ *Jewish Chronicle*, Oct. 9, 1998.

⁹⁴¹ Helen Jacobus, "Eye Jinx," *Jewish Chronicle*, May 7, 1999.

⁹⁴² Samuel Roberts, *The Gypsies: Their Origin, Continuance and Destination* (London, 1842), pp. 44 & 45.

Pulsa D'nura

Pulsa D'nura is mentioned in the Babylonian Talmud in Baba Metzia 47a and in the Zohar. "If done by a competent, God-fearing rabbinic court like the Edah Haredit, the people who are cursed do not live out the year," said a Jerusalem-based rabbi who preferred to remain anonymous. Allegedly, the most spectacularly successful Kabbalistic spell of modern times was the *Pulsa D'nura* ("whip of fire") curse which was placed on Israeli Prime Minister Yitzhak Rabin, who was returning land stolen from the Palestinians when he was assassinated. The "spell" was cast by ten Kabbalistic rabbis in front of Rabin's Jerusalem residence.⁹⁴³ "They intoned all sorts of ancient Jewish oaths, curses, and other voodoo-like incantations designed to bring about Rabin's death...Shortly afterward, by a strange coincidence, an international conference on 'Magic and Magia in Judaism' took place in Jerusalem."⁹⁴⁴ Rabin had been labeled a rodef, a most pernicious category of Talmudic traitor, by Israeli rabbis who also called him a Nazi and distributed retouched photos of Rabin in a Nazi SS uniform. "An American rabbi named Avraham Hecht announced on Israeli television that Rabin deserved to die, invoking the authority of Maimonides."⁹⁴⁵ Rabbi Hecht, chief rabbi of the Congregation Sha'are Zion in Flatbush, New York and until recently the president of the Rabbinical Alliance of America, a national organization of 540 Orthodox rabbis, also lionized, as we have noted, Baruch Goldstein. Rabbi Hecht's assassination decree against Yitzhak Rabin was issued on June 19, 1995 in the basement of a Manhattan synagogue, during a meeting of the International Rabbinical Coalition (IRC), a 3,000-member international organization founded in 1993 to encourage the mass expulsion of the Palestinian people from their land. Hecht, a member of the IRC's eight-person American rabbinic steering committee, declared that returning any part of Israeli territory seized from the Palestinians is a violation of rabbinic law. Hence, assassinating Rabin— "and all who assist him" —is not only permissible, but necessary. In his own defense, Rabbi Hecht stated, "All I said was that according to Jewish law, any one person--you can apply it to

⁹⁴³ *Ma'ariv*, Nov. 6, 1995.

⁹⁴⁴ *NY Review of Books*, Dec. 21, 1995, p. 46.

⁹⁴⁵ *NY Review of Books*, Dec. 21, 1995, p. 46.

whoever you want--any one person who willfully, consciously, intentionally hands over human bodies or human property or the human wealth of the Jewish people to an alien people is guilty of the sin for which the penalty is death." And, according to Maimonides —you can quote me— it says very clearly, if a man kills him, he has done a good deed." ⁹⁴⁶

In the November 16, 1995 issue of the *Jerusalem Report*, in an article written before Rabin's death, Peter Hirschberg reported on the ritual directed against Rabin, which was also invoked earlier, during the 1991 Gulf War, against Saddam Hussein. Although he does not name him in this article, Rabbi Yossi Dayan was allegedly the rabbi who conducted the ceremony against Rabin. "And on him, Yitzhak son of Rosa, known as Rabin," the Aramaic text stated, "we have permission...to demand from the angels of destruction that they take a sword to this wicked man...to kill him...for handing over the Land of Israel to our enemies, the sons of Ishmael."

"For Jewish mystics of both North African and East European descent, curses taken from the tradition of 'practical Kabbalah' are heavy weaponry—not to be used every day, but certainly available in wars, religious struggles and even political battles. Not only the ultra-Orthodox but many traditional-leaning Israelis regard them with the utmost seriousness.... Invoking the *pulsa denura* is a perilous undertaking, for if the ceremony is not performed in a strictly prescribed fashion, it can strike the conjurers themselves. Before Rabin, the last person so cursed was Saddam Hussein. One day during the 1991 Gulf War, as Scuds rained down on Israel, a *minyan* of fasting Kabbalists gathered at the tomb of the prophet Samuel just outside Jerusalem. There they entered a dark cave, where one of the holy men placed a copper tray on a rock and lit the 24 black candles he'd placed on it. As the mystics circled the candles, they chanted the curse seven times, calling on the angels not merely to visit death upon 'Saddam the son of Sabha,' but to ensure that his wife was given to another man. That done, small lead balls and pieces of earthenware were thrown on the candles and the *shofar* was sounded. 'The black candles,' explains *Yediot Aharonot* journalist Amos Nevo, who documented the ceremony, 'symbolize the person being cursed. When they're put out, it's as if the person's soul is being extinguished.' Lead, he

⁹⁴⁶ Cf. Robert Friedman, *New York*, "The Rabbi Who Sentenced Yitzhak Rabin to Death," October 9, 1995. According to reporter Eric J. Greenberg, Hecht was a friend of New York's Roman Catholic Cardinal John O'Connor.

says, is for the ammunition in the war against the cursed one, earthenware symbolizes death, and the *shofar* opens the skies so the curse will be heard....' *Pulsa denura* is commonly considered the most severe of kabbalistic curses. According to descriptions found in books and the media, ten righteous kabbalists gather at midnight in a synagogue, by the light of black candles...If the curse has been uttered by worthy and righteous men and against an appropriate target, the target is supposed to die within the year. If it has been uttered by unworthy persons or against a target who has not sinned, the curse is supposed to have a boomerang effect."⁹⁴⁷

As a fringe group with worldwide adherents, Voodoo Judaism happens to hold many views that align with the far-right and the very pious. But Voodoo Judaism, whether Kahanist or quasi-kabbalist or revisionist Hasidic in nature, goes well beyond. Consider Avigdor Eskin, who told reporters that on the night of October 6, 1995, he pronounced the following curse on "Yitzhak, the son of Rosa Rabin," for signing the Oslo peace agreements and speaking ill of the Talmudic settlers: "Put to death the cursed Yitzhak. May he be damned, damned, damned! Angels of destruction will hit him. He is damned wherever he goes. His soul will instantly leave his body," Eskin intoned, "and he will not survive a month." Eskin's publicity-grabbing curses accompanied more discreet rulings by Orthodox rabbis, who cited the concepts of "*din rodef*" in implying that Rabin deserved to be put to death. On November 4, 1995, Rabin was gunned down by Amir, who has since become perhaps the central role model, idol, and, for many, sex symbol, of Voodoo Judaism. The rabbis of Voodoo Judaism received further reinforcement when Ariel Sharon was stricken with a massive cerebral hemorrhage six months after radical opponents of the then-prime minister's disengagement from Gaza gathered in a graveyard in Rosh Pina to ask the Angel of Death to kill him.⁹⁴⁸

⁹⁴⁷ Shahrar Ilan, *Haaretz*, May 4, 2005.

⁹⁴⁸ *Haaretz*, Nov. 7, 2006.

Star of Bohemia, Not David

The Israeli national talisman is the hexagram which is called the Magen or "Star of David" and is supposed to be the ancient symbol of Israel. However, such an occult symbol is nowhere mentioned in the Bible. It was "bequeathed" to rabbinic leaders in the 14th century by the Hermeticist, King Charles IV of Bohemia and formally adopted as "the Star of David" in 1898 at the Second Zionist Congress in Switzerland.⁹⁴⁹ Because of its ubiquity as a universal symbol, the hexagram is occasionally found in some ancient Israelite funerary iconography. But to extrapolate from these relatively rare and minor instances, the supposition that this was Israel's national symbol is specious. It appears with equal or greater frequency in the iconography of many nations. The original source of the symbol is androgynous, representing Adam Kadmon, the personification of the union of the male and female forces in one body. Kabbalistic doctrine brought the hexagram into rabbinic tradition (a fact given official recognition by the Bohemian king). Prof. Gershom Scholem wrote of how, within Judaism: "...amulets and protective charms can be found side by side with the invocation of demons, incantations...and even sexual magic and necromancy...As early as the geonic period the title *ba'al shem* or 'master of the name' signified a master of practical Kabbalah who was an expert at issuing amulets for various purposes, invoking angels or devils..."⁹⁵⁰ This demonic pantheon includes devils known in the Kabbalah as *shedim Yehuda'im*. Professor Scholem informs us that these devils are in submission to the Talmud.⁹⁵¹ Scholem says these devils "submit to the Torah." To a Judaic scholar Torah signifies Talmud as well as Tanakh. Let us recall the doublespeak elucidated by Prof. Goldenberg: "Talmud was Torah. In a paradox...the Talmud was oral Torah in written form."⁹⁵² Scholem writes: "...there are also good-natured devils who are prepared to help and do favors to men. This is supposed to be particularly true of those demons ruled by Ashmedai (Asmodeus) who accept

⁹⁴⁹ Rabbi W. Gunther Plaut, *The Magen David*, (1991).

⁹⁵⁰ Gershom Scholem, *Kabbalah*, op. cit., p. 184.

⁹⁵¹ Ibid., p. 323.

⁹⁵² Goldenberg, op. cit., p. 166.

the Torah and are considered 'Jewish demons.' Their existence is mentioned by the Hasidei Ashkenaz as well as in the Zohar."⁹⁵³

Elie Wiesel: God "...had to recognize the validity of Satan's arguments..."

Elie Wiesel, the celebrated "sage of the Holocaust" who is widely feted in the Western media as a kind of lay saint, has written an entire book praising these Kabbalists such as the Baal Shem Tov, who was a type of occult sorcerer steeped in superstition. Everything about him was a feint, a cloak or a cipher, beginning with his hometown of Miezybocz which is represented in gematria as Dishpol. This demonic dimension, unbelievably enough, is not denied by the "Holocaust" saint Wiesel, who writes: "...the great Rebbe Israel Baal Shem Tov, Master of the Good Name, known for his powers in heaven as well as on earth..." In his account of the rabbi's exploits, Wiesel notes that God "...had to recognize the validity of Satan's arguments..." and that the rabbi's birth was a gift to his parents who "...had shown themselves hospitable and indulgent toward the Prophet Elijah, according to one version, and toward Satan, according to another."⁹⁵⁴

Magical amulets crafted by rabbis for followers of the Baal Shem Tov are written in the cryptographic script that inspired Queen Elizabeth's court magus Dr. John Dee's "angel script" (*malokhim ktav*). The name in the center of the amulets is not that of God, but of the Baal Shem Tov. It is *his* grace, rather than God's, that offers protection from drowning and fires (*ki taavor bamayim itkha ani uvanaharot lo yishtefukha ki telekh bamo esh lo tekhava ulehava lo tevaer bekha*) to those who wear the amulet.

Like the Talmud, the Kabbalah supersedes, nullifies and ultimately replaces the Bible. Prof. Fine: "...the reader must become accustomed to regarding biblical language in a kabbalistically symbolic way. The Kabbalists taught that the Torah...is a vast body of symbols...The simple meaning of biblical language recedes into the background as symbolic discourse assumes control. The true meaning of Scripture becomes manifest only when it is read with the proper (sefirotic) code. Thus the Torah must not be read on the simple or obvious level of meaning; it must be read with the knowledge of a

⁹⁵³ Gershom Scholem, *Kabbalah*, p. 322.

⁹⁵⁴ Elie Wiesel, *Souls on Fire: Portraits and Legends of Hasidic Masters* (NY: Random House, 1972), pp. 3 and 10.

kabbalist who possesses the hermeneutical keys with which to unlock its *inner truths*.”⁹⁵⁵

Rabbi Hayyim Vital (1543-1620), head of the Jerusalem *yeshiva* in 1585, was a “sage” who was immersed in the Talmud *and* the Kabbalah and is revered today in Orthodox Judaism as an illustrious teacher and “the chief formulator of the Kabbalah of Luria” (*Encyclopedia Judaica*). His transmission of the teachings of Rabbi Yitzhak Luria (Vital was Luria’s leading disciple in Safed⁹⁵⁶), is cited by the Chabad-Lubavitchers as a foundation of Orthodox Hasidic Judaism: “Rabbi Hayyim Vital’s books are the main source of the Lurianic School of Kabbala, that is, the teachings of Rabbi Isaac Luria. The *Etz Hayyim* is one of the classical books of this School of Kabbalah, and to this day it is an unending source of knowledge and wisdom of the secrets of the Torah, of a better understanding of the Soul, of the purpose of life on this earth, of Divine Providence, etc. The book also contains many explanations and commentaries on the Zohar. The teachings of Rabbi Isaac Luria, for which we must thank Rabbi Hayyim Vital, were the basis of the teachings of the great Baal-Shem-Tov, founder of Hassidism, which has brought a great spiritual revival in Jewish life to this very day.”

“The Lurianic Kabbalah was the last religious movement in Judaism the influence of which became preponderant among all sections of Jewish people and in every country of the Diaspora, without exception.”⁹⁵⁷

Vital establishes his own pious credentials as follows: “As Rabbi Hayyim tells us, a palm-reader foretold to him when he was 12 years-old, that at the age of 24 he would find himself at the crossroads: if he chose the wrong path, he would become wickedest man on earth, but if he chose the right one, and continued along the path of the Torah and the Kabbalah, he would become the greatest man of his generation. Other diviners, who had the power of foreseeing future events, also told him that he was an unusual person and warned him to take great care of himself.”

Hence, the soothsayers (“palm-readers” and “diviners”) foretold Rabbi Vital’s exalted destiny as the “greatest man of his generation” as long as he

⁹⁵⁵ Lawrence Fine, “Kabbalistic Texts,” *Back to the Sources: Reading the Classic Jewish Texts* (op. cit.), p. 337.

⁹⁵⁶ Also the seat of Rabbi Joseph Karo (*Shulkhan Aruch*) who preceded Vital in Safed, arriving circa 1536.

⁹⁵⁷ Gershom Scholem, *Major Trends in Jewish Mysticism*, London, 1955, pages 285-286.

chose the right road (that is, the Kabbalah of Luria). In his 1572 *Etz Hayyim* ("Tree of Life")⁹⁵⁸ Rabbi Vital transcribed from notes of Rabbi Luria's talks, Luria's exegetical system in terms of decoding the Mishnah, in the course of which the indispensable nature of the Kabbalah to Judaism is emphasized:

"The words of the Mishnah are like uninterpreted dreams. As for their inner secrets and mysteries which are called the soul of the Torah, these are the true interpretations of ... the dream, which is deciphered upon being awakened...This is, as our sages have intimated (BT Sanhedrin fol. 24a...): 'He has set me in the dark places ...' This refers to the Babylonian Talmud — it remains concealed without the Book of Splendor (the Zohar) — which explicates the secrets of (this) Torah and Its arcana. Regarding this, it is stated (Prov. 6:23): 'And the Torah is light.' For just as HYTA (*chitah* — wheat) is numerically equivalent to 22 (signifying the 22 letters that comprise the Torah), and its kernel is hidden within many shell-layers and garments: bran, coarse flour, stalk, and chaff; and all of these are called 'the harvest' ...so too the Mishnah is called 'the harvest' when likened to the Secrets of the Torah. This is indicated in the Zohar (RM Ki Tetze 3:275b): '...woe unto them who eat only of the 'stalks' of the Torah...and do not know of the Secrets of the Torah — knowing It only in terms of the lesser or lenient and the significant or stringent aspects of the Torah — the lesser as the Torah's 'stalk' and the more significant, as Its 'wheat.' (This is as in 'HT' (both-numerically equivalent of 'good' as well as (*im hakolel chet* — 'sin') and H (5 = 5 attributes of Grace and 5 of Judgement) — the Tree of knowledge of good and evil.' If I were to fully expound on this (Kabbalistic) discourse, it would undoubtedly take — without exaggeration — over a hundred notebooks.

"...Indeed, it is explicitly explained, even in the words of the *tannaim*, that man does not completely fulfill his duties by dealing with the Torah, the *Mishna*, the *Aggada* and the *Talmud* alone, but he is required to toil, with all his abilities, in the secrets of Torah and in the works of the *merkava*.⁹⁵⁹ For the Holy One, Blessed is He, does not take pleasure in all that He created in

⁹⁵⁸ Vital's name is derived (neut. pl.) from *vitalis*, the Latin word for that which is "indispensable to life." Rabbi Vital's father hailed from Calabria in Italy, and the moniker was probably picked up there.

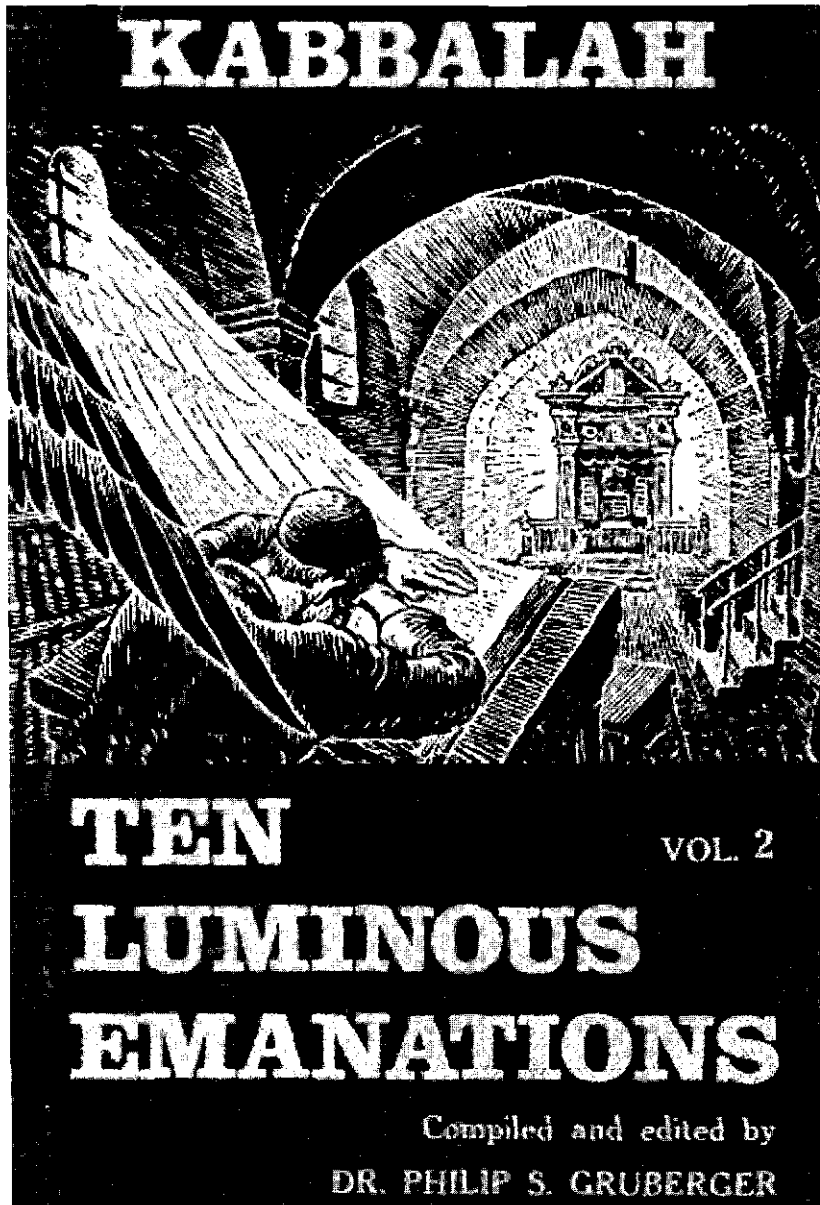
⁹⁵⁹ Merkava mysticism: one of the precursors of Kabbalah, it entails the study and practice of astrology, fortune-telling, magic and other Babylonian-influenced belief-systems.

His world, except when his sons below labor in the secrets of the Torah, to become familiar with His greatness, His beauty and His merit. For because the plain meaning of Torah, its stories, judgments and commandments are according to their simple understandings, there is not within them any familiarity and knowledge by which they can know their Creator, may He be blessed. For what is this Torah that your God commanded to you, things that seem like riddles and allegories? To take the horn of a bull and to sound it on *Rosh ha-Shana*, and you say that by this, the spiritual satan, the prosecutor on high is involved. And things like these are involved in almost all of the commandments of the Torah, and according to the details of their judgments, the intellect cannot stand them.

“...And this is the secret of what is written above: that he who reads the *Mishnah* and the *Gemara*, called a ‘servant,’ uses his Master in order to receive an award. This is not the case with the Wisdom of the Truth (i.e., *Kabbalah*), for he (i.e., the kabbalist) seemingly makes reparations, and gives strength and power above. And this is called one who labors in Torah for its own sake, without a doubt. What is more, the human was created in order to learn the wisdom of the *Kabbalah*...Also in the *Zohar parashat VaYera*, p. 118a, it is written: ‘When the days of the Messiah draw near, even the multitudes of the world (simpletons, i.e. the *am ha’aretz*) will discover the hidden secrets of wisdom, etc.’ Indeed, it is explained that until now, the words of wisdom of the *Zohar* were concealed, and in the last generation, this wisdom will be revealed and publicized. And (all) will understand and be enlightened by the secrets of the Torah, which those before us did not grasp.

“...Also in this, our generation, the God of the first and the last generations has not ceased to redeem Israel; He is jealous for His land, and pardons His people, and He sends us ‘a watcher and a holy one who came down from heaven’ (Daniel 4:10), the great, divine, pious Rabbi, my teacher and my Rabbi, our honorable teacher the Rav, Rabbi Isaac Ashkenazi, may his memory be for the world-to-come. He is full of Torah like a pomegranate, of the Bible, and of *Mishnah*, of *Talmud*, dialects, *midrashim*, *hagadot*, the works of creation and the works of the *merkavah*. He is an expert in the discussion of trees, the discussion of birds, the discussion of angels. He understands the wisdom of the face, which was mentioned by the Rashbi in *parashat Ve’Ata T’chazeh*. He knows all the deeds that men have done, and that they will do in the future. He knows the thoughts of men before they go

from potentiality into actuality. He knows the future, and all of the things that exist in the whole world, and will always be decreed in the heavens. He knows about the wisdom of metempsychosis (reincarnation), who is new and who is old. He knows of the two sides of that man, on which place within the upper man he depends, and [on which place he depends] in the first man below. He knows amazing things about the flame of the candle, and the blaze of fire. He who looks and gazes into his eyes will see the souls of the early and the later righteous people. He toils with them in the Wisdom of Truth. He knows a man's entire deeds by his smell, according to the way of the boy in *parashat Balak*. And all of the wisdoms mentioned were placed in his bosom. (And he can put them to use) any time that he wants, without having to separate himself and to study them. My eye saw and it did not turn away..."



Philip S. Gruberger, *The Kabbalah: A Study of the Ten Luminous Emanations*.
Vol. II: Circles and Straightness. (Jerusalem, 1973)

Gruberger presents the texts of the Hasidic magician Yehuda Ashlag of Poland, a disciple of Shalom Rabinowicz of Kalushin, and his son, Yehoshah Asher of Porissov. Ashlag also had a teacher of Kabbalah whose name, he maintained, he was not allowed to divulge. Ashlag emigrated to Palestine in 1920 and settled in Jerusalem, where he established Bet Ulpena le-Rabbanim, a yeshiva dedicated to teaching Kabbalah to rabbis.

Jesus in the Kabbalah

The rabbinic Kabbalah also exhibits the same potent hatred for Jesus as the sacred rabbinic Talmud does, insulting Him in grotesque and reprehensible terms. According to the most important Kabbalistic text, the *Zohar*, Jesus is a “dead dog” who resides amid filth and vermin: “From the side of idolatry Shabbethaj (Saturn) is called Lilith, mixed dung, on account of the filth mixed from all kinds of dirt and worms, into which they throw dead dogs and dead asses, the sons of Esau and Ishmael, and there Jesus and Mohammed, who are dead dogs, are buried among them.”⁹⁶⁰ This nauseating statement, the product of what can only be a diseased mind, comprises a portion of the same Kabbalah upheld and praised by “great Judaic humanists” such as Martin Buber and Elie Wiesel, and which is a focus of veneration among “progressive” elites in New Age circles and Hollywood. The perfidy and gross superstition embodied in the Kabbalah, one of the foundational texts of the religion of Judaism, testifies to the anti-Israel and anti-Biblical nature of this religion, since all such invocations of wicked spirit forces are an abomination to Yahweh.⁹⁶¹

“Kabbalah was widely considered to be the true Jewish theology”

Gershom Scholem: “To the realm of practical Kabbalah also belong many traditions concerning the existence of a special archangelic alphabet, the earliest of which was ‘the alphabet of Metatron’...In Kabbalistic literature they are known as eye writing (*ketav einayim*) because their letters are always composed of lines and small circles that resemble eyes...Such magical letters, which were mainly used in amulets, are the descendants of the magical characters that are found in theurgic Greek and Aramaic from the first centuries C.E. In all likelihood their originators imitated cuneiform writing that could still be seen in their surroundings, but which had become indecipherable and had therefore assumed magical properties...practical Kabbalah did manifest an interest in the magical induction of the pneumatic powers of the stars through the agency of specific charms. The use of astrological talismans, which clearly derived from Arabic and Latin sources, is first encountered in the *Sefer ha-Levanah*...A number of kabbalistic works

⁹⁶⁰ *The Zohar* III. 282a.

⁹⁶¹ Leviticus 19:31, 20:6, 27; Deuteronomy 18:10-12, I Samuel 15:23; I Chronicles 10:13-14; Psalm 5:4-6.

dealing with the preparation of magical rings combine astrological motifs with others taken from 'the science of combination...for the three-hundred-year period roughly from 1500 to 1800 (at the most conservative estimate) the Kabbalah was widely considered to be the true Jewish theology...Through the Diaspora, the number of (Jewish) folk customs whose origins were kabbalistic was enormous...Mystical and demonic motifs became particularly intertwined in the area of sexual life and practices to which an entire literature was devoted, starting with *Iggeret ha-Kodesh*...and continuing up to Nahman of Bratslav's *Tikkun ha-Kelali*....Similar ideas were behind the...*tikkun* of the *shoveim*, that is, of the demonic offspring of nocturnal emission....This penetration of kabbalistic customs and beliefs, which left no corner of Jewish life untouched, is especially well-documented in...Isaiah Horowitz's *Shenei Luhot ha-Berit* (Amsterdam, 1648)...and the anonymous *Hemdat Yamim* (Izmir, 1731).⁹⁶²

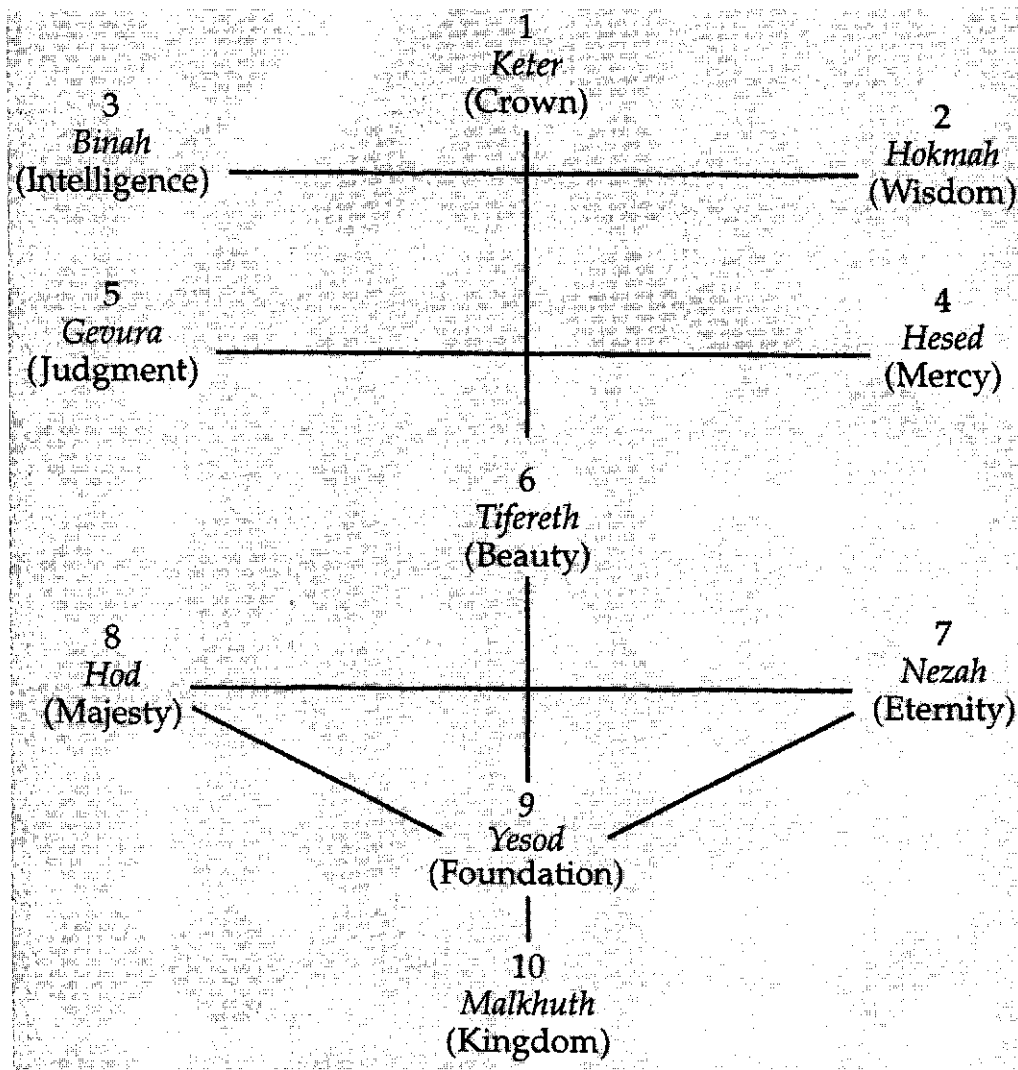
Gematria

The primary process for numerical exegesis of the Bible in Judaism is known as *gematria*, a Babylonian system of cryptography involving the use of letters to signify numbers. The first recorded use of *gematria* occurs in an inscription of Sargon II (727-707 B.C.). *Gematria* is a form of numerology whereby the Hebrew "*aleph-bet*" (alphabet) is assigned numerical value. There are a multitude of permutations and systems for arriving at the correct letter/word correspondence. One authority describes this complex esoteric Judaica thus: "In the *gematria ketanah*, the value of each letter is its value in the primary *gematria* with any final zeros removed. Then there is classical *gematria* involving writing out the name of each letter and calculating the total from that. To the total of a word it is permissible to add a one, known as the *kollel*. Three transformations also are used: the *Atbash*, in which the first and last letters, the second and second to last, and so on, are exchanged; the *Albam*, which divides the *aleph-bet* into two parts of which the letters are exchanged; and the *Ayak-Bachar*, which is performed by dividing the letters into groups so that the letters of each have the same *gematria ketanah*."

As we have noted, Kabbalists regard the Bible as unintelligible without the mediation of complicated rabbinic rigmarole: "...the sacred books, of which the keys are all kabbalistic from Genesis to the Apocalypse, have

⁹⁶² Scholem, op. cit., pp. 186-187, 190, 194-195.

become so little intelligible to Christians, that prudent pastors have judged it necessary to forbid them being read by the uninstructed among believers. Taken literally and understood materially, such books could be only an inconceivable tissue of absurdities and scandals..."⁹⁶³



The "Ten Sephiroth" according to the Orthodox Rabbis

⁹⁶³ Eliphas Levi (a.k.a. Alphonse Louis Constant), *Dogme et Rituel de la Haute Magie* (1855-1856); trans. by Arthur E. Waite as *Transcendental Magic: Its Doctrine and Ritual*, (Great Britain, 1995), pp. 129 & 328.

“The ten Sephiroth and the twenty-two Tarots form what the Kabbalists term the thirty-two paths of absolute science...The rabbins also divided the Kabbalah into Bereshith, or universal Genesis, and Mercavah, or the Chariot of Ezekiel; then by means of a dual interpretation of the kabbalistic alphabets, they formed two sciences, called Gematria and Temurah, and so composed the Notary Art, which is fundamentally the complete science of the Tarot signs and their complex and varied application to the divination of all secrets...”⁹⁶⁴

The divinations being described in the preceding passage represent the stew of Babylonian superstition which the God of the Bible repeatedly excoriated and execrated. Yet it is this paganism which forms the central mystical system of the religion of Judaism for supposed “profound Biblical understanding.”

Lest we imagine that the Kabbalah only has appeal to adherents of the religion of Judaism and occultists New Age or otherwise, we should recall the enthusiasm with which some fundamentalist “Christians” greeted the 1997 publication of Michael Drosnin’s *The Bible Code*. According to Drosnin’s bestseller, the first five books of the Bible are written in a code which has been deciphered by rabbis who have discovered various prophecies of historical events and scientific discoveries hidden in the Pentateuch. Here again is the fruit of the notion that only those using exegetical tools based upon the traditions of the elders of Judaism can plumb the Bible to its most profound depths. Bible scholar James B. Jordan terms Drosnin’s modern spin on the same old Babylonian superstition, “just another form of Qabbalism, this time with computers.” Researcher David E. Thomas demolished the ridiculous and deceptive claims in Drosnin’s kabbalistic code.⁹⁶⁵ Christians are often gulled into this numerology partly from the desire to prove the validity of the Bible “scientifically.” But fraud, whether in science or hermeneutics, is never justified, and in the case of Kabbalistic gematria, it casts the Biblical texts into low repute, as Thomas’ investigative article demonstrates. To seek to prove a truth with faulty methodology, in this case voodoo gematria, only compounds error. The idea that the Bible cannot be understood without the mediation of the rabbis of Judaism —without

⁹⁶⁴ Ibid.

⁹⁶⁵ David E. Thomas, “Hidden Messages and the Bible Code,” *Skeptical Inquirer*, Nov./Dec. 1997, pp. 30-36.

Talmudic explication, or in the case of Kabbalism, without the intervention of gematric numerology —makes the Old and in some cases even the New Testament captive to the “traditions of the elders.” The pernicious fallacy of the religion of Judaism, that one can’t truly know the Bible without commentary and interpretation from Talmudic and Kabbalistic rabbis and their traditions, is growing among so-called Christians, commensurate with the growing prestige of Judaism within Christendom. The acceptance of this deadly error effectively enables the enemies of the Bible to keep the teachings of Jesus from the common people to whom He had originally preached. Instead, the rabbis, through their frontmen in the Church, mold and redirect “Christian” dogma predicated on interpretations of the Bible by the Pharisees of antiquity, further “clarified” by modern rabbinic pronouncements as filtered through the latest university theology seminars and trendy Church synods and councils, acting as their mouthpieces. This process is also abetted by supposed former adherents of Judaism who allegedly convert to Christianity and yet bring their Talmudic and Kabbalistic baggage with them into the Church, and attempt to baptize these traditions of theirs (“Messianic-Judaism”) and present them to Christians as the “true” Christianity “practiced by Jesus” and withheld from the people as part of a conspiracy by wicked antisemites and medieval inquisitors. These “converts” continue to engage in self-worship based on their supposed status as hereditary Israelites. They mock “replacement theology,” claiming Christians will never replace the “Jews” as God’s Chosen people. However, in this sense, no “replacement” occurred. It cannot be said that the good fig tree replaced the evil fig tree (Mat. 21:19), because the good fig tree had been there from the beginning. Christian Israel was comprised of Israelites, including Judeans (“Jews”) who accepted Jesus; as well as converts from other nations who were grafted in; even as the evil fig tree of Judaism has had many converts. Most of the organizations claiming to be comprised of Judaics who have converted to Christianity, including the most prominent one, “Jews for Jesus,” continue to cling to their Zionist baggage and racial pride and they drag these rotten appurtenances with them into the church.

The “Jews for Jesus” organization is part of the Babylonian system of control it purports to oppose. The assessment has been made that inevitably a certain percentage of Judaics will defect from Judaism. Rather than have them convert to true Christianity, “Jews for Jesus” and similar groups are

there to at least maintain the defectors' allegiance to Zionism, to racial self-identification with Judaic tribalism — all in the name of Jesus. If these Judaic persons were to evade these false front conversion groups they might come under the Gospel, they might eschew support for war-Zionism, they might let go of the crippling Pharisaic venom that hints at salvation through race. The subterfuge is hardly exclusive to Zionist groups attempting to entrap Judaics seeking to escape Judaism. The Talmudic-Kabbalistic power in this age has chosen to advance its agents under the guise of Christianity. President George W. Bush was their agent during his presidency. He was accepted by millions of people as a bona fide "Christian." There is no need for a rabbi to be elected President of the United States when a George W. Bush was available. In sum, a stealth president like Bush offers many more advantages to the Cryptocracy than would an openly declared rabbi serving as the U.S. President or an Orthodox Judaic President such as Senator Joseph Lieberman. When military bloodshed and pagan Kabbalistic and Babylonian Talmudic evil are advanced in the name of Christianity, millions of so-called Christians are deceived and go to sleep, relaxing the vigilance which Jesus Christ demanded of His "watchmen." The trend in our time is to foment a Zionist-Talmudic world war on Muslims and Islam in the name of Jesus. Under these auspices, Judaism comes to be seen as a kind of adjunct of Christianity: the "Jews and the Christians" versus the Muslims, with the assumption that Orthodox Judaism represents little threat to western Christian civilization in comparison to Islam, which is the alleged overwhelming threat to our peace and freedom. One question: why didn't the Christians of the past accept this theory? The "Jews and the Christians versus the Muslims" dichotomy, betrays a near total ignorance of secular and church history, in which, at the very least, *Islam and Judaism were equally regarded* as mortal enemies of the Christian church and our way of life; with Judaism historically viewed by Christendom as the more iniquitous of the two.

JEWS FOR JESUS

WE EXIST TO MAKE THE MESSIAHSHIP OF JESUS AN UNAVOIDABLE ISSUE TO OUR JEWISH PEOPLE WORLDWIDE.



October 13, 2000

Tom

Spokane, WA

Shalom Mr.

Greetings in the name of Jesus the Messiah. Your letter arrived a few days ago here at our San Francisco headquarters, and I wanted to get an answer to you right away.

If your intent in sending the material by Michael Hoffman was to wound us, then you succeeded. We are a mission motivated by a love for the Jewish people. We understand the history of rabbinic Judaism, and we recognize its error. But we do not condemn those whose hearts remain veiled (2 Corinthians 3:14-15).

Perhaps you didn't realize how a phrase like "orgy of naked Jewish power" or "the deceit that is the hallmark of Judaism" (from Michael Hoffman's article on the Democratic National Convention) might sound to a Jewish person. Perhaps you are unaware that most of Mr. Hoffman's characterizations of modern Judaism are exaggerated, and based on ignorance and prejudice. The Talmud does indeed contain references to Jesus that Christians rightly find offensive, but they are extremely obscure and most Jewish people are unaware that they exist--until someone like Mr. Hoffman publicizes them. Perhaps you haven't thought how something like that can have the effect of driving a wedge between Jewish people and the gospel of Christ.

Effective evangelism of the Jewish people cannot be based on an attack of Judaism. Rather, we must focus only on Jesus: who He is, what He has done, and what the Scriptures say about Him.

We unequivocally denounce the message and the methods of the so-called "Christian" Identity Movement. If you are in sympathy with them, we'll be happy to remove your name from our mailing list. But I'd rather think you have been innocently misled. I hope I'm right.

In Messiah,

Marty Walker
Chief Correspondent

S RE004

Preceding page: A statement from "Jews for Jesus" of Oct. 13, 2000 concerning Michael Hoffman's work: "...most of Mr. Hoffman's characterizations of modern Judaism are exaggerated, and based on ignorance and prejudice...Effective evangelism cannot be based on an attack on Judaism."

Our Christian ancestors believed with the Apostle Paul that the attack by spirit forces on our hearts, minds and souls, is far more deadly and destructive than any attack on our bodies and material goods, such as Islam may, in some circumstances, represent. Today, that wisdom has been discarded. Islam's interdiction of pornography, blasphemy and usury; its critique of willfully childless marriages, public nudity and homosexuality, are seen as threats by the self-extinguishing colony of white hedonists known as Europeans. But Europe is merely agnostic. The greater threat comes from America, which still has a significant population of church-goers, but whose churches have mostly (though not entirely) been occupied by a new "gospel," seldom preached or practiced before 1900. In America this militant gospel of war and slaughter, foreign invasion and the bombing of cities, has been adopted by "Christians" who are convinced that God is either a rabbi, or at the very least that He favors Talmudists and Zionists above all other people.

America is supposed to have moved away from racism, but fundamentalist Protestant and neocon Catholic churches side with the rabbis against the genuine gospel of the New Testament, almost exclusively for two reasons: 1. racist belief in the satanic delusion of the supposed holy and saving genetics of self-described "Jews," and 2. a desire to profit from the worldly power and influence which an alliance with Zionists and Judaism can often generate for one's career and bank account. Consequently, it is not just Judaics trying to escape Judaism who are subject to being gulled and beguiled into a fake Christian trap such as "Jews for Jesus" proffers; millions of Christians who were born into the faith, are now allied with the rabbis and the Israelis against the remnant of true Christians and against the faith of the New Testament, and this seems to be the way things will go for the future, until some prophetic call to a return to faith in Jesus and His doctrines can be issued and heeded.

The recent popes and the Protestant fundamentalist preachers on the make, are all serving the devil in sending Khazars and Sephardim (so-called "Jews") to the lake of fire by encouraging them to have faith in the rabbinic delusion that they are saved by their race, and need not convert to faith in

Jesus Christ. The hour is very late for such lazy and fearful accommodation with the god of this world. This is a modern Church heresy. It was almost unheard of in either Protestant, Catholic or Anabaptist churches prior to the onset of modernism in the Church. The modern popes now go into the synagogue to pray with the heirs of the Pharisees. These pontiffs claim to be acting in the role of the Apostle Peter. But what did Peter do when he was summoned to the synagogue? "When the high priest arrived, he and his supporters convened the Sanhedrin—this was the full Senate of Israel — and sent to the jail for them to be brought. But when the officials arrived at the prison they found they were not inside, so they went back and reported, 'We found the jail securely locked and the warders on duty at the gates, but when we unlocked the door we found no one inside.' When the captain of the Temple and the chief priests heard this news they wondered what this could mean. Then a man arrived with fresh news. 'At this very moment,' he said, 'the men you imprisoned are in the Temple. They are standing there preaching to the people.' The captain went with his men and fetched them. They were afraid to use force in case the people stoned them. When they had brought them in to face the Sanhedrin, the high priest demanded an explanation. 'We gave you a warning,' he said, 'not to preach in this name, and what have you done? You have filled Jerusalem with your teaching, and seem determined to fix the guilt of this man's death on us.' In reply Peter and the apostles said, 'Obedience to God comes before obedience to men; it was the God of our ancestors who raised up Jesus, but it was you who had him executed by hanging on a tree. By His hand God has now raised Him up to be leader and savior, to give repentance and forgiveness of sins through him to Israel. We are witnesses to all this, we and the Holy Spirit whom God has given to those who obey him.' This so infuriated them that they wanted to put them to death." ⁹⁶⁶

Where is this spirit of Peter and the apostles in the Church today —the willingness to, if necessary, "infuriate" the rabbis of Orthodox Judaism, boldly holding these leaders of Judaism responsible for Christ's death; refusing to be intimidated by their human laws and traditions? How can these passages from the Book of Acts be explained away, modified, temporized or nullified when they are clear teaching on this subject? Yet to

⁹⁶⁶ Acts 5:21-33 (Jerusalem Bible translation, 1967 edition).

preach today, as Peter did in first century A.D. Jerusalem, or Vincent Ferrer did in fifteenth century Spain, is to invite excommunication, ostracism, personal attack and much worse, all from the ministers and priests who have nullified the New Testament as surely as the rabbis have nullified the Old. Hence, these "Christian Church leaders" are partners with the rabbis in infamy and perfidy; well do they deserve each other. How much more clear can it be that though they occupy positions of power and prestige in the churches, they preach *not* the Gospel of Jesus as exemplified by Peter in the Book of Acts, but another, alien and diabolic creed. They do so out of indifference, outright cowardice, love of money and the desire to be respected among men; they obey rabbinic men rather than God. Who in the church today has "filled Jerusalem" with Christ's teachings, and "fixed the guilt of His death" on the Orthodox rabbis, modern heirs of the Pharisees? The very thought of such radical Petrine evangelism causes the modern Christian to quake in his boots, and the modern church leader to reach for his book of libels; "anti-semitic racism" being the preferred smear, among many.

Let's read further in Acts 5. Verses 34-39 deal with the Pharisee Gamaliel, who was obviously impressed by the conduct of Peter and the other Christians. This is the other side of the evangelistic equation: when we dilute, twist and distort the New Testament Scriptures we frustrate God's will in so far as He wishes to soften the hearts and make potential converts from among His enemies. But with no faithful gospel witness, how can this be accomplished? Gamaliel would not have come forward to warn the Sanhedrin, as he did, about being too harsh with the Christians, had Peter and his brethren preached false, sugared words of ecumenical malarky, intended to soothe the outraged pride of the leaders of Judaism.

We forget, amidst the ocean of Judaic/Zionist/"Holocaust" propaganda in which we dwell today, that among the greatest victims of the pusillanimity and compromise urged upon the Christian Church in this regard, *are Judaics themselves*, who are thus abandoned by the leaders of the church to accommodation with the wicked religion of Judaism rather than the gospel call to conversion to Christ. Here is the authentic "Jew hate."

The Christians might have been executed had it not been for Gamaliel. They were, nonetheless, whipped and "warned *not to speak in the name of Jesus*." Today Hollywood movies make a point of taking the precious name of Jesus in vain, and Christian priests and ministers, when in mixed or secular

gatherings, pray to a generic monotheistic “God” rather than mentioning Jesus Christ. The requirement to faithfully bear witness concerning Judaism is seen as a grievous humiliation by contemporary Christians. Imagine the shame and embarrassment of being known in your church, your neighborhood and your place of business as an “antisemite” and a “racist hater” by self-righteous persons whose exuberance for malignant invective is unlimited? So-called Christians will go to almost any lengths to forbear a “beating” like that. And this is only a figurative flogging. The apostles *actually were* beaten, and shamed. What was their reaction? “They left the presence of the Sanhedrin *glad to have had the honor* of suffering humiliation for the sake of His name.” (Acts 5: 41; emphasis supplied). In our time, we would have to write of our churchmen: And they left the presence of the Sanhedrin glad to have had the honor in the media of supporting the rabbis and sharing in their prayers and prestige.

James Glasgow summarized the historic Christian witness concerning this claim of a special, racially-imparted holiness: “By rejecting the true David and Head of Judah, they (unbelieving Pharisees, Sadducees and scribes) forfeited their claim to belong to Judah. By refusing to hear the church in its Head, they put themselves on the level of the heathen (Matthew 18:17). They are branches severed from the true vine and therefore dead (Romans 11:20). Paul speaks of their ingraftation; but ingraftation is always on another tree: there will not, nor can be, any reunion with the old kingdom of Judah, which exists no more, the kingdom having been taken from it (Matthew 21:43). The ingraftation is the fact of the union of each regenerated person to Christ, our life. As the apostate Jews are placed by Christ on a level with the heathen, their conversion will take place in the same manner and on the same grounds as that of the heathen.”⁹⁶⁷

Obviously we have two Churches, the Church of Jesus Christ and a masquerade-Church; the one standing for the eternal verities of Christ’s mission, the other a post-Auschwitz, “adjustment” which stands for soothing and accommodating the Pharisees; a church in which the apostles Peter and Paul would be an embarrassment.

⁹⁶⁷ Glasgow, *The Apocalypse Translated and Expounded* (Edinburgh, 1872), p. 150.

The Golem of Prague

As we have seen, during the Renaissance, crypto-Judaism formed the centerpiece of the occult belt of transmission which gave rise to Freemasonry and Rosicrucianism, the founders of which professed a “Christian Kabbalah” and performed their magic rites in the name of Jesus Christ. Implicit within this movement was the impression that the rabbis, after millennia of intense Bible study, had a hermeneutical command far superior to that of Christians. There is a substantial literature on this occult amalgam, including Frances A. Yates’ classic studies, the previously cited *The Rosicrucian Enlightenment* (1972) and *The Occult Philosophy in the Elizabethan Age* (1979). The great appeal of the Kabbalah to nascent Freemasons and Rosicrucians was Judaism’s doctrine, as expressed by Scottish Rite Freemason Albert Pike in his *Morals and Dogma*, of the “perfection” of the universe through the intervention of human brain power. By this concept, God’s creation is imperfect and the “Jew” and the Jew’s assistant, the Freemason (an incomplete “Jew” as symbolized by the masonic square and compass, which is an incomplete hexagram, i.e. “Star of David”), will perfect this flawed creation. This is expressed in the Talmud and Kabbalah. In the Talmud it appears in BT Sanhedrin 65b: “Rabbi Hanina and Rabbi Oshaia spent every Sabbath eve in studying the ‘Book of Creation’ by means of which they created a third-grown calf and ate it.” The reference to the “Book of Creation” in Sanhedrin 65b, is to the Kabbalistic book of magic, the *Sefer Yezirah*, which we discussed earlier. The *Sefer Yezirah* text is Judaism’s pivotal thaumaturgic handbook for man playing God. The notes to BT Sanhedrin 65b in the Soncino edition state that the rabbis’ magical act of creating the calf “does not come under the ban of witchcraft (because) the Creation was accomplished by means of the power inherent in...mystic combinations of the Divine Name.” While this Talmudic reference to the rabbinic creation of life is obscure, another rabbinic act of creation using Kabbalistic combinations of the letters of the “Divine Name” is better known, if not notorious. This is the “golem,” dead matter supposed to have been brought to life as a gentile-killing avenger. Kabbalistic legend has this occurring in the Bohemian capital city of Prague circa 1586, through the power of Rabbi Judah Loew, by means of a Kabbalistic amulet he fashioned containing magical letters.

“One of the constant themes of Jewish esoteric thought is the belief in human power, that being made in the image of God, were we wise enough, righteous enough, enlightened enough, we would have it in our power to truly be co-creators with God. How? Well it starts with the esoteric doctrine that the Hebrew letters are the building blocks by which God created the universe (Gen. R. 4:2, 12:10; Bahir 59). It's an imperfect analogy, but *Sefer Yetzirah* (The Book of Formation) treats the Alef-Bet as if it were a kind of periodic table. Properly arranged and joined, we can use the letters as God did in constructive ways. But the key to unlock the power of the *Alef-Bet* is the correct use of divine names. The proof text for this is a passage from Psalms: “By the word ‘YHVH,’ the heavens were made.” Ps. 33:6. Now that’s not the conventional translation – your Bible probably translates it as ‘By the word of the LORD, the heavens were made.’ But the construct ‘of’ is assumed, and the occult translation is equally valid. So if we know how to use the Tetragrammaton and other divine names of power, we too could do as God does. What can you do with the names and letters? Well, a variety of things, but one of the most fascinating is that you can make a golem. A golem is artificial life. This idea that the wise can make life is not limited to the occult side of Judaism, it is even mentioned in the Talmud: Rava stated: If they wish, Zadikim could create a world. Rava created a man and he sent it to Rabbi Zeira. Rabbi Zeira spoke with it and it did not respond. Rabi Zeira then stated, ‘You are created by my colleague, return to your dust.’ Rav Chanina and Rav Oshiah would sit every Friday and study the *Sefer Yetzirah* and create a calf that has reached a third of its potential development and subsequently eat it. From the time of the Talmud, the golem has held a special place in the Jewish imagination. By most accounts, the golem has no free will or the power of language, though some stories have the golem utter words of warning from heaven. As a soulless entity, the golem is not required to fulfill the commandments (There are even theoretical discussions of the rights and obligations of golems under Judaic law.”⁹⁶⁸

Since the animation came from using the secret name of God, the golem could be returned to inanimate earth by reciting the divine name in reverse. Alternate traditions require not only the use of God's name *Yahweh* in the formation ritual, but also that the word *emet* (truth) be written on the

⁹⁶⁸ Cf. Moshe Idel, *Golem: The Artificial Anthropoid*.

forehead of the creature. Erasing the letter *alef* would leave only the word *met* (death), thereby slaying the golem (*Sefer Gematriot*). The most well-known golem story is the golem of Prague, created by Rabbi Judah Loew (1525-1609), the “Maharal” (*Morenu Ha-Rav Loew*). Intrigued enough to try your hand at making one? We don’t recommend it, but golem recipes do exist. Here’s a sample that appears in Moshe Idel’s book: “Whoever studies *Sefer Yetzirah* has to purify himself, don white robes. It is forbidden to study alone, but only in two’s and three’s, as it is written...and the beings they made in Haran, (Gen. 12:5) and as it is written, two are better than one, (Eccl. 4:9) and as it is written, It is not good for man to be alone; I will make a fitting helper for him (Gen. 2:18). For this reason Scripture begins with a ‘bet’ (which has the numeric value of 2) – ‘Bereshit bara,’ He created. It is required that he take virgin soil from a place in the mountain where none has plowed. Then he shall knead the soil with living water and shall make a body and begin to permute the *alef-bet* of 221 gates, each limb separately, each limb with the corresponding letter mentioned in *Sefer Yetzirah*. And the *alef-bets* shall be permuted first, then afterward he shall permute with the vowel — *alef, bet, gimel, dalet* — and always the letter of the divine name with them, and all the *alef-bet*. Afterward, (all the letters with each of the vowels, as with the *alef*: ah, ah, ai, ee, oh, and then e) . Afterward, the permutation of *alef* with a letter from the divine name plus the vowels, *alef-yud*, and similarly in its entirety. Afterward he shall appoint *bet* and likewise *gimel* and each limb with the letter designated to it. He shall do this when he is pure. These are the 221 gates. (*Commentary to Sefer Yetzirah* by Eleazar of Worms).”⁹⁶⁹ This folklore, which has been invested with great significance by occultists within and without Judaism, is the original Frankenstein concept, which no longer seems so outlandish in the 21st century with its animal and human cloning, its mixture of animal, human and insect genes and the subsequent growth of monstrous, hybrid creatures for the maximization of profit and under the pretext of finding “wonder cures” for various human ailments. The rise of a city of death obsessed with autopsies, cadavers, fetal tissue and other dead matter, and with man playing God, was foretold in the writings of Dr. Dee.

⁹⁶⁹ “Golem: Legend of the Jewish Homunculus” <http://ejmmm2007.blogspot.com/2007/02/golem-mosaic-in-streets-of-prague-one.html>

“The word golem is an ancient one, probably more than three thousand years old. It makes its first — and only — appearance in the Bible, in a slightly different form in Psalm 139, verse 16: ‘Your eyes have seen my unformed limbs (or embryo, *golmi*).’ Hundreds of years later the word as we know it, *golem*, is used in the Talmud, where it means ‘unshaped matter’ or ‘unfinished creation,’ and, in one case, in *Ethics of the Fathers*⁹⁷⁰ 5:9, the opposite of a wise man—a boor, a simpleton, which anticipates the much later evocative Yiddish expression ‘*leymener geylem*’ (literally, a clay golem) to signify a fool. But not until the Middle Ages did ‘golem’ assume its current meaning, ‘artificial man,’ or ‘creature of clay.’ In Jewish culture and the Hebrew literary tradition, the concept of a golem goes back about sixteen centuries to a Talmudic sage from Babylonia named Rava, who reputedly created a man, but one who could not talk. Although this creature was not called a golem, the legend surrounding Rava’s creation can be viewed as an antecedent for subsequent golem tales. In the Talmud, Tractate Sanhedrin 65b, we read: ‘*Rava b’ra gavra*’ — Rava created a man. In its very construction and anagramic quality, the three-word sentence radiates a mysticism of its own, for the letters ‘b/v’, ‘r’ and ‘a’ appear in all three words. Rashi, the classic eleventh-century French exegete to the Bible and Talmud, comments: ‘This creature was created with the help of *Sefer Yetzira* (*Book of Creation*, a seminal kabbalistic text of the third to sixth centuries C.E.), for they learned the proper combinations of letters of God’s name.” (YHVH). “The Talmud goes on to relate that after Rava created this man, he sent him to Rav Zeira, who spoke to this creation but it did not answer him. Why? Because artificially created men do not have the ability to speak — and Rava’s anthropoid followed the rules. Rav Zeira then told him: ‘You have been created by one of my colleagues...Return to dust.’ Over the centuries, from the Middle Ages to modern times, and in many lands, these famous lines in Sanhedrin...have achieved an iconic status. This passage—a centerpiece in all excurses on the golem — was analyzed and commented upon by many mystics. Leading figures in world Jewry, kabbalists, scholars, and rabbis, Nachmanides among them, were magnetized by these but potent words that were examined from the perspective of magic, religion, spirituality, theosophy, and intellect. In golem legends there are various ways of bringing

⁹⁷⁰ Also known as Pirkei Avot.

the clay creature to life...the golem is vivified by three rabbis marching around him seven times while saying various names of God in special kabbalistic permutations..."⁹⁷¹

Of course it can be rightly said that there are serious questions about the authenticity of the actual corporeal existence of a mute humanoid "Golem" figure. Whether it existed in Prague or whether modern science will bring it into existence in the future, is not the central point. If the Golem is only a myth then it serves to instruct, as all myths do. And we can derive from it insight into the psychology of those who believe the myth and propagate it to future generations.

Beyond the sorcerous aspect, the Golem story reveals the attitude of Judaics toward non-Judaics. The central villain of the Golem tale is "the viciously antisemitic Catholic priest Thaddeus," along with any gentile who believes that Judaics in any time or at any place ever murdered a Christian infant. Another key revelation is that the huge, dumb Golem is a non-Judaic who faithfully does the bidding of the rabbi who created him, only to have his vitality "undone" by this god-like rabbi who, in the end, reduces the Golem to dust. It is not difficult to see in this motif the destiny of gentiles who serve the rabbis. Though it has been heatedly denied by many within Judaism, the main source for the Golem mythos is the 17th century work *Niflo'es Maharal* by Rabbi Loew's son-in-law, Rabbi Isaac Katz. Much like the *Toledot Yeshu*, Katz' material was circulated in manuscript form in the shetls of Eastern Europe. It was published in 1909 in Warsaw, in a modern Hebrew edition under the auspices of the Kabbalist Rabbi Yehuda Yudi Rosenberg (1859-1935).⁹⁷²

Fantasy literature (if indeed we can call it that) such as the Golem material, foretells how people would like to shape the world if they had the power. Many talented Zionists entered the New York and California media and entertainment industry in the 20th century and continued this legacy of projecting depictions and predictions onto the minds of the masses, and often by this means they cause the fantasy to become a reality. Hollywood television programs often portray gentiles seeking to frame a Judaic with

⁹⁷¹ Curt Leviant (introduction) *The Golem* (dedicated to Elie Wiesel), [Yale Univ. Press, 2007], pp. xiii - xv. Emphasis in some cases supplied.

⁹⁷² Only the Hebrew edition is a reliable record of Judaism's Golem lore. The Yiddish edition has been edited and diluted.

false accusations and contrived evidence. In the Golem tales Christians throw dead Christians babies into the homes of Judaics in effort to blame them for the child's death. On American television, producers have taken populist complaints about Zionists and rabbis, distorted them and then put them into a debate format in a docudrama or police procedure program wherein the gentile antagonist, made to spout stock "antisemitic" invective, is defeated by a kindly or scholarly Judaic. This script is also derived from the stories about the Golem. In one of the Golem tales, "bigoted" Catholic priests debate Rabbi Judah Loew. He of course is victorious in the debate, but *nota bene*: at the conclusion of the debate, a Catholic cardinal sides with the rabbi against his own priests; quite a prescient prediction!

These stories have been imprinted on the minds of Talmudic youth for hundreds of years in Golem storybooks. These remain in print and circulation in our time, with the added dimension of being accompanied by vibrant, full page, all-color illustrations. Here is part of the text from one sample of this hate literature: "A long time ago, there lived a great and learned man who was the chief rabbi of all the Jews in the city of Prague. His name was Judah Loew, which means the lion. So deep was his faith, it was believed he could perform miracles. He was very wise and kind, and the Jews came to him for advice and help whenever they needed it. The life of the Jews was very hard. The emperor permitted them to live in only one part of the city, the ghetto, which they were forbidden to leave after sundown...Most of the Jews were poor, very poor. Jews sometimes worked with the Christians of Prague...But mostly they kept separate. The life of the Jews was mysterious and strange to the others. Maybe because of this, many of the townspeople distrusted the Jews, and some hated them. The hatred went so deep that lies were made up about them. Terrible lies, some of them, spread to give an excuse to arrest Jews or even to start a bloody pogrom, a massacre of innocent Jews. Why? Who knows why? Maybe just because they were Jewish. That was enough."⁹⁷³

"Still, they managed mostly to be as happy as anyone else in the world. So what if they had to break their backs for pennies? So what if they were sometimes hungry? So what if so many Christians hated them? God willing, they believed, and with the help of such a man as Rabbi Loew, they would all

⁹⁷³ "...because they were Jewish." This is the "given Law," rearing its head again: *Halacha hi beyoduah she'Eisav soneh l'Yaakov* ("it is known that Esau hates Jacob") -- the ever-recurring theme of Judaic blamelessness.

live and be well...Rabbi Loew would make a creature that looked like a man but was not a man. The creature would not exactly be alive like a person, but neither would he be dead. The creature would hear, but not speak. He would move but only when commanded to. He would do just what he was told. He would be big and extremely strong. Such a being, only partly like a human, was called a Golem.⁹⁷⁴

⁹⁷⁴ In the ominous description contained in this paragraph we see modern western man, particularly the dehumanized American.

זה ספר

נפלאות מהר"ל

בו יסופר האותות והמופתים והנפלאות מאת סדן ורבן של כל בני
הנולה הצדיק והקדוש גאון הגאונים נזר ישראל ועמדת ישועתו
ומלאה הארץ צדקתו ונדולתו הנקרא

מהר"ל מפראג וצוקלה"ה

אשר הפליא לעשות גדולות וגוראות על ידי

הגולם

אשר ברא בכח חכמת הקבלה להלחם נגד עלילת רם, אשר נפרצה
בימיו ולברר האמת לעין כל כי נקיים ישראל מקלון הזה:

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הספר הזה נכתב ע"י הגאון הגדול ר' ובר משה'ל ב"ר זצ"ל, חתמו  
דכי נשיאת של מהר"ל. והיה ספון בהביבליאסיקה הנחלה דעיר מיין,  
ואחרי חורבנה עיר לפני מאה שנה שנשדדה במלחמה, נפ"ו ורבה  
מפריט עתיקים וכתבי יד בידי עשירי העיר, והרבה ינעתי ועמלתי עד  
שמצאת ירי להשיג העתקה הזאת, כאשר יראה הקרא בהקדמת:

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אם לאור ע"י הדב ובר' ר' יודל ראזענבערג רובין כפר הארשט.
בהוצאות המוס' ר' אה"ר ציילינגאלד בווארשא גאלעוויקי 22

פיעמרקוב

ברפוס החדש המשובח של ר' חנוך העניך פאלמאן ז"ל
שנת תרס"ט לפ"ק

СРФЕРЪ НИФЛУОСЪ МАГАРАЛЪ
т. е. гисторія Раввина „Магараля“

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Тип. Эпоха Фольмаръ г. Петроковъ 1909 г.

Title page: *The Golem and the Wondrous Deeds of the Maharal* (Poland, 1909)



“Rabbi Loew called his two greatest students to his house — Isaac Sampson and Jacob Sasson. First he swore them to secrecy. Then he told them of his plan to create a Golem to help and protect the Jews of Prague. The two men agreed to do whatever the rabbi asked. Very early one morning, long before first light, the three men quietly left their houses and met in the night-filled ghetto square. Jacob carried a bundle under his arm. The rabbi held the Torah scroll from the synagogue. Silently, the three walked to the River Moldau. They followed the clay bank until the rabbi spoke. ‘Here.’ It looked no different to Jacob and Isaac than any other part. But there they stopped, and set to work. With their bare hands, they picked up clay and pushed it together to form a shape. Gradually, as if coming from the earth itself: a figure took form. Complete with arms and legs, head and hands and feet, there lay before them a clay figure of a huge man lying on his back, his eyes closed as if in sleep. ‘Isaac.’ The rabbi instructed him to circle the shape seven times, from right to left, and told him the formulas to whisper as he walked. When Isaac had finished, the figure turned glowing red, as though on fire. ‘Jacob.’ The rabbi then also instructed him to circle the shape seven times, but from left to right, and gave him the formulas he was to recite. When Jacob was finished, the figure darkened and steam poured from the clay, as if water had been poured on flames. While the men watched, hair slowly sprouted from its head, and nails grew on its fingers and toes....With the rabbi in the lead, holding the Torah in his two hands, the three danced slowly around the figure. Seven times they circled the formed clay lying on the earth. They then bowed to the four corners of the world. The rabbi spoke directly to the figure: ‘The Lord God formed man from the dust of the earth, and breathed the spirit of life into its nostrils, and man became a living creature.’ Blood seemed to flow through the clay, which became like skin. The shape took on the look of human flesh. Suddenly, its eyes opened. They looked directly at Rabbi Loew, hard and dark. The rabbi shivered. The Golem was alive. ‘Stand up!’ the rabbi commanded. Clumsy, half falling, the Golem got to his feet. He towered over the three men. His eyes never left Rabbi Loew’s face. ‘Golem,’ Rabbi Loew said, ‘understand that we created you for one reason only — to help and protect the Jews. Do you understand?’ The Golem nodded. ‘You can hear, but you cannot speak. It is better so. Because you look like a man and walk like a man, but you are not a man. You will remain forever not complete. Do you understand?’ the rabbi repeated. The

Golem's eyes seemed to flare. He nodded again. 'You have been granted great powers,' the rabbi went on, 'powers that no human being can possess. But you will use them only for the sake of the Jews.' The Golem understood. 'Last, you will never forget that you are my servant,' the rabbi continued... 'You will always do exactly what you are told...I name you Joseph, after a creature half human and half demon who did much to help the Jews in ancient times...you will dress in the clothes Jacob carries in his bundle. They are shabby but clean. I will tell people that I found you wandering homeless in the streets, a mute of simple mind...' <sup>975</sup>

In addition to showing "the great and learned chief rabbi of all the Jews in the city of Prague" willing to tell people a lie about the origin of the Golem, we see the "Lord God" and the "Torah" being invoked in "formulas" of black magic involving Kabbalistic permutations such as "bowing to the four corners" and "circling" intended to create an artificial man "from clay." Furthermore, it is stipulated that tremendous physical (i.e. military and police) power, as represented by the Golem, is "only for the sake of the Jews."

This is not an adults-only text intended for a sophisticated class in comparative religion at a university. This is a horatory book for showing Judaic children how to behave and what their position is in the world in relation to non-Judaics. This paranoid work of magic and hate literature is endorsed by *The New York Times Book Review*; *The Bulletin of the Center for Children's Books* (starred review); *School Library Journal* ("highly recommended") and Kirkus Reviews ("belongs in every library collection"). It even manages to link the Golem to Auschwitz! Along the way it accuses, defames and degrades gentiles and Christians. If these were Judaics being degraded and libeled this volume would be condemned as hate literature, but because the accusers are Judiacs and rabbis all is well in the eyes of the various media-described "human rights watchdog groups." In the Golem stories imparted to Judaic children generation after generation, in addition to familiar hagiographical exempla, we encounter:

1. Christians trying to poison Judaics: "He (Rabbi Loew) summoned all the people who had been involved with the baking of the Passover matzos and asked if anyone not Jewish had worked with them. 'Yes.' A small Jew with a long beard stepped forward. 'On the last day, we were afraid they

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<sup>975</sup> Barbara Rogasky, *The Golem* (New York: Holiday House, 1996) pp. 3-11. As part of its appeal to young people, this book of 96 pages contains 29 lavish illustrations in full color.

would not be ready in time. So we asked two Christian baker's apprentices to help us. What else could we do?" <sup>976</sup>

2. A Christian lies about "Jews" and entraps them with faked evidence ghoulishly extracted from a graveyard: "One of the leaders of the Jewish community — a wealthy man, may his luck stay golden — had lent a large sum of money to a Christian butcher. He did not repay one penny, and the Jew was about to take him to court. The butcher burned with hatred for the Jew, because he knew he could not pay him back. A plan to land him in prison grew in the butcher's mind. He went to the cemetery and found the new grave of a Gentile child who had just died. By the light of the moon, he dug up the body. With his knife, he slit its throat so the corpse would look slaughtered. Carefully he wrapped it in a *tallis*, the Jewish fringed prayer shawl. This bundle he placed inside the body of a dead pig he had put in his cart, and covered it with a sack. The butcher went off to the ghetto. He planned to leave the poor child's corpse in the Jew's basement, where surely it would be found and result in the Jew's imprisonment." <sup>977</sup>

The only thing that prevented this terrible miscarriage of justice against the innocent Judaic on the part of the evil gentile was the intervention of the Golem.

3. A Catholic priest, "Thaddeus," tries to convert a Judaic girl ("Dina") with bribes, and is implicated in plots to poison and falsely accuse Judaics: "The priest was a notorious anti-Semite. His hatred of the Jews knew no limits....It was said he pulled out his hair when the butcher's plot to leave a corpse in a Jewish house was foiled....He charmed Dina. He brought her everything she asked for, from chocolates to foods she never dreamed of tasting. He told her she was beautiful, and gave her jewelry and clothes that she modeled before him while he exclaimed over her loveliness. Small surprise, then, that Dina decided to convert to his religion. This filled Thaddeus with joy. Not for love of Christianity, no, but because of his mad hatred of the Jews....Before Dina could be accepted as a convert, she would be questioned by the cardinal of Prague regarding her reasons. Thaddeus instructed her carefully. Now completely under the priest's control, she hated Jews and her Jewishness, and agreed gleefully to do as he said. 'Why do you

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<sup>976</sup> Rogasky, pp. 17-18.

<sup>977</sup> Ibid., "The Priest," pp. 25-26.

wish to leave the Jewish faith?" the cardinal asked, 'Because Judaism is barbaric, and I wish to have no part of it...the Jews slaughter Christians and use the blood in their religious rituals.' Dina, the convert to Christianity, is proved to be an evil perjurer and is sentenced to a prison term of six years. Meanwhile, Thaddeus the priest tries to frame an innocent Judaic accused in court of murder, while a "mob had gathered outside the courthouse, not a Jew among them...Jew haters would fall on the ghetto like beasts..."<sup>978</sup>

4. In a Golem story titled "The Five-Sided Palace," the priest becomes a child-murderer. While it is a mortal sin of cosmic proportions to accuse any Judaic of child-murder, this Golem tale depicts a Catholic priest killing children and filling "vials" with their blood; this depiction, in a story intended for young people, is of course entirely right and proper in the eyes of the US children's literature Establishment:

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<sup>978</sup> Ibid., pp. 34-43.

## THE GOLEM

Thaddeus, the evil priest, appears in many versions of the legend. But he is not based on any one person. He is a combination of several, for all too often priests spoke out against Jews, calling them killers of Christ and accusing them of evil and murderous deeds. The lies told about Jews regularly resulted in pogroms, sometimes led by the priests themselves. Often Jews were forced to leave their own country. This happened in England, France, Spain, Italy, and elsewhere throughout Europe.

### *The Five-Sided Palace*

seed of his plot against the Jews. For the child had no reason to suspect the priest, who was no stranger to her, and went with him gladly.

Thaddeus murdered her and filled the marked vials with her blood. He was by then so maddened with glee at what he had planned

**Thaddeus the "evil priest" murders a Judaic child in Barbara Rogasky's popular American children's storybook, *The Golem*. "Highly recommended" by the *School Library Journal*. Kirkus Reviews said, "belongs in every library..."**

Another version of “The Five-Sided Palace” Golem story:

The Maharal knew that this priest always lay in wait to crush him and have his vengeance upon him. The priest created wily stratagems to make him fall into the pit he had dug regarding the blood libel because the Maharal attempted always with all his might to guard the city from the false accusation of ritual murder. The rabbi also knew that the priest Thaddeus still burned with rage over the matter of Reb Mikhli Berger’s daughter, because his scheme for converting her was thwarted. Moreover, this priest was a great sorcerer and understood that this could have been accomplished by no one but the Maharal

**Yudl Rosenberg, *The Golem***

### Rabbi Judah Loew and Queen Elizabeth's Dr. John Dee

Dr. Dee was a dedicated Kabbalist. He resided for several years in Prague at the height of Rabbi Judah Loew's supposed golem rites and collaborated with him on behalf of his own masonic research, and in his capacity as agent of the espionage network headed by Sir Francis Walsingham and Sir William Cecil, the latter Queen Elizabeth I's minister of state.<sup>979</sup> On June 27, 1589, while at Bremen, Germany, Dee was visited by Dr. Henricus Khunrath of Hamburg. Dee was a major influence on Khunrath's extraordinary symbolic occult work, *The Amphitheatre of Eternal Wisdom*, an engraving with myriad cryptic occult symbols embedded within it. "The engraving is a visual expression of the kind of outlook which Dee summed up in his *Monas hieroglyphica*, a combination of Cabalist, alchemical and mathematical disciplines through which the adept could achieve...a profound insight into nature...It could also serve as a visual expression of the leading themes of the Rosicrucian manifestos, Magia, Cabala, and Alchymia united in an intensely religious outlook which included a religious approach to all the sciences of number."<sup>980</sup> Dee is the first scientist in western history who can be definitively linked to a Satanic praxis based on the Kabbalah. Kabbalistic philosophy was transmitted by Rabbi Judah Loew to Dee and from Dee to avant-garde scientists, mathematicians and theologians through a secret society, the Rosicrucians, which in the early 17th century mixed Protestant terminology with praise for the Kabbalah. The Rosicrucian fraternity was under the protection and patronage of certain powerful aristocrats and rulers, including the Elector Palatine, Frederick V, King of Bohemia, who was the head of the Protestant Union. This Bohemian Protestantism "...was an expression of a religious movement which had been gathering force for many years, fostered by secret influences moving in Europe, a movement toward solving religious problems along mystical lines

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<sup>979</sup> Frances A. Yates, *The Occult Philosophy in the Elizabethan Age* (London: Routledge and Keegan Paul, 1979), p. 87.

<sup>980</sup> Frances A. Yates, *The Rosicrucian Enlightenment* (Ark, 1986), pp. 38-39. "Cabala," the Italian rendering of the word Kabbalah, is sometimes used even by Judaics. The Latinized spelling derives from the works of the Italian humanists, beginning with Mirandola. From *cabala* comes the English word for conspiracy, "cabal." In Spanish, *cabala* signifies a card trick.

suggested by Hermetic and Cabalistic influences.”<sup>981</sup> The Rosicrucian appeal in this vein was two-fold. It was crafted to persuade devoutly evangelical Protestants of the divinity of Judaism as manifested in the Kabbalah, and to convince scientists and intellectuals of the Kabbalah’s potential as a key to the godhood of man and the “perfection” of divine creation by the intervention of human brain power. “Protestants” and “scientists” in this context is not intended to suggest a modern dichotomy of religionists vs. atheists. In seventeenth century Europe most scientists were Christians. The infiltration of the Kabbalah was conducted under the auspices of intense piety and aspiration towards God, combined with a complex magical-scientific striving, a legacy of a Renaissance conception of the sciences in terms of “Magia,” “Alchymia” and Kabbalah. In the eighteenth century, after the Kabbalah gained a firm purchase among some of the intelligentsia, its vehicle would be the insipid ecumenical monotheism and nominal Protestantism of Freemasonry. The Rosicrucian manifesto of 1614, *The Fama*, links the Kabbalah with men “imbued with great wisdom,” who “renew and reduce all arts to perfection so that man might thereby understand his own nobleness and how far his knowledge extendeth into Nature.” The manifesto relates that “Magia and Cabala,” the master of the Rosicrucians, “makes good use.”<sup>982</sup> Dr. Dee’s role in this context was critical to its success: “The...Rosicrucian manifesto, *The Confessio* of 1615, has published with it a tract in Latin called “A Brief Consideration of a More Secret Philosophy.” This “Brief Consideration” is based on John Dee’s *Monas hieroglyphica*, much of it being word for word quotation from the *Monas*. Thus it becomes evident that the ‘more secret philosophy’ behind the manifestos was the philosophy of John Dee...the Rosicrucian movement in Germany was the delayed result of Dee’s mission in Bohemia 20 years earlier...”<sup>983</sup>

What was this secret philosophy? It was the unmistakable rabbinic doctrine, expressed in the Kabbalistic texts as *tikkun olam* (“repair of the world”) whereby Judaic (or Judaized) man assumes God-like powers to “correct” an “imperfect” and “flawed” Creation. The groundwork for the “repair” is rooted in government micro-management of our lives, along

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<sup>981</sup> Ibid., p. 40.

<sup>982</sup> Ibid., pp. 238-240.

<sup>983</sup> Ibid., pp. 39-40.



Talmudic lines of hair-splitting minutiae (cf. BT Gittin 4). Such unyielding bureaucracy paves the way for the apparatus of total control. Kabbalistic mysticism emerges as the antidote to control, in this dialectical process.<sup>984</sup> Here too is the central contradiction in this doctrine, for it nearly always advertises itself to its New Age and pseudo-Christian percipients as a means for achieving healing, harmony, tranquility, balance and bliss. Yet when the magical doctrines of Kabbalism came to ideological dominance in the 18th century, producing the so-called "Age of Enlightenment," they produced not the path to renewal of the earth and a return to Eden, but the imposition and reign of "the Satanic mills" of the industrial revolution and a foreshadowing of the subjugation of humanity by an esoteric elite by means of machine surveillance and control.<sup>985</sup> The dialectical process engendered by immersion in the rabbinic ideology of redemption of the world produced a cataclysmic reversal, a "profound irony" missed by most of the historians of modern science. The supposed Kabbalistic philosophy of "harmony" espoused by Kabbalistic, gentile Renaissance occultists such as Pico, Reuchlin, Giorgio and Dee, led to the imposition of the tyranny of rationalism and materialism, in what Frances Yates terms a momentous shift *from magic to mechanism*: "It is one of the more profound ironies of the history of thought that the growth of mechanical science, through which arose the idea of mechanism as a possible philosophy of nature, was itself an outcome of the Renaissance magical tradition. Mechanism divested of magic became the philosophy which was to oust Renaissance animism and to replace the 'conjurer' by the mechanical philosopher."<sup>986</sup>

Once the principle of the religion of Judaism as expressed in the Kabbalah, of man's prideful, god-like power and his lofty "right" to tamper with Divine Creation, was established, and scientism began to emerge as a system of thinking and action unfettered by traditional restraints and fear of

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<sup>984</sup> Cf. Rabbi Yitzchak Nissenbaum, *Derushim ve-Homer li Derush, Kinyanei Kedem, b-Reishit*; Rabbi Yitzhak ha-Kohen Kook, *Orot hakodesh* (Jerusalem: Mossad HaRav Kook, 1985).

<sup>985</sup> "And was Jerusalem builded here, among those dark Satanic mills?" (William Blake, *Jerusalem*, 1810). The vulnerability of people to management, surveillance and control was exploited in the industrial age by political economist Jeremy Bentham whose Panopticon ("all-seeing") penal architecture has become a dominant metaphor among surveillance cognoscenti today.

<sup>986</sup> Yates, op. cit., p. 113. The pre-eminent "mechanical philosopher" symbolizing this shift was René Descartes, a product of the Jesuit college of La Fleche.

God, the mystical aspects of the philosophy were discarded, leaving Satanic pride to wed itself to technological prowess.

### **The Challenge to Christianity**

It should be understood —though the fact that it even needs to be stated is itself a comment on our times —that this critical study of the religion of Judaism and its strange gods, Talmud, Kabbalah and self-worship, is not an attack on those people who call themselves or are regarded as Judaic today. The greatest critic of Phariseeism was Jesus Christ. His criticism was an act of liberation for those who had “ears to hear.” Scripture declares, “Thou shalt call His name Jesus for He shall save His people from their sins” (Matthew 1:21). It is only the enemies of Judaic people, including the religious heirs of the Pharisaic leadership today, who regard fidelity to Christ’s mission as a hateful or an anti-Judaic act. The religion of Judaism, the religion of Talmud and Kabbalah, is an all-encompassing form of totalitarianism. To expose tyranny is an act of emancipation. “The first Jewish dissenters from Judaism in modern times...became principled opponents of the religion that from their perspective tried to subject them to ...totalitarian controls.”<sup>987</sup> In the seventeenth century, when Baruch Spinoza rejected the Talmud and the Kabbalistic doctrine of Moses of Cordovero and began to study Christianity in earnest, the elders of the Amsterdam synagogue offered him a large pension “if he would consent to maintain at least an external loyalty to his synagogue and faith.” He refused. In 1656, at age 24, he became the object of the local synagogue’s cursing ceremony: “...we anathematize, execrate, curse and cast out Baruch de Spinoza, the whole of the sacred community assenting, in the presence of the sacred books with the 613 precepts written therein...Let him be accursed by day, and accursed by night; let him be accursed in lying down and in rising up.” The threat of assassination was implicit in the curse and soon after, Spinoza was stabbed in the neck by a Talmudic attacker wielding a dagger. While there is a perpetual clamor nowadays in consequence of the ordeal of Anne Frank hiding from Nazis in an attic in Holland, the public know

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<sup>987</sup> Shahak and Mezvinsky, op. cit., p. 26.

nothing of the Christian convert Spinoza hiding from the rabbis in an attic on the Outerdek road, outside of Amsterdam, shielded by Dutch Mennonites.<sup>988</sup>

In some quarters, particularly among the establishment media and American universities, one can only be certified as a good person if one gives aid and comfort not to the Spinozas of our time, but to their persecutors. There is also pressure to impute to the New Testament charges of “hate,” with inevitable calls for the suppression of the Gospel of John or Matthew, or, failing that, the deletion — or distortion through dishonest translation — of those passages which offend the religious heirs of the Pharisees today as much as they did 2000 years ago. In a 1995 speech at Hebrew University, Cardinal Joseph Bernardin of Chicago blamed the Gospel of John for “inciting antisemitism.” He initiated a dialogue concerning the possible need for its redaction or suppression. The rationale for censorship of certain “offensive” passages, or even the gradual phase-out of “obsolete” versions of the New Testament, such as the Douay-Rheims and King James, is the temporal chauvinist appeal to the phantasmagoria that due to the so-called “Holocaust,”<sup>989</sup> we have now entered a revolutionary new age, where we are duty-bound to scrutinize every traditional Western thought and action of the past 2,000 years in the light of whether or not these thoughts or actions may have contributed to making the “Holocaust” possible. History, art, politics, culture and language itself are deemed worthy and legitimate solely by the degree to which they represent a panegyric to Judaism. This sense of having entered a new order in relations with rabbinic and Zionist power and ideology has been brought about by the immense influence of the gargantuan, modern “infotainment” culture and “news” media. Through the unprecedented power of this network the record of the past has been warped by fanatical obsession.

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<sup>988</sup> Will Durant, *The Story of Philosophy* (NY: Time, Inc., 1962), pp. 139-148. The Chief Rabbi of Amsterdam in 1656 was Manesseh ben Israel, who tried to inveigle Oliver Cromwell into admitting adherents of Judaism into England, from which they had been banished since 1290. The would-be assassins of Spinoza were thus to be welcomed into the Puritan Commonwealth. Though certain right wing writers have repeatedly claimed that Cromwell succeeded in his objective, he was actually obstructed — by a move in Parliament against his plan led by the Puritan parliamentarian William Prynne.

<sup>989</sup> From the Greek, *holokauston*, “wholly burnt,” which is an apt description of the victims of Allied bombings in Hiroshima, Nagasaki and Dresden; and of the Israeli air force bombing of Lebanon in 1982, which killed 17,000 Arab civilians (cf. London *Evening Standard*, June 12, 2000). The devices employed to establish a proprietary relationship between Judaics, martyrdom and the lexicon of anguish is a study in itself. Cf. Hoffman, “Psychology and Epistemology of ‘Holocaust’ Newspeak,” *Journal of Historical Review*, Vol. 6, no. 4 (1986), pp. 467-478.

The millennia-old tapestry that is the history of the West has been reduced to a single criterion for determining decency and benevolence: "Was it good or bad for the Talmudists and Zionists?" One "replacement theology" that seems to have escaped outrage, is the substitution of Auschwitz for Calvary as the greatest crime of all time.

In terms of sacred status in the modern West, Auschwitz is many magnitudes above Calvary. The singular characteristic of the agenda of contemporary churchmen, presidents and prime ministers is this racial exceptionalism, which elevates obsequious concern — bordering on idolatry — for Judaic people above all other people. The ethnic supremacism of the Talmud and Kabbalah is perversely endorsed by so-called Christian prelates and gentile politicians who claim to be in the forefront of "combating racism."

Hence, it is said that Christian exposure of the rabbinic ideology down through the ages has helped form the Nazis' antisemitic animus, creating a "cultural framework" that made the "Holocaust" possible. This delirious milieu of "Holocaust" hysteria prescribes immunity from criticism for rabbis and Israelis, as epitomized by the *New York Times* which said that to protest the crimes of the Israelis, "reeks of anti-semitism" because it "suggest(s) that survivors of the Holocaust are to be condemned for establishing a haven in the only state in which Jews form the majority."<sup>990</sup>

Protest and criticism that are perfectly acceptable with regard to any other people, become a monstrous, stench-filled "precursor" to yet another "Holocaust" when directed at this special class, this officially-sanctioned Holy People who call themselves "Jews." Meanwhile, high-level Judaic participation in the mass murder of twenty million Christians in Russia and Eastern Europe perpetrated by Communists such as Trotsky, Zinoviev, Yagoda and Kaganovich, has unaccountably faded into a barely perceptible historical memory, even though it surpasses in duration, intensity and casualty figures the so-called "Holocaust."

"By 1938 the Russian Orthodox Church was, for all intents and purposes crushed...with the annihilation of a large portion of the clergy" (M.V. Shkarovski, *Slavic Review*, Summer, 1995, p. 381).

Journalist Joseph Sobran asks: "...might the Talmudic imprecations against Christ and Christians have helped form the Bolshevik Jews' anti-

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<sup>990</sup> *N.Y. Times*, Dec. 17, 1991, p. A20.

Christian animus? Did the Talmud help form the 'cultural framework' for the persecution of Christians, and for the eradication of Christian culture in America today? If so, will Jews make an effort to expunge the offending passages from the Talmud?...Where is the corresponding statement of Jewish leaders repudiating and repenting the Jewish role in a (Communist) cause?..."<sup>991</sup>

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<sup>991</sup> *Sobran's*, May 1999, p. 5.

## The Secret of Purim

*"...anti-Semitism is the tool through which the God of Israel preserves his people"*

—Rabbi Samson Raphael Hirsch

Judaism's Purim holy day embodies a number of hidden aspects of rabbinic psychology pertaining to directives to exterminate non-Jews (Haman and his sons) because they were going to exterminate the Jews. Always that alibi, going back to Rabbi Shimon ben Yohai: 'we are only exterminating the exterminators.' Apparently the rabbis cannot or will not see that this type of thinking perpetuates demonic cycles of violence. Various nations of goyim are candidates for collective guilt and mass extermination on this basis: German civilians and now the Arab people. To understand the basis of this in the religious festival of Purim some background is necessary. First let us recall that Purim is ascribed to the Biblical Book of Esther but in Judaism it is heavily embroidered with Midrashic fantasies and Talmudic glosses. According to Rashi, citing the Seder Olam, the real crime of Haman's sons was that they "successfully conspired to stop the Jews from rebuilding the Temple." Rebuilding the Temple was not resumed until after Haman and his sons were annihilated. Thus anyone today who opposes the rebuilding of the Temple at Jerusalem is, in the eyes of Orthodox rabbis, another Haman, subject to extermination. In Talmudic lore, Haman is identified as a descendant of Amalek:

"The Gemara (Chullin 139b) asks, 'Where is there an allusion to Haman in the Torah? As it is written (Bereishis 3:11), 'Have you perhaps eaten from the Tree (*Ha-min ha-eitz*) from which I told you not to eat?...' The word *Ha-min* ('perhaps from') is spelled (in Hebrew) with the same letters as Haman. At first inspection, this appears to be a simple play on words. Upon reflection, however, we will find that there is more to this 'simple allusion' than meets the eye....the Gemara's question was: Where do we find Haman in the Torah? If, in its answer, the Gemara points us towards this verse, we may assume that it embodies the very essence of the mysterious Jew-hater called Haman. Haman, we know, was a descendent of Amalek." <sup>992</sup>

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<sup>992</sup> Rabbi Eliyahu Hoffmann, "Searching for Haman," Tetzaveh/Purim.

Rabbi Shraga Simmons, in “Haman: Heir to Amalek” states about Purim, “At no time of the Jewish year is the synagogue as ‘wild’ as during the Megillah reading: Every time Haman’s name is read, the congregation erupts in a deafening chorus of groggers, clanging pots, cap-guns and sirens. Some write Haman’s name on the bottom of their shoes and stomp it out. Others write his name in wax and melt it! Who was Haman, and why the obsession with blotting out his name? To understand, we have to go back to the time of Jacob our forefather. Jacob had a twin brother Esav, who was a lifelong rival — so much so that Esav sought to kill Jacob...The Midrash says that when Esav was getting old, he called in his grandson Amalek and said: ‘I tried to kill Jacob but was unable. Now I am entrusting you and your descendants with the important mission of annihilating Jacob’s descendants — the Jewish people. Carry out this deed for me. Be relentless and do not show mercy.’ True to his mission, Amalek has historically tried to destroy the Jews...So what does Amalek have to do with Purim? The Scroll of Esther (3:1) identifies Haman as the descendent of Agag, King of Amalek. Haman’s desire to wipe out the Jewish people was an expression of his long-standing national tradition.” Contemporary Freemasons, Zionists and Talmudists identify Palestinians and Arabs generally as the descendants of Amalek and Haman, who are obstructing the building of the Third Temple and deserving of annihilation for this “offense.”

*Drunken Halloween Grotesquerie Conceals the Secret of Hester Panim*

As in all totalitarian systems, someone is always trying to get free of the ideological prison that is Talmudism and Zionism. Many sincerely desire an alternative to a life of hyper-regimentation, institutionalized criminality and destructive hatred. By analyzing the hidden psychology of “Purimspiel” one discovers the means by which the Sanhedrin prevents this liberation by keeping Judaic people in subjection, while enforcing their obedience to stifling Talmudic conformity and even racial segregation.<sup>993</sup> The spring festival of Purim is a pagan holiday in Judaism. We recommend that readers visit Orthodox Hasidic neighborhoods during Purim. Those who do so will be

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<sup>993</sup> For the fascinating account of how Talmudists established racial apartheid in New York City, displacing Puerto Ricans and Blacks, cf. George Kranzler, *Hasidic Williamsburg* (Northvale, NJ: Jacob Aronson, 1995), and Kit R. Roane, “New Neighbors Pushing at the Edge,” *N.Y. Times*, July 19, 1999.

shocked to witness Bacchanalian scenes of drunken cavorting, grotesquely pagan, Halloween-style clothing and masks, Talmudic men cross-dressed as women and a general topsy-turvy, "Lord of Misrule" ambiance. What kind of "Biblical" religion issues a pious decree to its male members to get drunk on alcohol as part of the "holiness" of the day?

Yet there is more that is evil about Purim than just public intoxication and pagan attire. Purim enshrines the role of the hereditary oppressor (in this case "Haman") as part of a function of keeping Judaic people subservient to Judaism's religious and political rabbinic overseers. In the arcane Talmudic and Kabbalistic "Hester Panim" psychology of Purim,<sup>994</sup> a certain amount of violent persecution of Judaic people is regarded as desirable for maintaining the loyalty of Judaics to their duplicitous and corrupt leaders. The rabbis believe that without such anti-Judaic violence, Judaic people will wander from the rabbinic fold, marry a *shiksa* ("female abomination," i.e. a gentile woman) or one of the *shkotzim* (male gentiles of a kind sometimes used for sex by Orthodox Judaic homosexuals), and assimilate gentile ways, all of which are regarded as calamities.

This hidden aspect of Purim can be traced to the Talmudic command to get drunk on Purim.<sup>995</sup> This injunction is an allusion to the revelation of a secret. The Talmud observes that "when wine goes in, secrets come out."<sup>996</sup> The esoteric Kabbalistic understanding is that the Judaic is to become "intoxicated" on the secret within Purim itself, i.e., the conjunction of opposites, the occult union of Mordechai the advocate for Judaism, and Haman, the would-be exterminator of Jews. Judaics are commanded to blur the distinctions between the two as a lesson in the arcane truth that *both Haman and Mordecai serve the purposes of Judaism*.<sup>997</sup>

Therefore, where no violent anti-Judaic persecution exists, the rabbis have found it necessary to foment and bankroll it, a fact perhaps unknown by those throughout history who have advocated or implemented vigilante, military or other violence against non-criminal and non-combatant Judaic people. By so doing, Adolf Hitler and his gang only strengthened the

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<sup>994</sup> BT Chullin 139b.

<sup>995</sup> BT Megillah 7b.

<sup>996</sup> BT Eiruvim 65a. In gentile culture this truism is expressed as "*In vino veritas*."

<sup>997</sup> Cf. Zohar Bereishis 36 and Zohar Chadis 2:137b.



stranglehold of the Talmudic ruling class — whether Zionist or rabbinic — over Judaic people. Although the criminal and supremacist character of both Judaism and Zionism cannot be gainsaid, we freely acknowledge that there are numerous Judaic individuals described as “Jews” who embrace neither crime nor supremacism, and who are not engaged in any kind of anti-Christian activity. Moreover, even with regard to the arch-criminals who crucified Him, Jesus believed that it was sufficient to boldly speak the truth about them. Any other remedy was left to Divine Providence and due process of law (Romans 12:19 and 13:4).

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Avi Becker, former Secretary-General of the World Jewish Congress observed: “...in the mid-19th century, Rabbi (Samson Raphael) Hirsch, the leader of Germany's Orthodox Jews, wrote that *anti-Semitism is the tool through which the God of Israel preserves his people...* Anti-Semitism's historic role in preserving the Jewish people is essentially a sociological phenomenon that is also found among other collectives: External hostility crystallizes group identity and nurtures unity and solidarity ... (Binyamin Ze'ev) Herzl wrote in his diary that ‘we are one nation — because that is what our enemies have made us, against our will... And if they had left us in peace,

we would have merged into the surrounding environment and disappeared.”<sup>998</sup> Consequently, the Hamans and the Hitlers are indispensable to the rabbis in service to this very function. When necessary to augment their power and control, the rabbis seek to clandestinely encourage another violent “Jew hater,” another Haman, Hitler or Osama bin Laden to serve their cause. With regard to bin Laden, the power and prestige of Judaism and Zionism have increased exponentially since the Sept, 11, 2001 terror attacks on America. As if to signal that bin Laden was Zionism’s agent, the Israeli newspaper *Hamodia* pictured him dressed as a Chabad-Lubavitcher Judaic.



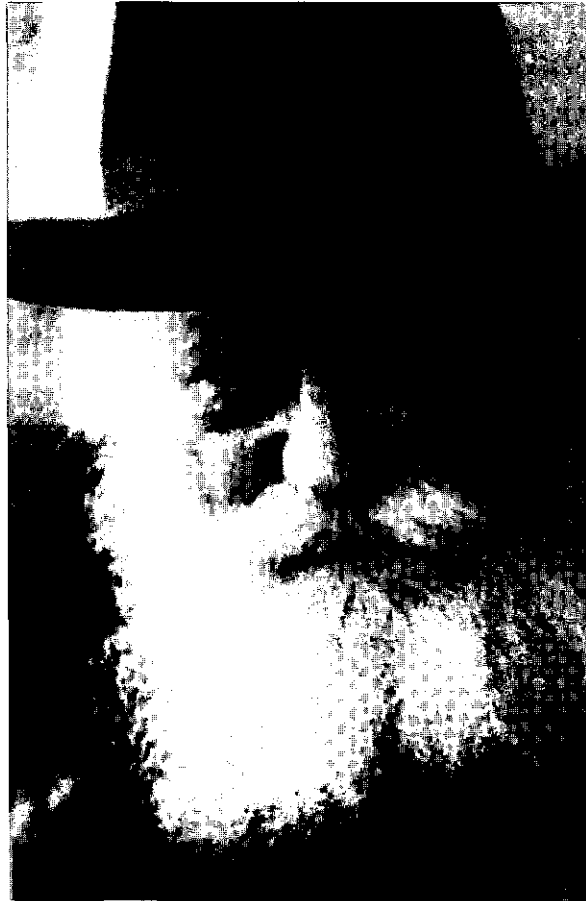
**“Osama Lubavitcher”**

**Osama bin Liden pictured wearing the trademark black Borsalino hat worn by adherents of Chabad-Lubavitch Orthodox Judaism.**

**Source: Israeli Talmudic newspaper, *Hamodia*, Nov. 29, 2002, p. 72.**

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<sup>998</sup> “The Paradox of Anti-Semitism,” *Haaretz*, June 3, 2004. Emphasis supplied.



**Grand Rabbi Menachem Mendel Schneerson wearing  
the customary black, wide-brimmed hat of the Chabad-Lubavitchers**

*Hitler and the Orthodox Rabbis*

Prominent rabbinic leaders of Orthodox Judaism with huge followings — not marginal rabbis on the fringes — have hailed Adolf Hitler as the instrument of God's wrath against Jews who gave up the Talmud and quit Judaism. Among the rabbis who lauded Hitler is the Chabad-Lubavitch Grand Rabbi Schneerson as documented by Yehuda Bauer, whom we quoted earlier. There are others. "In 1990, the Lithuanian-born, then 97-year-old founder of Shas (Israeli political party), Rabbi Eliezer Schach, asked his students in the rabbinical college of Ponivezh in Bnei Brak, 'Does anyone here think that before the Holocaust, which exacted so terrible a price and

left no family untouched, all the Jews of Europe were righteous, God-fearing folk? There was a drift away from our faith and way of life. What happened was divine retribution for the accumulated weight of years of drifting away from Judaism.”<sup>999</sup>

When Israeli Rabbi Ovadia Yosef stated that Judaics who died as a result of the Nazi persecutions were “reincarnated sinners” who got what they deserved, Yehoshua Mashav told Israel Radio that “in plain language (Rabbi) Yosef was saying that Hitler...‘was simply the messenger of God sent to give the Jewish people their just desserts.”<sup>1000</sup>

In May of 2008 Republican presidential candidate John McCain disavowed the endorsement of his candidacy by Rev. John Hagee, a minister of Churchianity with a large bloc of supporters. Hagee’s bloodthirsty advocacy of extremist Israeli policy is a matter of record. That John McCain, would ally with Hagee is beyond surreal. Hagee is such a violence-loving nitwit that it soon dawned on McCain’s handlers that Hagee was more of a liability than an asset, and a means of breaching the alliance born out of his endorsement of the McCain candidacy was sought. Hagee’s anti-Catholic remarks were seized upon as the means for the breach, but Hagee made amends for them with an apology. At last, sufficient grounds for extrication were discovered: Hagee had once said that Hitler had done God’s work by forcing the Judaics out of Europe, to the favored Zionist entity in the Middle East. Hagee, the Grand Dragon of Ku Klux Judaism, was transformed by the corporate media, in the alchemical twinkling of an eye, into a no-good “antisemite.” In the eyes of the public this affair must have appeared to be yet another “shameful instance in the long history of the persecution of God’s Chosen” etc. A major fundraiser for Israeli killers and Talmudic dealers and stealers of Palestinian real estate, becomes a Hitlerian “Jew-hater” in one wave of the media magicians’ wand. A colossal hoax like this can only be pulled off by preying on the naiveté of the people and the connivance of the self-censorship of Big Media. The media are fully aware that what John Hagee said of Hitler he learned from his masters —Rabbis Schach, Yosef and Schneerson —who have effusively praised the German fuehrer in similar terms. From the nineteenth century until the ascension of the Third Reich,

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<sup>999</sup> Mordecai Richler, *National Post* (Canada), Aug. 26, 2000.

<sup>1000</sup> Jack Katznell, “Rabbi Says Holocaust victims were reincarnations of sinners,” *The Independent* (UK), Aug. 6, 2000.

Germany had been the center of the movement known to history as the "*Haskalah*," which cultivated and inspired the Judaic version of the Enlightenment that revolted against the Talmud. It was German Judaics who pioneered the break with 2,000 years of suffocating rabbinic rules, regulations and totalitarian mind control. This was an unconscionable sin in the eyes of the rabbis of Orthodox Judaism. It was predicted by the rabbis of the past that the wrath of God would befall these wayward German Judaic "*maskilim*." According to leading, twenty-first century rabbis such as Schneerson, Yosef and Schach, the instrument of that righteous wrath was Adolf Hitler. Schneerson, Yosef and Schach are not obscure or marginal rabbis. According to the Nov. 3, 2001 edition of the *New York Times*, Rabbi Schach "wielded powerful influence over the country's politics for more than two decades...A fiery scholar who combined Talmudic erudition with shrewd political instinct, Rabbi Schach served as a key power broker through his spiritual leadership of Orthodox parties whose support was vital for the formation and survival of several Israeli governments. He led the Agudat Yisrael and Degel Hatorah parties of Ashkenazic Jews."

The rabbis of Orthodox Judaism greatly fear two developments, assimilation (marrying a gentile) and heresy (disbelieving the formerly oral law of the Mishnah, Gemara and subsequent *halacha* derived from them). Many German Judaics embodied both of these tendencies. Hitler despised them for the same reason, their integration into the German nation. In a symbiotic meeting of the minds, Hitler and the Orthodox rabbis had the same enemy. If we had an honest news media, Hagee's remarks about Hitler would have been reported in the context of similar depraved remarks made by prominent Israeli rabbis. In this way, they too would have been tainted with Nazi associations and appalling indifference to human suffering. But that cannot be allowed. Rabbinic prestige must be protected at all costs and truth is the first casualty of the protection racket. Consequently, the American

people are left with the delirious impression that John Hagee, a man who is a rabbi in all but name, is a most notorious "antisemite."<sup>1001</sup>

Where there is no Hitler or Hitler movement on the scene the governments of the West invent one. A "wave of attacks against Jewish memorials in West Germany in the 1950s and 1960s" were initiated by the foreign intelligence arm of the Communist secret police ("Stasi") of East Germany. "Without the help of East Germany, these West German neo-Nazis were incapable of a national, co-ordinated campaign..."<sup>1002</sup> Now let us see who headed the foreign intelligence arm of the Stasi secret police at the time it was initiating a wave of attacks on "Jewish memorials" and organizing neo-Nazis in West Germany: "Markus Wolf was born in 1923 in Hechingen, in southwest Germany. His father, Friedrich Wolf, a Jew, was a doctor, writer and member of the Communist Party of Germany....In the Soviet Union, Mr. (Markus) Wolf was educated at elite party schools and joined the Comintern, where he was trained for undercover work...Wolf was present at the creation of the East German foreign intelligence service in 1951. Taking it over a few years later, he was able to demonstrate his loyalty to the Communist government in all sorts of ingenious ways."<sup>1003</sup>

Judaism and Zionism continue to require the presence of a neo-Nazi movement in Germany, which at present is called the NPD: "NDP officials had delivered overtly anti-semitic speeches at party meetings. The court's investigation, however, established that...Wolfgang Frenz, a regional NDP deputy leader was not only a government mole, but that he made the anti-semitic remarks himself...10 out of 14 party members...were exposed as being in the pay of regional state intelligence services."<sup>1004</sup>

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<sup>1001</sup> The farcial nature of this media hoax was highlighted when Sen. Joe Lieberman (D-Conn.), a close ally and handler of John McCain, said on May 28, "I believe that Pastor Hagee has made comments that are deeply unacceptable and hurtful. I also believe that a person should be judged on the entire span of his or her life's works. Pastor Hagee has devoted much of his life to fighting anti-Semitism and building bridges between Christians and Jews." According to Sen. Lieberman one can 'fight anti-Semitism' and praise Hitler. Lieberman is an adherent of Orthodox Judaism who, patently, believes the Schneerson-Schach-Yosef rabbinic teaching on Hitler, and as a result, Hagee's credentials as a "friend of Israel" and anti-Semitism fighter are not invalidated in Lieberman's estimation, by his accolade for Hitler. Cf. KETV-7 (Omaha, Neb.) [www.ketv.com/politics/16425021/detail.html](http://www.ketv.com/politics/16425021/detail.html) (May 29, 2008).

<sup>1002</sup> Michael Kallenbach, "Stasi Files reveal links to anti-Semitic attacks in former West Germany," *Jewish Chronicle* (UK), March 12, 1993.

<sup>1003</sup> *NY Times*, Nov. 10, 2006.

<sup>1004</sup> *Sunday Telegraph* (UK), March 16, 2003.



*Purim: Judaism Celebrates the Religious Duty of Getting Drunk*

Two Orthodox Jews are shown drunkenly cavorting, one with a liquor bottle and glass of liquor and the other doing a somersault; Purim, 2007.

Source: front page of an Orthodox Jewish newspaper. 12 Adar 5767 (March 2, 2007).

In the 1960s the leader of the Canadian Nazi Party was John Beattie. “(E)verything from his group’s name to its major activities was suggested or quarterbacked by persons acting as agents for, or reporting to the Canadian Jewish Congress....The Canadian Jewish Congress, which largely created the short-lived Canadian Nazi Party, had, since the 1930s been lobbying for restrictions on freedom of speech....an agent for the Canadian Jewish Congress...proposed (to Beattie) legal maneuvers that were calculated to frighten and cause distress among Jews, thus heightening the ‘Nazi’ menace, which was used as the argument for the 1971 ‘hate law’ (Section 319 of the [Canadian] Criminal Code)...”<sup>1005</sup>

In the 1990s, Grant Bristow, an associate of the Canadian Jewish Congress<sup>1006</sup> and an agent of Canada’s secret service, the CSIS (Canadian Security Intelligence Service), took a leadership role in the Right-wing German-Canadian advocacy group, the “Heritage Front,” including supplying them with money. “Bristow frequently advocated violence against Jews...Bristow compiled a target list of prominent Jews. He was far more than a mere informant or spy. He was a player, a strong advocate of violence and lawlessness and an anti-Jewish agitator.”<sup>1007</sup> Heritage Front members eventually succumbed to Bristow’s agitation, going to a tavern known to be a hangout for Marxists and Zionists. A fight ensued and Heritage Front members were arrested. The group eventually disbanded, but not before generating plenty of “Jew hater” publicity in the media, very useful to Zionist and rabbinic interests.

While isolated cases of spontaneous anger and violence against persons denominated as Judaics, rabbis or Israelis is sometimes tragically real, the organization and agitation of violent movements dedicated to hating Judaic people on a regional and national scale, is often a covert function of Zionist and rabbinic groups themselves, in clandestine alliance with the secret services of the western intelligence agencies of Britain, Germany, Canada

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<sup>1005</sup> Testimony of Paul Fromm, Canadian Association for Free Expression, press release, Nov. 26, 2000; Patrick Walsh, “The John Beattie Case,” in *The Unholy Alliance: A Documented Exposé of How Agents Provocateur Infiltrate and Misdirect...* (Canadian Intelligence Publications, 1986), p. 13. (“Canadian Intelligence Publications” was a private Christian organization headed by the late Ron Gostick and in no way connected with the police or espionage agencies of Canada or any other government).

<sup>1006</sup> Cf. *Congress Contact* (publication of the Canadian Jewish Congress), July, 2003.

<sup>1007</sup> Paul Fromm, “CSIS Spy Bristow Speaks to Canadian Jewish Congress,” Aug. 4, 2003.



and the USA. The ruthlessness and treachery of these intelligence agencies cannot be underestimated. For example, the ultra-secret "Force Research Unit" of British Intelligence, whose agent, Alfredo Scappaticci, was allowed to participate in the murder of 40 persons in Britain and Ireland, including Protestant guerrillas, policemen, soldiers and civilians, in order to protect his "cover" as a British Intelligence agent.<sup>1008</sup> Moreover, Stephen "the Rifleman" Flemmi and James "Whitey" Bulger working with Irish-American hoodlums are alleged to have killed dozens of persons while serving as undercover informants for the FBI in Massachusetts. During this time, FBI agents protected Bulger's and Flemmi's murders as long as they continued to provide the FBI with privileged information on the Mafia. Bulger and Flemmi were tipped off to police arrest attempts and sting operations and the FBI shielded the pair of killers from prosecution. In the 1980s these two criminals became the leading gangsters in South Boston while meeting regularly with their FBI protectors.<sup>1009</sup>

Another tactic is to instigate attacks on Judaic cemeteries and synagogues. "In Cherry Hill, N.J. four men including Matthew Tannenbaum, a Jew, were charged by police with spray painting a predominantly Jewish Woodcrest Country Club with swastikas and anti-Semitic slogans."<sup>1010</sup>

"Laurie Recht, a 35-year-old Jew, had reported to Yonkers police several acts of anti-Jew(ish) graffiti and death threats. Unknown to her, the police placed a video camera outside Recht's apartment and caught her in the act of painting 'Nig\*er lover Jew' on (the) door near her apartment."<sup>1011</sup>

*Carpentras Vandalism Leads to Law in France Abridging Free Speech*

In May, 1990 it was reported that "anti-semitic" criminals inspired by those who "deny" that Six Million Judaics were killed in gas chambers in Auschwitz, had desecrated a Judaic cemetery in Carpentras. Tombstones were overturned and the body of a recently deceased Judaic man was exhumed from its grave and tossed onto the dirt. The French media and the government, in the person of the Minister of the Interior, Pierre Joxe,

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<sup>1008</sup> *NY Times*, May 12, 2003, p. A4.

<sup>1009</sup> Cf. Dick Lehr and Gerard O'Neill, *Black Mass: The True Story of an Unholy Alliance Between the FBI and the Irish Mob* (Perennial Books, 2001).

<sup>1010</sup> *San Diego Union*, March 25, 1988, p. B9.

<sup>1011</sup> *Christian News*, March 6, 1989 p. 18; *NY Daily News*, Nov. 28 and Dec. 1, 1988.

directed suspicion for these disgraceful attacks on anti-Judaic activists under the direction of the right wing "National Front" group. As a result, hundreds of thousands of people in France were mobilized to take to the streets to demonstrate against revisionist historians who question the Six Million figure and against the National Front. Among the marchers was the President of France himself, Francois Mitterand. An effigy of the leader of the National Front was ritually hanged during the massive demonstration. Exploiting the outrage generated by the desecration of the Judaic cemetery, the French legislature voted into law a statute making it a crime for historians to question either the Six Million "Holocaust" statistic, or the alleged operation of homicidal gas chambers in Auschwitz, and against conducting any similar skeptical investigations into the history of the 1940s in Europe.

The desecration of the Carpentras cemetery had proved exceedingly useful to the cause of Judaism and Zionism in suppressing freedom of thought and inquiry in France. Whether the National Front really was behind the attacks on the cemetery, or whether it was the work of a coterie of rebellious local anarchist youths from affluent families as reported by London's *Jewish Chronicle* (Nov. 17, 1995), has never been established. What is certain is that all such violence and vandalism against synagogues, cemeteries and other Judaic property and persons generates national sympathy and political and legal capital for rabbinic and Zionist groups, while cleverly rendering publication or speech which exposes the ideology of the modern heirs of the first century Pharisees, as "criminal incitement." By this cunning ploy, those Christian evangelists teaching the Gospel as Jesus conveyed it, are lumped together with various fanatics, bigots and fools and thereby discredited, maligned and the Good News of Jesus Christ cast off.

While there is assuredly no guarantee that Christian evangelists will not suffer persecution in the form of lies and sly, fabricated links to violence and hatred, by the grace of God the most effective response is to conduct ourselves as Jesus Christ instructed, and not as the right wing front groups throughout history, with their flags, uniforms and ranting rhetoric, and their claims to being "Christian" have done, to the delight of God's enemies. Let us establish for once and all time the religious and political platform of the followers of Jesus Christ when dealing with Antichrist government agents, and with rabbis, Zionists, Israelis, Communists and Kabbalists:

*"I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you"* (Matthew 5: 43-45). Whatever your station in life, whatever your role in parties and politics, business, labor, finance, industry, government or the church itself, do you strive to love the rabbis who curse you? Do you do good to those like the ADL and the Zionists who hate you? Do you pray for the reform and conversion of the media executives, politicians and police of the western governments<sup>1012</sup> who may despitefully use and persecute you? If you cannot answer yes to the preceding questions, why then do you discredit the Gospel by calling yourself a Christian?

We do not want to be harsh. Surely as sinners we have all failed and fallen short. But it is not human frailty and back-sliding that we are addressing here, but whether or not there is present within those who profess to be Christian, a sincere desire to seriously commit to living what Jesus commanded. Some of the groups, parties, political movements and churches which we surveyed who are incensed by Judaism and Zionism, do not even have it as a stated goal to do as Christians are commanded to do in Matthew 5, much less practice it. They have no love for their enemies. Rather, they hate them, and they associate this hatred with their public espousal of Christianity, to the grave discredit of the Gospel, thus doing the work of the devil they claim to oppose. For centuries violence-prone and loveless persons have ascribed to Christ their employment of frankly stupid and deplorable, carnal warfare methods against rabbis and lately, Zionists. *These persons are part of the reason why rabbinism and Zionism have so much power in the world today. These carnal "Christian" warriors are themselves a type of rabbinic agent.*

Jesus was not a wimp. He understood, better than any of us, the nature of Pharisaic evil, how it gains power over souls. If there was a better way on earth to win souls, Jesus would have told us about it. Rabbis, Muslims, pagans and atheists hate and curse their enemies. True Christians bless and do good to them. <sup>1013</sup>

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<sup>1012</sup> Our personal prayer for these groups is that God in His mercy would enlighten and reform them and if not, then remove them as He sees fit.

<sup>1013</sup> For a deeply moving account of Christian forgiveness and charity exhibited toward a criminal wrong-doer, cf. Donald B. Kraybill, Steven M. Nolt and David L. Weaver-Zercher, *Amish Grace: How Forgiveness Transcended Tragedy* (2007).

This is not to detract from the justice system to which the Apostle Paul alluded, concerning the *Christian* ruler: "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (Romans 13: 3-4). Paul is referring to the lawful exercise of the police power of a Christian nation, not sectarian vigilante action by a mob or "movement." What is the difference between lawfully constituted Christian police-power, and vigilantes? It is the difference between *God's wrath and justice*, acting through His duly constituted officers on earth; and our *personal wrath* acting in avenging ourselves: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord" (Romans 12:19).

Rapists, kidnappers and murderers, Judaic as well as gentile, will suffer capital punishment, but not before they have the opportunity to ask forgiveness of Jesus Christ the Lord, convert and repent. On that basis the lawfully executed person, Judaic or gentile, will spend eternity with God, as did the "good thief" hanging on the cross next to Jesus. Christian forgiveness and love do not entail immunity from punishment. "Woe unto the world because of offenses! For it must needs be that offenses come; but woe to that man by whom the offense cometh!" (Matthew 18:7).

### Who are the Jews Today?

Today the heirs of the Pharisees are discerned not by racial or ethnic criteria but by a supremacist ideology. Judaism is a cabal of thought, not a cabal of race. The famous statement in the book of Matthew about Christ's blood being on the children of the Jews has long since expired, for where today is there a racially pure "Jew" descended from the people of that era?<sup>1014</sup> But for a minuscule remnant, contemporary "Jews" are mostly *mamzerim*, of mixed race. A substantial segment of so-called Israeli "Jews" today are North African Sephardic people who are genetically indistinguishable from their Arab neighbors, while the overwhelming majority of "Jews" in America are actually descendants of converts from the Khazar tribe of Eastern Europe: "After considering the strong evidence for cultural, linguistic and ethnic ties...one can only come to one conclusion: that the Eastern European Jews are descended from both the Khazars and other converts, as well as from Judeans...Ashkenazic Jews have the right, as well as the obligation, to rediscover and reclaim our unique, mixed heritage. Many of us are, indeed, heirs to the great Khazar Empire that once ruled the Russian steppes."<sup>1015</sup>

"...the Turkic Khazars were ruled by a *khagan* (great khan, or great ruler)..For unknown reasons, around 740 the *khagan* and the entire Khazar nobility embraced Judaism...The Khazars ruled the eastern and southern Slavs, including the Volga Bulgars and the Kiev Russians...In 965 the Khazar empire was conquered and annexed by Kievan Rus..."<sup>1016</sup> "Following the disintegration of the Western Turkish Empire around 630-640 CE and the consequent migration of peoples who had once formed part of that empire, the Turkic Khazar state was established. By the second half of the Eighth Century this state controlled a vast swathe of territory between the Black Sea and the Caspian Sea that extended east as far as the steppes of

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<sup>1014</sup> Matthew 27: 24-25.

<sup>1015</sup> Kevin Alan Brook, *The Jews of Khazaria* (Northvale, NJ: Jacob Aronson, 1999), p. 305-306. Brook's landmark study also contains a valuable section on the Karaites (pp. 296-299). Also cf. Paul Wexler's important linguistic analysis, *The Ashkenazic Jews: A Slavo-Turkic People in Search of a Jewish Identity* (Columbus, Ohio: Slavica Publishers, 1993) and Arthur Koestler's classic introduction to the subject, *The Thirteenth Tribe: The Khazar Empire and Its Heritage* (NY: Random House, 1976).

<sup>1016</sup> Avner Falk, *A Psychoanalytic History of the Jews* (Farleigh Dickinson Univ. Press, 1996), pp. 468-469.

Khwarizm and west to Kiev. The Khazars were originally Shamanists, worshippers of Tengri, the god of the sky. Archaeologists note the disappearance of amulets bearing his image from Khazarian settlements and cemeteries some time after the 830s, when coins were minted to commemorate the Khazarian people's conversion to Judaism. Tradition, as recounted in several medieval sources, has it that a certain King Bulan called a dispute between the three major monotheistic faiths. On finding it to be the foundation of all three, he converted to Judaism. Thus a powerful Jewish state emerged, which was to act as a buffer between the Christian Byzantine Kingdom to the north and the Muslim Caliphate to the south...After the Mongol upheaval the Khazars sent many offshoots into the unsubdued Slavonic lands, helping ultimately to build up the great Jewish centres of Eastern Europe. Here, then, we have the cradle of the numerically strongest and culturally dominant part of modern Jewry.' ...In his documentary, "Kingdom of the Khazars," film maker Ehud Yaari stops people in a Russian street and asks whether they can quote the first lines of Pushkin's Ode to Prince Oleg. All readily oblige:

Prince Oleg sought vengeance against the frivolous Khazars  
Prince Oleg the seer rose against the boorish Khazars

"A more detailed account of the origins and development of Khazar Judaism appears in what has become known as the Khazar Correspondence, which took place between Hasdai and King Joseph. In his detailed response to Hasdai's request for further information about the Jewish Kingdom, King Joseph describes...how Bulan's successor, King Obadiah, instituted Rabbinic Judaism by fortifying the Law, building synagogues and schools, and making his sages interpret the twenty-four sacred books, the Mishnah and the Talmud.

"For an insight into the daily life of this people we are fortunate to have the extraordinary Kievan letter, again discovered in the Cairo Genizah, in 1962. Written on parchment and believed to date from around 930 when Kiev was under Khazar rule, it is the oldest Khazarian document ever found. It takes the form of a letter of recommendation written by Khazar Jews on behalf of one Jacob ben Hanukkah after his brother had borrowed a large sum of money and afterwards been robbed and killed. The purpose of the

letter was to raise the remaining forty coins from among other Jewish communities. It was written in square Hebrew letters and in Hebrew, but with a Turkic runiform word *hoqurum* ('I have read it') added in brushstroke at the bottom corner, indicating knowledge of both languages on the part of the Khazar official. The eleven signatories display a mixture of Turkic and Hebrew names. The existence of such a letter suggests that Judaism was widespread amongst the Khazars, not just the province of royalty as has been suggested, and extended as far west as Kiev.

"Are most Ashkenazi Jews descended from a people with Turkic origins rather than from the Middle East, as Koestler and others have suggested? Brooks concludes his book with an overview of DNA testing among Jewish communities. Our knowledge of Khazar ancestry would appear to remain unenhanced by this information, but there is one interesting twist. 52% of Ashkenazi Levites carry haplogroup R1a1, a type associated with Eastern Europe and Central Asia. Brooks, taking his lead from Norman Golb's *Khazarian Hebrew Documents of the Twentieth Century*, suggests that an important Khazar Jewish priestly family may have adopted the Levite title..."

<sup>1017</sup>

"Jews were never sure of their lineage or genealogical trees (and) improvised (them) to order, a pastime for the most scrupulous of them. They loved to date back their lineage to some distinguished scholar...this is but another instance of their conceits."<sup>1018</sup>

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<sup>1017</sup> Mark Glanville, *Jewish Quarterly*, Winter, 2007, No. 208.

<sup>1018</sup> George Alexander Kohut, *Ezra Stiles and the Jews* (New York: Philip Cowen, 1902) pp. 95-96. Kohut alleges that Stiles (1727-1795), President of Yale University, believed the Third Temple would be built in the 24th century; that he was fascinated by Kabbalah and thought he could prove Christianity from the rabbinic texts, including the Kabbalah. Stiles' was followed by a very different successor as President of Yale, the conservative Christian scholar Timothy Dwight (1752-1817), grandson of early America's principal theologian, Jonathan Edwards).



**A sculpture depicting Ukrainian Prince Sviatoslav's defeat of the Khazar army, 968 A.D. (Note the six-pointed hexagram on the shield of the defeated Khazar soldier)**

The extent to which the mixed racial character of the people who call themselves “Jews” today has been acknowledged, beneath Judaism’s covert charade, by the rabbis themselves, is instructive. One manifestation of this awareness centers on the heavily shrouded teaching that the adherents of Judaism are racially descendants of Cain. The secret teaching of one school of the Kabbalah centers on the instruction of Rabbi Yitzhak Luria who emphasized the high status of Cain. Rabbi Luria taught that the spirit of Cain would increasingly prevail in the world as the realization of the process of *tikkun olam* is achieved: “...therefore, many of the great figures of Jewish history are represented as stemming from the root of Cain, and as the messianic time approaches, according to Isaac Luria, the number of such souls will increase.”<sup>1019</sup> This is particularly perverse in light of the fact that rabbinic lore holds that Cain is the literal descendant of Satan, conceived during sexual intercourse between Eve and the serpent.<sup>1020</sup> In spite of Rabbi Luria’s diabolic fantasy, as Brook and other scholars have demonstrated, the

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<sup>1019</sup> Gershom Scholem, *op. cit.*, p. 163.

<sup>1020</sup> BT Yevamot 103b. Also cf. Weiland (*op. cit.*).



overwhelming majority of people identified as “Jewish” have descent neither from Cain nor David. They carry no racial taint or racial stigma. Whether they come under God’s wrath or His blessing is decided by *the choices they make as human beings possessed of the free will to choose good or evil*. To structure one’s life according to the precepts of the Talmud and Kabbalah or its secular variants, Zionism, Communism and predatory Capitalism, to adhere to the man-made traditions, pride and self-worship of Judaism, dooms the adherent to the enmity of God. Like all mankind, Judaic people can choose Christ or anti-Christ, truth or lies, freedom or bondage.

*The Apostle Paul’s Definition of a Jew*

Dr. Stephen E. Jones writes: “The Church and Judah are the same entity. The Church is the ‘called-out’ body of people, called out of the bad fig tree of Judaism to be grafted into the good fig tree of Jesus Christ. Although there are non-Judahites who have been grafted into this Judah Church, the Church itself is the legitimate tribe of Judah. The Apostle Paul makes this very clear in Rom. 2:28, 29: ‘For he is not a Jew who is one outwardly (Greek: *en phaneros*, ‘in manifestation, or what is apparent’); neither is circumcision that which is outward in the flesh. But he is a Jew who is one inwardly (Greek: *kruptos*, ‘hidden’); and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.’

“Here is Paul’s definition of a Jew, and he defines it both negatively and positively. He tells us that there are two groups of people, each laying claim to being a Jew (Judean). The bad figs are ‘apparent’ Jews...for they were recognized by men as Jews. The good figs were the real Jews, though their identity was hidden, or not so well known to the general public. The apparent Jews were those who followed the Judaism of the day. The hidden Jews were those whose hearts were right with God. The apparent Jews laid claim to their tribal status and covenant status with God by means of physical circumcision. The hidden Jews laid claim to their tribal status and covenant status with God by means of the heart circumcision. In other words, just because unbelieving Jews were able to retain the name of Judah (usually in its shortened form, ‘Jew’), this did not mean that they were really Jews at all. From the perspective of the Christians (including Paul) the unbelieving Jews had been cut off from their people and no longer had the right before God to call themselves Jews. Only those Judahites who accepted the Mediator of the New Covenant, the King of Judah, the Custodian of the tribal name, could

lawfully claim to be Judahites (i.e., Judeans, or Jews): The ‘tribeship’ was resident in the prince of the tribe.

“If a member of a tribe decided to go to another part of the world and establish his own tribe or nation, he could not legally claim to be the legitimate representative of the tribe from which he came. Likewise, if a man of, say, the tribe of Judah were ‘cut off from among his people,’ or exiled for some major violation of the law, he could not claim to be the legitimate representative of the tribe of Judah. Even so, Jesus was the King of Judah, not only by right of lineage, but also by right of His actions. And thus, the tribal name went with Jesus and those who followed Him. It did not remain with those who revolted against Him and killed Him in order to seize upon His inheritance. It was the majority of the people, led by the chief priests, who were in revolt and who lost their status in the tribe of Judah. But because they had usurped the throne, they were able to convince the world that they were still the ‘true Jews.’ And thus, the name ‘Jew’ has continued to be applied — in the eyes of men — to the bad fig tree that rejected the King of Judah and usurped the throne and the name of Judah.

“By the end of the first century, John the Revelator says in Rev. 2:9: ‘I know your tribulation and your poverty (but you are rich), and the blasphemy by those who say they are Jews and are not, but are a synagogue of Satan.’ He repeats this idea in Rev. 3:9, saying, ‘Behold, I will cause those of the synagogue of Satan, who say that they are Jews, and are not, but lie — behold, I will make them to come and bow down at your feet, and to know that I have loved you.’

"It is strange that in the past few decades 'Messianic Judaism' <sup>1021</sup> has promoted this idea that the true Jews (followers of Jesus, King of Judah) ought to be grafted to the dead fig tree that God cut off nearly 2,000 years ago for its lawlessness. The basic error of Messianic Judaism is that they want to replace the good figs with the bad figs. This is their brand of replacement theology. They call the bad figs 'God's chosen people,' and then attempt to identify with their (bad figs') religious practices as a ploy to induce some of them to accept Christ. That is like drinking with drunkards in order to induce them to stop drinking. The apostles would have rolled over in their graves. Never did they attempt to get Christians to return to the old brand of Judaism. In fact, the Apostle Paul wrote entire gospels refuting such an idea. There is no life in the religion of Judaism, for it has rejected — and continues to reject — the only One in whom is Life. One cannot force it to become Christianized by converting to Judaism. To try to bring Judaism back to life by swarming its ranks with Christians is a fallacy of the first order.

"The book of Hebrews was written to show that, as Christians, we have something better than Judaism has to offer. We have a better covenant, a better priesthood, a better temple, and better sacrifices. To revert back to the ...rabbinic traditions of Judaism, by which they made void the law of God, is an apostasy for which there is no excuse. As we have already shown, the glory of God departed first from Shiloh, and later from Jerusalem. On the day of Pentecost in Acts 2, the glory of God came to rest upon a new temple in a New Jerusalem. Whether the Jewish Zionists succeed or not in their plan to build the third temple in Jerusalem, it makes no difference. The glory of God

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<sup>1021</sup> "Messianic Judaism" is a means for subverting Christianity by incorporating reverence for the rabbis who are heirs to the religion and customs of the ancient Pharisees as recorded in the Talmud. The claim of Messianic Judaism is that historic Christianity is "pagan" and imbued with "gentile culture," needlessly alienating and offending Jews who might otherwise convert to Jesus Christ. Their "solution" is to fashion a supposedly pagan-free form of Judaism that allegedly believes in Jesus. 'We believe it would be the best and is ultimately necessary for all Jewish people to know their Messiah Yeshua, but we do not believe that God has called any Jewish person to become Gentile or Western Christian in custom. Rather, we believe it would be best and is ultimately necessary for Christianity to remove its pagan influences and return to the roots of Judaism, that is, to return to the way of Yeshua as He walked by example and set forth in His entire Word....However, this does not mean that modern Rabbinical Judaism does not have truth within it.' —Rabbi David M. Hargis & Messianic Bureau International, "Basics of Messianic Judaism" [www.messianic.com/articles/basics.htm](http://www.messianic.com/articles/basics.htm) (as of Feb. 25, 2008; it may be altered after that date). The Babylonian paganism of rabbinic Judaism does have some "truth within it," according to Messianic Judaism. They make this claim even as they protest the alleged paganism of Christianity, and by this double standard their double-mind is discovered.

has already been there —and has departed. 'Ichabod' <sup>1022</sup> has already been written on that place. He has already forsaken it 'as Shiloh' (Jer. 7: 14). Furthermore, the glory of God has moved to a better temple made up of living stones and built upon the foundation of the apostles and prophets (Eph. 2:20). He does *not* intend to move again into buildings made of wood and stone, no matter how great its architecture might be." <sup>1023</sup>

Anyone who sincerely wishes to be a true friend to an adherent of Judaism, will do as Jesus did: expose the Pharisaic system and expound the Gospel. Only the enemies of Judaic people, posing as friends in order to gain favor in the eyes of the world, would encourage people to remain in bondage to the rabbinic system that traps them as surely as it once trapped Paul.

### **Papal Treason Symbolizes General Apostasy**

Journalist Robert K. Dahl says that the late Pope John Paul II's acquiescence to Judaism "has the appearance of treason, regardless of intent." <sup>1024</sup> Indeed, in 1999, when John Paul II, who is currently on the Vatican's fast-track to canonization (sainthood), made the unprecedented decree that "the seeds infected with anti-Judaism" must "never again take root..." what he was actually doing was forbidding opposition to the religion of the Pharisees and proscribing the basis of the mission of Jesus Christ. <sup>1025</sup> Given the vast repository of documents, manuscripts, learned treatises and privileged correspondence pertaining to Judaism dating almost to the foundation of Christendom which are on deposit in the Vatican archives, John Paul II cannot be speaking from ignorance when he claims, as he did in the synagogue of Rome on April 13, 1986, "Jews are our elder brothers in the faith." <sup>1026</sup> Since adherents of the religion of Judaism do not have faith in either Jesus or the Old Testament law and prophets, but in the Talmudic and Kabbalistic traditions, exactly what "faith" is it that the pope shared with these "elder brothers" of his? When this pope claimed that opposition to the

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<sup>1022</sup> "Ichabod" = "The glory has departed from Israel." (I Samuel 4:21).

<sup>1023</sup> Stephen E. Jones, *The Struggle for the Birthright* (Port Austin, MI: 2003), pp. 60-61.

<sup>1024</sup> *The Remnant* (St. Paul, MN), April 15, 1998.

<sup>1025</sup> Statement of Pope John Paul II in his "General Audience" at Rome, April 28, 1999, as reported in the official Vatican newspaper, *L'Osservatore Romano*, May 5, 1999.

<sup>1026</sup> *L'Osservatore Romano*, English ed., April 21, 1986, p. 6.

religion of Judaism was opposition to the Old Testament, that the religion of Judaism is “a response to God’s revelation in the Old Covenant” and that the “Eucharistic prayers” of Christian worship are “according to the models of Jewish tradition,” he was either babbling dementia or proclaiming his treasonous affiliation with those “elders” who, as Isaiah stated, “mix the wine with the water,” i.e. diluting the Law of Yahweh with man-made traditions.<sup>1027</sup> When, on Good Friday, 1998, Pope John Paul II turned the Christian Gospel upside down and proclaimed that “Jews have been crucified by us for so long,” it was an atrocious and diabolical example of the modern Catholic hierarchy’s betrayal of the Gospel. John Paul II was pretending that Judaism is the Old Covenant faith, minus Christ. The movement within the Catholic Church to declare opposition to Judaism to be an accursed form of “antisemitic racism” is, in its inspiration and praxis, thoroughly Talmudic, for it either extinguishes the New Testament’s teachings or distorts them to such an extent that they are effectively made “of none effect.” This movement must also ignore or negate 2,000 years of faithful Christian exposition of these teachings. The extra-Biblical and anti-Christian nature of this fifth column inside Catholicism is patent. It derives its credibility almost entirely from the blind allegiance it commands from Christians duped by usurpers and traitors occupying high ecclesiastical office, and by the tremendous glamor which the media accord it. Since the great criterion of Jesus Christ for assessing the diabolic or the divine was “by their fruits ye shall know them,” we discern that the fruits of today’s Protestant and Catholic leaders are mostly rotten in this regard. As such, their actions reveal that they are neither “vicars of Christ on earth” nor His ministers and saints. They are in fact agents of Judaism in all but name. Therefore, the various anathemas these impostors and apostates thunder against Christians, whose only crime is to believe as all the apostles, martyrs and saints of the Church always did, has about the same moral authority as a pronouncement from the Secretary General of the U.N. or the Master of the Masonic Lodge.

The hidden hand of Talmud and Kabbalah is revealed wherever Judaics are made the objects of veneration and sanctity above the rest of humanity. Judaic supremacy was opposed from the earliest days of the Church. John Chrysostom wrote: “Jesus said to them, ‘If you are children of Abraham, do

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<sup>1027</sup> “Jews and Christians Share Much Together,” *L’Osservatore Romano*, English ed., May 5, 1999.

the works of Abraham, but as it is, you are seeking to kill me.' Here he repeatedly returned to their murderous design and reminded them of Abraham. He did this because He wanted to detach them from their racial pride and to deflate their excessive conceit, and to persuade them to no longer place their hope of salvation in Abraham or nobility of race, for this was the thing that prevented them from coming to Christ; namely that they taught that the fact of their descent from Abraham sufficed for their salvation."<sup>1028</sup> St. John's warning has fallen on deaf ears when it comes to the Protestant fundamentalists who, from despicable racial motives, ally with Israelis against the Christians of Palestine.

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<sup>1028</sup> *The Fathers of the Church: St. John Chrysostom* (New York: Fathers of the Church, 1960), p. 70.

### Judaic Opposition to Judaism

Among illustrious Judaic opponents of either Judaism or one of its component sects, we number the eminent Joseph Perl, an eighteenth century Talmud prodigy and dissillusioned Hasid who was the author of the anti-Hasidic work, *Über das Wesen der Sekte Chassidim* ("On the Nature of the Hasidic Sect"). In 1816 Perl sought permission from the Austrian government to publish this book, which uses direct citations from rabbinic texts to implicate the Hasidim in a "variety of crimes" (Dauber). The government of Austria, taking the side of the Hasidim, denied Perl permission. Thus a major opportunity to convert Judaics from the Talmud and Kabbalah was missed by the lay Catholic leadership of Austria. Consequently, Perl's book was published anonymously.<sup>1029</sup> Perl also sought permission from the Austrian government to publish Israel Loeb's 1798 polemic against Hasidic Judaism, *Sefr Vikuakh*. Perl called on the Austrians to censor Talmudic libraries, close Talmud schools and close down the *mikvah*.<sup>1030</sup> Perl died in 1839 on the Simcha Torah holiday and legend has it that the Hasidim took the occasion to dance on his grave.

Perl was a pioneer of Yiddish literature. He translated Henry Fielding's *Tom Jones* into Yiddish. The translation is now lost, presumed to have been destroyed by the rabbis, as Mendl Lefin's devastating *Der Ershter Khosid* ("The First Hasid"), a biographical lampoon of the founder of Hasidism, the Ba'al Shem Tov, almost certainly was. Perl could be extremely circumspect concerning his own Yiddish exploits, however. Speaking in Yiddish no less, to the congregation of a synagogue in Tarnopol (a mostly Judaic city in old Galician Austria, 80 miles southeast of Lemberg), Perl denounced Yiddish as an uncouth language! Perl used Yiddish for purposes of his public relations campaign, in order to dissuade the mostly non-Hebrew literate, Yiddish-speaking Judaics of Galicia from Hasidism. In his novel *Bokhen Tsaddik* ("Test of the Holy Ones"), Perl "attacks Galician Jewry for not resisting the power of the rabbis, and locates the salvation of the Jewish people in

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<sup>1029</sup> In 1977 Perl's book was republished in the German language, edited by A. Rubinstein.

<sup>1030</sup> Additional information on the attempts by *maskilic* (liberal) Judaics to ban rabbinic writings is in Raphael Mahler's *ha-Hasidut v'ha-Haskalah*, published in English as *Hasidism and the Jewish Enlightenment: Their Confrontation in Galicia and Poland in the First Half of the Nineteenth Century*, (Philadelphia: Jewish Publication Society of America. 1985), pp. 106-110

agricultur(e)...". Perl's Yiddish writing that has survived includes a satirical parody of the revered Rabbi Nachman of Bratslav, and Perl's epistolary classic, *Megale Temirin* (1819), supposed to be letters written by a pious Hasid, but actually a commentary on the Kabbalah's superstition, immorality and sexual transgression, as practiced by Hasidic Judaism. In one passage, written in Yiddish, Perl, posing as a Hasidic author, writes in the style of a Kabbalistic rabbi-magician:

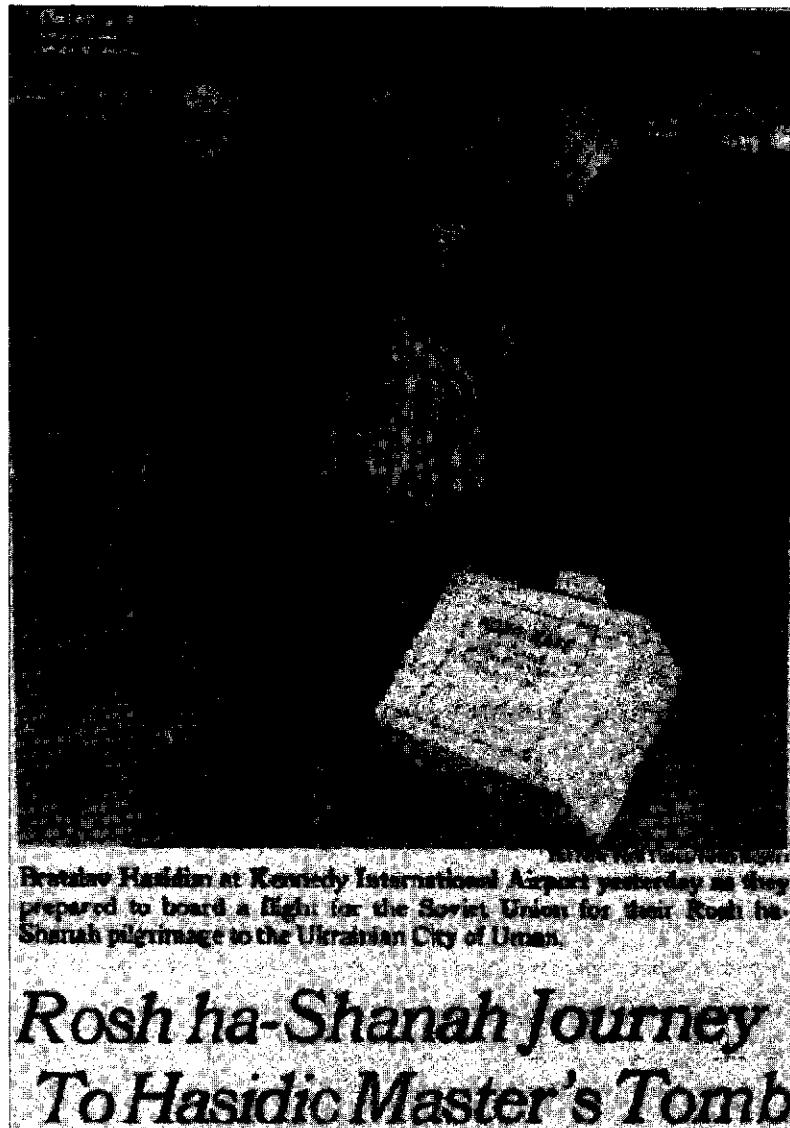
*"Veyadua shebekhol hadvarim asa hashem yitbarakh ze lumat ze velakhen neged natan haazati bara et natan han'l, vehu gilgul minatan hanavi, vegam yesh lo khelek minatan haazati letakana mah shekilkela beet hazot, veal yedey shenatan haazati gila devarim misitra akhra, hu yegale devarim misitra dikedusha, lenatan haazati haya azut dikelipa, lakhen yesh lo azut dikedusha."*

Here Perl mocks the complex chain of reincarnated beings (*gilgul*) that thread their way through Hasidic lore in the person of Rabbi Natan, the alleged reincarnation of Natan the prophet. With clever word-play on the phrase *azut dikedusha* ("the audacity of holiness"), Perl links the two Natans and the revered Kabbalistic *gaon*, Rabbi Nachman of Bratslav, whose signature epigram was *azut dikedusha*, to the antinomian Sabbatean movement. Other "letters" in Perl's *Megale Temirin*, mock Hasidic Judaism's predilection for astrology as personified by the Judaic whose stars have been determined to be unlucky (*shlim mazelnik*), and whose astrological destiny is that of doom (*roa mazal*). Perl's letters continued to build in the magnitude of their satirical pointedness, until his fourth letter, a complex composition that burlesques Orthodox Judaism's celebration of deception.

Nachman of Bratslav's corpse is considered a radioactive magnet of power by his Kabbalah-steeped followers, who are known as the "dead Hasidim" because these "Bratslavs" have no living Grand Rabbi, preferring instead to commune with Rabbi Nachman's corpse for the spiritual answers they seek. Every year thousands of his followers travel to his grave in Uman, Ukraine where they gather for this purpose. "...when Rebbe Nachman was on his deathbed in the year 1810, he proclaimed, 'If someone comes to my grave, gives a coin to charity and says these ten Psalms (the *Tikkun Haklali*), I will



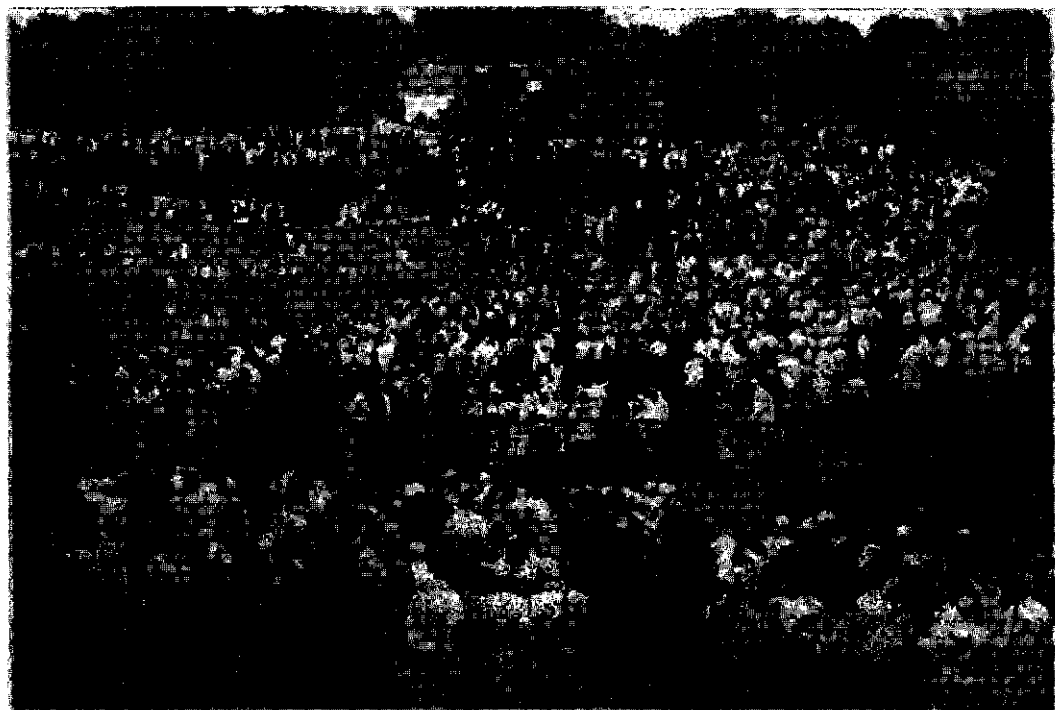
pull him out from the depths of *Gehinnom* (hell).<sup>1031</sup> “He was buried in Uman at his explicit instructions. His tomb projects magic...”<sup>1032</sup>



New York Times, Sept. 27, 1989, p. B-2

<sup>1031</sup> Ezra HaLevi, “Foreign Ministry Intervenes to Protect Rebbe Nachman’s Tomb,” [israelnationalnews.com](http://israelnationalnews.com), Dec. 31, 2007.

<sup>1032</sup> Tom Segev, *Haaretz*, Jan 10, 2008.



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### **Coming Together During Rosh Hashana**

Thousands of Jews gathering yesterday during Rosh Hashana, the Jewish New Year, at the tomb of Rabbi Nachman of Bratslav in Uman, Ukraine, where they go to pray and to symbolically cast away their sins.

"Coming Together During Rosh Hashana: Thousands of Jews gathering yesterday during Rosh Hashana, the Jewish New Year, at the tomb of Rabbi Nachman of Bratslav in Uman, Ukraine, where they go to pray and symbolically cast away their sins." —New York Times, Sept. 25, 2006, p. A11



**Rebbe Nachman's tomb in Ukraine**

*Judaism's pagan obsessions with dead bodies, cemeteries and tombs is typical of religions like the necropolis that was Pharaonic Egypt as a whole, and the Tantrics of Hinduism whose sadhus live in cemeteries so as to draw on the "power" emanating from the dead bodies. Judaism has synthesized these traditions.*

"SAFED, Israel—....Safed regards itself as Judaism's second-most holy city...If the dead are to be raised, they may be raised here first. So say those who follow cabala, the Jewish mystic tradition that flourished in Safed more than 400 years ago. According to Rabbi Isaac Luria, the leading 16th-century cabalist, the messiah will reveal himself here, which means those buried here will be first to be resurrected. It may be no coincidence that Rabbi Luria, who is known as the Ari, or Lion, is buried in this cemetery. 'There are people to whom it is important to be redeemed first,' Mr. (Itamar) Bouhnik said. In line with this, the Web site promoting the cemetery — [www.justtrustg-d.org](http://www.justtrustg-d.org) — declares: 'The resurrection will start here.' Some overseas Jews long to be buried in Israel for Zionist reasons. Some also hold the belief, Mr. Bouhnik noted, that the bodies of Jews buried elsewhere will have to travel through underground tunnels to Israel before being redeemed....Among the tombstones, an occasional young man in a black hat and coat prayed, with a back-and-forth swaying motion. In the general stillness, the one slightly discordant sound was the rustling in the icy breeze of hundreds of plastic bags knotted around the otherwise bare branches of some trees. The trees were near the graves of holy men, and their roots are believed to reach down to the bodies. People seeking blessings — for health, marriage, safety — knot the bags, or handkerchiefs or hair-ties, to branches to communicate more directly with the deceased.

Some Jewish liturgy describes Safed as the refuge for priestly families after the destruction of the Second Temple in Jerusalem 2,000 years ago...In May 1948, during the Arab-Israeli war, Jewish troops drove out Arab troops, as well as most of the Arab residents...Oren Afriet, 29, purified himself today by immersing himself in the mikva, or ritual bath, near the top of the cemetery. Then, with a damp yellow towel over his shoulders, he made his way to the tomb of the Ari. About four years ago, Mr. Afriet's father was near death when his son prayed here for his recovery, promising to embrace religion in exchange. The father recovered two days later; the son kept his word. He has become a regular worshiper at the Ari's grave..."<sup>1033</sup>

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<sup>1033</sup> "A Mystical Part of Israel to Visit (for Keeps)," *NY Times*, Feb. 14, 2003, p. A3.

## **Moses Hess and the Secret Relationship between Judaism, Zionism and Communism**

### *“My Communist Rabbi”*

In some cases the Kabbalistic rabbi seems to be so intoxicated by their own hermeneutical brilliance that they subvert their own agenda; so eager are they to force reality into their occult framework that their Biblical exegesis, when the full implications of it are evaluated, calls for their own destruction. Among cognoscenti of conspiracy theory, the enigmatic Zionist leader Moses Hess (1812-1875) has always been suspected to be the real founder of the Communism that would plague the world in the twentieth century. The role of Hess as Communist founding father challenges a dogma of mainstream modern history, that Zionism and Communism are incompatible ideologies and lethal rivals. This seeming contradiction betrays a failure to grasp the deeper postulates of the Cryptocracy.

Hess, like the late Pope John Paul II, was a product of Hegelian phenomenology. Those who aspire to approach an understanding of the inner mechanics of the Cryptocracy's mill, wherein are ground whole nations and faiths, must study the difficult works of G.W.F. Hegel and the even more abstruse writings of his follower, Edmund Husserl. Hegel and Husserl parse complex Kabbalistic epistemology in a modern scientific milieu obsessed with the alchemical “conjunction” (unity) of opposites; and the derogation of immutable truths to mere “normative criteria,” in favor of a phenomenological gloss on reality, the “special criteria,” which sets up idea-traps, anticipates the reactions to them; and then blends the resulting phenomena of action and reaction into a new creation, among which may be classed Marxism-Leninism, Hitler's National Socialism and in *some* respects, *certain* features of post-Conciliar Novus Ordo Catholicism.

The management of revolution and counter-revolution is a behavioral science predicated on the Kabbalah, refined in the nineteenth century by Hegel, and incapable of decoding by those who cannot think outside the Left-Right box. The management of opposing ideologies for a higher arcane objective is personified in the career of *Moses Hess, Talmud enthusiast, pioneer of Zionism, architect of Soviet Communism and covert shaper of Nazism.*

On October 9, 1961, the 'Israel Federation of Labor' (*Histadrut*) transferred the mortal remains of Hess, the man Karl Marx referred to as "my communist rabbi," from a Judaic cemetery near Cologne, Germany, to the Zionist kibbutz at Kinnereth, by the Sea of Galilee, in the Israeli state. This reburial is symbolic of the Alpha and Omega of Moses Hess, from Judaism to Communism to Zionism, in the course of which he even shaped the future Nazi opposition to these movements with the consummate skill of a master conjuror.

To might-is-right power grabbers of any race, religion or nationality, Judaism has a magnetic attraction —due to its powers of longevity and survival— as a compelling organizing principle, or ism: "An idea such as Judaism, which has developed and remained in existence for so many centuries, which has been alive and productive for such a long period in the history of the world...must for this very reason...be of the greatest significance and importance for the thinking spirit." <sup>1034</sup> Judaism is venerated by the masonic imperium as the living embodiment of *the will to power*. In his 1862 masterwork, *The Revival of Israel* (which is usually referred to only by its subtitle, "Rome and Jerusalem"), Moses Hess advocated the establishment of a Zionist government in Palestine, and it was Hess who first introduced the young Marx to Communist ideology. <sup>1035</sup>

In *The Revival of Israel: Rome and Jerusalem*, Hess states: "Innocent III (at the fourth Lateran Council) evolved the diabolic plan to destroy the moral stamina of the Jews...Papal Rome symbolizes to the Jew an inexhaustible well of poison. It is only with the drying up of this source that German Anti-Semitism will die from lack of nourishment" (p. 35). Should Catholics take this bait? Not if they are *thinkers*, rather than *blind partisans*. Papal Rome was not entirely a "well of poison" for Judaism. During the Renaissance, as we have seen, elite Catholic prelates and philosophers were pivotal in reviving Judaism's prestige by kindling interest in the "wisdom" of the

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<sup>1034</sup> Immanuel Wolf, "On the concept of a science of Judaism," (1822), archive of the *Verein für Kultur und Wissenschaft der Juden*; reprinted in *Leo Baeck Institute Year Book*, vol. 2, 1957. The Verein organization was one of many bridges between the medieval, Oriental Judaism of the German ghettos and the emerging modern Orthodox Judaism advocated by Hess; what Heinrich Heine described as a "mediation between historical Judaism and modern science." Science in this connection signified the early strains of what would evolve into behavioral psychology and Taylorism, the factory management system favored by Lenin (Hess championed labor in Communist factories).

<sup>1035</sup> Moses Hess, *The Revival of Israel: Rome and Jerusalem, the Last Nationalist Question* (University of Nebraska Press, 1995).

Talmud and the “Christianity” of the Kabbalah. Hess is manipulating militant, anti-Judaic Catholics — who he anticipated would view his book as an insider’s manual — to rally around the popes. He foresees what will be coming out of the papacy in the twentieth century and he does not wish to undermine the institutional authority by which the drastic, *overt* philo-rabbinic changes inside the Church will be promulgated. What is more, he wishes to continue to fuel the fires of fratricidal religious warfare between Catholics and Protestants, by planting the idea that Protestantism is “soft” on Judaism. Of course, some modern Protestants would welcome Hess’s implied endorsement of their creed as being less oppressive toward Judaism. But German opposition to Judaism can hardly be said to be exclusively Roman Catholic. Martin Luther’s 1543 Biblical exegesis, *Of the Jews and their Lies* is, as we have already noted, medieval Catholic in its essential theology. It constitutes a renewal of the teaching and policies of popes such as Innocent III (ca. 1160-1216). As such, it served as an impediment to the very goals Hess accused only the papal church of obstructing.<sup>1036</sup> Since Hess was aiming his recruiting appeal to liberal German Protestants, and among the French to enthusiasts for scientific materialism and secularism, he glossed over Lutheranism’s historic opposition to Judaism. Hess is extraordinarily slippery and cannot be easily pinned down. We must resist the tendency to pigeon-hole him as indubitably Rightist or Leftist, inexorably anti-Catholic or pro-Protestant. His sole, non-negotiable allegiance was to Judaism, everything else was up for grabs. The task of any astute student of Hess is to detect when he is talking to the *goyishe* audience and when he is addressing his own crowd.

Hess was tasked with a delicate objective: the resuscitation of the Talmud in the wake of the liberal reform which sought to lead Judaic people toward enlightenment, free of the micro-management of Judaic daily life demanded by the Talmud. Israel Shahak writes: “Since the time of the late Roman Empire, Jewish communities (in Europe) had considerable legal powers over their members....a power of naked coercion: to flog, to imprison, to expel — all this could be inflicted quite legally on an individual Jew by the

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<sup>1036</sup> We do not consider the Fourth Lateran Council, or medieval Church policies generally, to be entirely scriptural with regard to Talmudists. Neither do we share the modern conceit that they were entirely unscriptural. A detailed exposition of the theology of that age on a point by point basis is beyond the scope of this writing. Suffice it to say that we absolutely oppose both the persecution and the accommodation of the advocates and adherents of Pharisaic Judaism.

rabbinical courts for all kinds of offenses. In many countries — (Catholic) Spain and Poland are notable examples — even capital punishment could be and was inflicted, sometimes using particularly cruel methods such as flogging to death. All this was not only permitted but positively encouraged by the state authorities in both Christian and Muslim countries...This was the most important social fact of Jewish existence before the advent of the modern state: observance of the religious laws of Judaism, as well as their inculcation through education, were enforced on Jews by physical coercion, from which one could only escape by conversion to the religion of the majority...However, once the modern state had come into existence, the Jewish community lost its powers to punish or intimidate the individual Jew. The bonds of one of the most closed of 'closed societies,' one of the most totalitarian societies in the whole history of mankind were snapped...<sup>1037</sup>

Hess's task was to see that Judaism did not succumb to the new winds of reform and religious indifferentism with which Catholics and Protestants under the spell of Liberté, Egalité, Fraternité, had fallen. This has been a perennial problem for Judaism: how to insulate their own nation from the liberal toxins which they themselves sow among the gentile nations. *For Hess, the cardinal sin of the Judaic people was to abandon their heritage, while the cardinal objective of his Communism was to persuade all other people to abandon theirs.*

Forged in the crucible of the German Rhineland, where he was born into an Orthodox Judaic family, and at a period of time that marked the beginning of the Prussian reaction against the legacy of Napoleon, Hess approached this dilemma through the vehicle of his Zionism, the religious nationalism which embraces the Talmud not necessarily as a code for daily living, but as a totem of racial cohesion and a prophylactic against liberalism. Hess wrote: "Many who have emancipated themselves from dry orthodoxy have recently manifested in their studies a deepening conception of Judaism; and have thus brought about the banishment of that superficial rationalism which was the cause of a growing indifference to things Jewish and which finally led to a total severance from Judaism."<sup>1038</sup>

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<sup>1037</sup> Israel Shahak, *Jewish History, Jewish Religion* (op. cit.), chapter 2.

<sup>1038</sup> *The Revival of Israel: Rome and Jerusalem*, op.cit. p. 39.

Hess termed as “nihilists” all liberal Judaics who sought to abolish the influence of the Talmud, which he regarded as the “fountain of life.”<sup>1039</sup>

Hess endeavored to build a Hegelian-Kabbalistic bridge between the Judaic liberals and the rabbinic traditionalists: “The new seminaries, modeled after the Breslau school...ought to make it their aim to bridge the gap between the nihilism of the Reformers, who never learn anything, and the staunch conservatism of the Orthodox, who never forget anything.” The bridge consisted of Communist leadership for the reform-minded, and what came to be called modern Orthodoxy for the conservatives, with these two, seeming opposite tendencies, eventually reconciled, far in the future, in the racial patriotism that is Israeli Zionism. As Hess stated, “The pious Jew is above all a Jewish patriot. The ‘new’ Jew, who denies the existence of the Jewish nationality, is not only a deserter in the religious sense, but is also a traitor to his people, his race and even to his family.”<sup>1040</sup>

In his early 1837 work, *The Holy History of Mankind*, Hess advocated an occult, Talmudic two-tier hierarchy of Adamic man (humans, i.e. “Jews”), contrasted with subhuman creatures, the Nephilim. “This tradition,” observes Hess, “leads toward a higher and clearer consciousness.”<sup>1041</sup> In 1841 Hess began to gain support from a wealthy clique of Rhineland capitalists. They appointed him the head of a leading masonic newspaper which they funded, the *Rheinische Zeitung*, in whose offices Hess made the acquaintance of Karl Marx, whose mentor he became and in whom he discerned messianic qualities. In a letter written before Marx had published anything, Hess predicted of him, “...he will give the final blow to all medieval religion and politics...Can you imagine Rousseau, Voltaire, Holbach, Lessing, Heine and Hegel combined..in one person? If you can — you have Dr. Marx.”

After the Prussians drove Hess into exile in France, he joined with the German-Judaic expatriates there to lay the groundwork for the Communist ideology in such works as *Kommunistisches Bekenntis in Fragen und Antworten* (“A Communist Credo: Questions and Answers”); *Über das Geldwesen* (“On Money”) and *Sozialismus und Kommunismus*. Though attributed to Marx and Friedrich Engels, Moses Hess himself wrote the first

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<sup>1039</sup> Ibid.

<sup>1040</sup> Ibid. p. 62.

<sup>1041</sup> Moses Hess, *The Holy History of Mankind and Other Writings*, ed. by Shlomo Avineri (Cambridge University Press, 2004), p. 54.



draft of *The Communist Manifesto* and sections of *The German Ideology*, which is officially said to have been written by Marx and Engels. Hess the Communist sought to extirpate the gentile's connection to the land by weakening private property rights and in particular, the right to inherit land. In keeping with the conjunction of seeming opposites, in which Communism sometimes is bankrolled by predatory capitalists, Hess believed that the modernizing trends of "free trade" and commerce would contribute to Communism through the demise of property rights. He also favored the factory system which he believed would "guarantee abundance."

### *The Nazi Connection*

German National Socialism's antecedents can be found in the circles around Houston Stewart Chamberlain and the teachers of Dietrich Eckart, among many others. Moses Hess stressed a Darwinist racial science and placed Judaics at the top of the genetic helix as the fittest of all survivors. Though Judaism is a spiritual and ideological contagion that consists of a racial ideal, nineteenth century European theorists of the newly emergent Darwinian concept of "favored races," and Houston Stewart Chamberlain's racial science, along with their counterparts in the western occult gnosis, adamantly adhered to the belief that Judaics were above all, a race. If true, this belief destroys the basis of Christianity, for if Judaic evil has its origin not in a disordered ideology or a corrupt spirituality, as Christians assert, but in an indelibly race-based, genetically-determined proclivity, as the Nazis asserted, it cannot be altered through spiritual and intellectual reform and conversion, but only through extrusion, or in the most extreme circumstance, extirpation.

According to this particular strain of Aryan racial theory, as Jews, the Pharisees Nicodemus and Saul of Tarsus were possessed of an ineradicable genetic predisposition toward evil, upon which the preaching of the Gospel and the grace of God could have no salutary effect. As a result, total and eternal race war is the only effective response to the evil of the "Jews." Therefore, Christ was wrong. There can be no true conversion of racial Judaics. An examination of this supposedly European or "Aryan" racist philosophy will show that in its merciless disregard for the humanity of the soul of the individual, it is neo-Talmudic. While this philosophy was always current in the western secret societies, it made its way into public discourse

and mass belief through Moses Hess, who stated, "The converted Jew remains a Jew no matter how much he objects to it...the Jews are something more than mere 'followers of a religion,' namely, they are a race brotherhood..." The forefathers of Nazism were reading these words with their eyes hanging out.

Hess planted this racialism among the Germans and they accepted it because they felt that he, above all other Judaic liberal and socialist agitators of the day, acknowledged "racial realities." In doing so, Hess was careful to flatter the Germans he targeted while pandering to the dogma of the racial-Darwinian scientism which was beginning to flex its intellectual and cultural muscle. At first, Hess didn't lay it on too thickly. He accused German nationalists of being "Teutomaniacs" and then with the next stroke of his pen, complimented their "mania": "The real Teutomaniacs of the Arndt and Jahn type will always be honest, reactionary conservatives."

Though he placed the French far above the Germans racially, the German conservatives expected nothing less from the likes of Hess, but at the same time they grudgingly regarded him as a high level operative and insider, and when he talked "racial realities," in terms of the anti-Christian evolutionary science then coming into in vogue, he had their attention. There are many ways to skin a cat — in his case, to lure a people away from the eternal Biblical verities and historic axioms of Christian civilization. In the case of the orderly, law abiding, well-educated Germans, the lure was racial "science." Hess proclaimed: "Life is a product of the mental activity of the race, which forms its social institutions according to its inborn instincts and typical inclinations. Out of this primitive, life-forming source springs later the life-view of a race, which in turn influences life or rather modifies it, but is never able to alter essentially the primal type which continually reappears and takes the ascendancy...Without the contribution of the race-genius of the Northern peoples, Christianity would have never occupied that position in universal history which it has occupied for centuries." <sup>1042</sup>

This is clever flattery but like most flattery, it has a poisonous core, in this instance, the implication that John the Baptist was wrong when he said God can raise up "stones" to be His chosen people (Matthew 3:8-9). If Hess was correct, then the Apostle Paul erred when he said God uses the weak to

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<sup>1042</sup> *The Revival of Israel: Rome and Jerusalem*, op. cit., pp. 84-85.

confound the worldly and powerful to spread His kingdom (I Cor. 1: 26-28). While it is certainly true that European people have many attractive characteristics that can rightly be called biological traits, the importation of rabbinic racial conceit into the self-image of the "Aryan" was a masterstroke of subversion on the part of Hess; the ultimate manifestation of which was the Nazi political movement of Adolf Hitler.

It was important to the Cryptocracy that Hess undo the damage that Johann Andreas Eisenmenger had done when he declared, as had the early Church before him, that the Old Testament was the property of the Christians, not Pharisaic Judaism. Hess countered this Apostolic Christian teaching by asserting that Moses was the first Communist. Hess spoke a brazen lie, but it had the magnetic attraction for which the "big lie" is infamous. A little more than fifty years later, Dietrich Eckart, Hitler's personal mentor, wrote his immensely influential pamphlet, *Bolshevism from Moses to Lenin*, which parroted Hess's teaching almost verbatim. Thus was the scholarship and wisdom of Prof. Eisenmenger overthrown and displaced in Germany by rabbinic rubbish, through the medium of a leading Nazi ideologue! This was a sting of cosmic proportions on the part of a trickster of phenomenal ability.

#### *The Communist-Zionist Link*

The theoretical basis for the Communism and Zionism of Moses Hess is in the Hegelian concept of "mediation," which is itself a "scientific" version of the human alchemy of medieval, Lurianic Kabbalah. The seeming opposites, the egalitarian utopia of Communism and the race-based colonialism of Zionism, are mediated through Judaism, which brings to the world the recognition of Judaic mankind as the Communist conscience and Zionist judge of the world. For Hess, the Judaic people were uniquely qualified for this exalted role due to their strong communitarian tradition of solidarity, and their "divine spirit," upon which the future Israeli messianic-Communist worldly kingdom would be founded.

Hess wrote: "Of the two most significant original races, only the Israelites, with their grounded historical consciousness and ethical-religious spirit, recognize the divine plan that guides humanity toward a more

perfected messianic age...Modern Jews...are identified by their passionate struggle for social equality and worldly redemption.”<sup>1043</sup>

With his knowledge of the impact of race and nationalism on history, during the formative years of the Communist conspiracy Hess crafted a special leadership role for Judaics and Talmudic Judaism. He presented them as intellectual and cultural forces indispensable to the success of the Leftist movement. Hess-the-ideologue who disdained the rights of inheritance, upheld the unique right of Judaics to inherit the leadership of the Communist conspiracy.

Among advanced academics in Germany, including the “Young Hegelians,” were influential students of Eisenmenger’s *Entdecktes Judenthum*. German philosophers such as Georg Friedrich Daumer and Ludwig Feuerbach were influenced by Eisenmenger’s monumental opus. Based on Eisenmenger, Feuerbach correctly termed Judaism, “a religion of egoism” and protested “Jewish ethnocentrism” in his 1854 work, *Essence of Christianity*.<sup>1044</sup>

Daumer meanwhile, was described by critics as “neurotically obsessed with researches into human sacrifices as practiced by Jews, ancient and modern.”<sup>1045</sup> Eisenmenger’s work had been intended for Christians, not the atheist-oriented Hegelians whose philosophical system was a kind of perpetual motion machine that harnessed the energies of committed Leftists and Rights to advance a higher, unseen objective.

The Hegelian process was a natural extension of the Talmudic-Kabbalistic dynamic. Post-Christian modernists like the “Young Hegelians” could not effectively build on Eisenmenger’s research using the situation-ethics of the Hegelian model, which was tailor-made for a Talmudist like Moses Hess.

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<sup>1043</sup> *Moses Hess and Modern Jewish Identity* (Indiana University Press, 2001), p. 77. This racial conceit seems to be held by many Judaics who are Leftist “liberal progressives” and who either reject the Talmud or know little or nothing about it.

<sup>1044</sup> For an extensive treatment of the relationship between German intellectuals and Eisenmenger’s work, cf. this writer’s lengthy introduction to *Traditions of the Jews* (op. cit.).

<sup>1045</sup> In spite of useful insights into Talmudic psychology, Feuerbach made the fundamental error of failing to distinguish between the Talmud and the Old Testament. He had an imperfect grasp of Eisenmenger’s vast, two volume work and either read its nearly 2,000 pages superficially or only partially.

*Moses Hess and Judaism*

The Judaic founder of Communism was an unabashed, fanatical proponent of the Talmud. He was dead set against Judaic reform of a Karaite orientation, i.e. one which placed the Old Testament above rabbinic Talmudic traditions. He warned his fellow Judaics against such reformers: "Imitating Christian reformers of an earlier age, they set up the Bible, in contradistinction to the Talmud, as the positive content of regenerated Judaism, and by this anachronism, which was merely an imitation of a foreign movement, they only made themselves ridiculous. It is, in reality, a narrower point of view than that of orthodox Judaism, to declare the living, oral tradition to be a 'human fiction,' and because it was written down at a later time, to discard it, while admitting the law of the Bible to be divine. This view is also unhistorical. Everything tends to show that until the Babylonian exile...no distinction was made between the written and oral laws...one thing is firmly established, namely, that the spirit which at the time of the restoration inspired the Sopherim and the sages of the Great Synagogue, was freer, holier and more patriotic, than the spirit which inspired Moses and the Prophets."<sup>1046</sup>

Hess says that the "sages of the Great Synagogue" were "freer, holier and more patriotic than Moses and the Prophets." Moses and the prophets criticized Israel whenever this people strayed from God's law. For Hess, the rabbis possessed more virtue due to their racial ("patriotic") attachment to Israel. This supremacist self-worship, which situates Moses beneath *Chazal*, even in defiance of God Himself, makes the Judaic people "freer" and "holier." Communism was to be the means by which this exalted Talmudic status of "the Jews" would be established. Communism was the vehicle through which what Hess called the "creative genius of the Jewish nation" would perfect the world: "There are two epochs that mark the development of Jewish law: the first, after the liberation from Egypt; the second, after the return from Babylonia. The third is yet to come, with the redemption from the third exile. The significance of the second legislative epoch is more misunderstood by our reformers (who have no conception of the creative genius of the Jewish nation), than by our rabbis, who place the law-givers of this period even higher than Moses...Nothing entitles the written law to a holier origin than

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<sup>1046</sup> *The Revival of Israel: Rome and Jerusalem*, op. cit., pp. 102-103.

the oral. On the contrary, the free development of the law by oral tradition...was always considered of greater importance than the mere clinging to the written law. The reason for this is quite evident. The national legislative genius would have been extinguished...it is to this oral development of the law that Judaism owes its existence during the two thousand years of exile; and to it the Jewish people will also owe its future national regeneration.”<sup>1047</sup>

As their own god, the Judaic people — possessed of a “legislative genius” — are qualified to make up their own laws, rather than “merely clinging” to God’s law. This is the spirit behind the “activist” judges who interpret the U.S. Constitution in such a way as to nullify the original intent of the Founders. It is the essence of the man-is-god conceit of Soviet Communism. But as Hess hints, Communism is only a *stage* on the path to the “redemption of the third exile” as represented by the Zionist state, illuminated by Judaics, who are themselves the Holy Spirit: “We have to restudy our history, which has been grossly neglected by our rationalists...Then also, will we draw our inspiration from the deep well of Judaism; then will our sages and wise men regain the authority which they forfeited from the moment when, prompted by other motives than patriotism, they estranged themselves from Judaism and attempted to reform the Jewish law. We will then again become participants in the holy spirit, namely, the Jewish genius..And then, when the third exile will finally have come to an end, the restoration of the Jewish state will find us ready for it.”<sup>1048</sup>

In the cosmos of Hess, every idea, every concept, every political faction and party must serve the end of preserving Judaic racial-nationalism. This is what he means when he speaks of “patriotism.” Hess did not personally practice Judaism. Neither does Harvard Law Prof. Alan Dershowitz or former Federal Reserve Chairman Alan Greenspan in our time. Observance of ritual is beside the point. Over the centuries, allegiance to the Oral Traditions is credited with having preserved the purity of the Judaic race and that’s what counts: “You who declare the teachings and ordinances of our sages to be foolish inventions, pray tell us what would have become of Judaism and the Jews if they had not, through the institutions of the Talmudic sages, thrown

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<sup>1047</sup> Ibid, pp. 103-104.

<sup>1048</sup> Ibid., p. 105.

a protecting fence around their religion, so as to safeguard it for the coming days? Would they have continued to exist for 1800 years and have resisted the influence of the Christian and Mohammedan civilization? Would they not long ago have disappeared as a nation from the face of the earth...?"<sup>1049</sup>

Hess refers to the "law" of the sages. Since we know this is not God's law that is being referred to, exactly what is this rabbinic law? "The law of the universe is the law of generation and development, or to use a better-known expression, 'the law of progress'...thanks to the religious genius of the Jews...continually manifested...in various forms: first in prophetic utterances, then in mysticism, and finally in philosophic speculation—the human spirit was constantly brought nearer to the recognition of this law."<sup>1050</sup>

This "law" of "progress" reaches its apex in revolutionary, messianic, Kabbalistic times, commencing with the notable precursor to the Bolshevik Revolution, the French Revolution: "The revelations of the holy spirit point to no other future but to the mature age of the social world. This age will begin, according to our historical religion, with the Messianic era...The Messianic era is the present age, which...finally came into historical existence with the great French Revolution...With the French Revolution, the third and last stage of development of humanity began...The third manifestation of history, namely, the present age of the social-life sphere, corresponds to the epoch of perfected organisms...The year 1789 was the first step in the process of rehabilitation. Pursuing its mission, liberation, the eye of France searched after all the persecuted races and it found you (the Judaics) in your ghetto and shattered its doors forever."<sup>1051</sup>

The French Revolution was the beginning of the violent stage of the Judaic revenge. Hess set Communism in motion partly as ritual revenge on the *goyim*: "You feudal kings branded the Jews with the mark of shame — the Jews, who, in spite of all your persecutions, supplied you with the necessary gold wherewith to arm your vassals and serfs...You grand Inquisitors, searched among the children of the dispersed people of Israel for your richest victims, with whom to fill your prisons and coffers...And finally, you modern nations have denied these indefatigable workers and industrious

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<sup>1049</sup> Ibid., p. 111.

<sup>1050</sup> Ibid., p. 134.

<sup>1051</sup> Ibid., pp. 137-139; 156.

merchants civil rights. What persecutions! What tears! What blood you children of Israel have shed in the last 1800 years! But you sons of Judea, in spite of all suffering are still here!...You have escaped destruction in your long dispersion, in spite of the terrible tax you have paid during eighteen centuries of persecution. But what is left of your nation is mighty enough to rebuild the gates of Jerusalem. This is your mission.”<sup>1052</sup>

*For Hess, the cardinal sin of the Judaic people was to abandon their heritage, while the cardinal objective of his Communism was to persuade all other people to abandon theirs.*

“The holy spirit, the creative genius of the people, out of which Jewish life and teaching arose, deserted Israel when its children began to feel ashamed of their nationality.”<sup>1053</sup> What terrified Hess is that which terrified the Pharisees of first century Palestine: that a Christ-like spirit of renewal would lead them to cast off the chains of Talmudic tribalism. As an antidote to this potentiality, Hess proclaimed that, for the racial “Jew,” true conversion is impossible: “The Jewish religion, thought Heine...is more of a misfortune than a religion. But in vain do the progressive Jews persuade themselves that they can escape this misfortune through enlightenment or conversion. Every Jew is, whether he wishes it or not, solidly united with the entire nation.”<sup>1054</sup>

This doctrine is similar to that of the Judaic-hater. The Judaic-hater does the work of the Talmudic rabbi when he declares the impossibility of a sincere Judaic conversion to Christianity. Hess warns his fellow tribesmen to use revolution, but not to believe in its rhetoric. He taught that French Revolutionary/Enlightenment/Liberal-Humanitarian *beliefs*, out of which he would develop Communism through Marx, *were not for Judaic people*: “At the height of the movement of enlightenment, when everybody was intoxicated by it, people could be easily fascinated by the illusion that it is best for the entire Jewish people to surrender its national religion and devote itself to humanitarianism...”<sup>1055</sup> Communism was the means for achieving Judaic supremacy over gentiles. The gentiles were fated to be reduced to a faceless,

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<sup>1052</sup> Ibid., pp. 155 & 157.

<sup>1053</sup> Ibid., pp. 143-144.

<sup>1054</sup> Ibid., p. 163.

<sup>1055</sup> Ibid., p. 164.



deracinated mass. Capitalism was also capable of producing this effect, through free trade and the unfettered financialization of society, in which the management of money becomes a vast business in itself, and where the highest virtue, after obeisance to Judaism, is profit. Hess again reminds his fellow Judaics that submersion in the Brotherhood-of-Man racial melting pot is not for them: "...no Jew, whether orthodox or not, can conscientiously refrain from cooperating with the rest for the elevation of the entire Jewry."<sup>1056</sup> But in literature intended for non-Judaic revolutionaries, like the double-dealing Pharisee he was, Hess put forth a different message: "The age of race dominance is at an end...along with the cessation of race antagonism, the class struggle will also come to a standstill. The equalization of all classes of Society will necessarily follow the emancipation of the races, for it will ultimately become only a scientific question of social economics."<sup>1057</sup>

"...In the heaven of our ideas...all men are brothers and members of one family, here no institutions originating in the blind egoism of barbaric times exist and absolute quality reigns supreme...in our deepest feelings we are convinced of the essential equality of all men. We discern this in our greatest poets, we recognize this in our most exalted thinkers..."<sup>1058</sup>

### *The Communist Ideology of Moses Hess*

Communism as a modern ideology existed before Moses Hess, but primarily as wishful thinking. It was Hess who turbo-charged it with the *Wissenschaftslehre* (loosely translated as "the science of science") of Hegel's gifted contemporary, Johann Gottlieb Fichte (1762-1814), forming it into what Hess termed *Wissenschaftlicher Kommunismus* ("scientific Communism," based on the whole realm of knowledge and social analysis), which was then transmitted to Marx in whose hands it became "scientific socialism," an enthralling epistemology possessed of brutal logic and a ruthless political machine. Hess sought to transmute the French Revolution's rule of reason into the Talmudic rule of the law (*Rechtsstaat*) of progress, as envisioned by Hegel: "...the politics of the *ancien régime*, the old form of

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<sup>1056</sup> Ibid., p. 167.

<sup>1057</sup> Ibid., pp. 226 & 233.

<sup>1058</sup> Moses Hess, "Socialism and Communism." First published in Georg Herwegh's anthology, *Einundzwanzig Bogen aus der Schweiz* (Zurich, 1843). Trans. and reprinted in *The Holy History of Mankind and Other Writings* (op. cit.), p. 97.

government, was overthrown, but no new '*Rechtsstaat*' was successfully consolidated. Ever since...the French Revolution a constant quest for a rational and just basis for state and church was futilely undertaken; it was futile for the simple reason that these medieval forms of social life are based neither on reason nor on justice, but arise out of...the blind struggle of egoism and the needs of egoistic individuals. In the meantime, while one was striving in public life for a new form for the overthrown medieval institutions...one form drove out another, without the latter offering more satisfaction than the former..."<sup>1059</sup> Hess proposes that the modernization and effectiveness of the new revolutionary movement depends upon forming it into an atheist and Communist ideology, distinguished first and foremost by the elimination of all private property. He cites several pioneers of an abstract movement which, through the mediation of Hess, will be made concrete. "...we see in Germany the emergence of Schelling and Hegel...from Fichte one dates the beginning of atheism, in France from Baboeuf the beginning of Communism...that of St. Simon and Fourier...The principle of the new age...which manifested itself in Germany as abstract idealism and in France as abstract Communism, begins now to develop out of itself its own concrete content...the Hegelian idea of the 'absolute personality' achieves only in atheism its true meaning and is saved from misinterpretations."<sup>1060</sup>

Hess, the advocate of atheism for the goyim, was a great admirer of the most extreme, gentile-hating Chabad-Lubavitch Hasidic rabbis, including the hyper-racist doctrines contained in the *Tanya*: "The philosophical aspect of Hasidism, from the point of view of theoretical Kabbalah, is developed...in...the Tanya. The disciples of this philosophy call themselves Chabad...This sect is widely scattered among the Jews...The great good which will result from a combination of Hasidism with the national movement is almost incalculable...there are only two alternatives for the great Jewish masses of Eastern Europe; either to be absorbed along with the reformers, by the gradually penetrating external culture, or to avert this catastrophe by an inner regeneration of which Hasidism is certainly a forerunner."<sup>1061</sup>

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<sup>1059</sup> Ibid., p. 100.

<sup>1060</sup> *The Holy History of Mankind and Other Writings*, op. cit., pp. 100-101.

<sup>1061</sup> *The Revival of Israel: Rome and Jerusalem*, op. cit., pp. 246-248.

Hess was determined to create a mass of godless, landless, subject-gentiles in a Judaic-ruled Communist system in which Judaics alone would preserve their religion's prestige and their race's heritage. What of Judaic Communists who became infected with the atheism Hess had hoped to spread only among gentiles? The leading Bolsheviks were sufficiently faithful to the ideology of Hess to preserve the racial-national component of Judaic egoism in the USSR, if not its overtly religious trappings. Engels, Lenin and Stalin all declared that opposition to Judaics ("antisemitism") was a vice of capitalist society and a weapon of reactionary ideology; as such it had no place under Communism and was banned as a subversive enemy doctrine and punished as a capital crime. In view of these facts, does anyone actually believe that Communism failed to serve Judaic supremacy as envisioned by Hess, simply because Marx ranted against rabbis in a pamphlet? Does one pamphlet cancel decades of anti-gentile massacres carried out in Soviet-occupied territory? Moses Hess forged Marxist economic determinism in order to strip the gentile of his God and his land. Karl Marx could cavil about Judaism all he liked. The end-result of Marxism-Leninism was catastrophe for the *goyim* and their Christianity. Out of this catastrophe would come the Israeli state, after which Communism would be discarded and disavowed. Marx was a valuable means to an esoteric end.

In his 12,000 word essay "On the Jewish Question,"<sup>1062</sup> Marx did not demand the elimination of Judaics, but rather predicted the disappearance of their religious consciousness, commensurate with the demise of capitalism. He did not view Judaics negatively for racial reasons, but rather for economic ones. "Marx was the great secular rabbi of his century," observed Edmund Wilson, "in whom the blood of several lines of Jewish rabbis were concentrated. He was too profoundly and completely a Jew to worry much about the Jewish problem in the terms in which it was discussed in his lifetime."<sup>1063</sup>

At the time Marx wrote, many Judaics were indeed as he described them, engaged in exploitation. Why is it supposedly racist of him that he acknowledged a commonplace of his time? How does the recognition of a

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<sup>1062</sup> Karl Marx, "Zur Judenfrage," in *Deutsche Französische Jahrbücher*, 1844.

<sup>1063</sup> Quoted in Julius Carlebach, *Karl Marx and the Radical Critique of Judaism* (London: Routledge & Kegan Paul, 1978), p. 313. (For Wilson's use of the word "blood," we would substitute the word "culture").

glaring fact indicate malice or bias? Marx's father had converted to Christianity and Marx did not view himself as a Judaic on the basis of his patrimony. In spite of his alleged "antisemitism," according to his rival Mikhail Bakunin, Marx "...attracts whether in London or in France, but especially in Germany, a whole heap of Yids..."<sup>1064</sup> The proverb that "Communism is Judaic" does not and should not rest on the ethnicity of Marx, but rather on his thoroughly Judaic philosophy, which he promulgated with a rabbinic-like certainty of his own moral superiority: that human emancipation would come about without Jesus Christ, through the self-worship of a chosen people (the proletariat), who would be their own god; with economic-determinism serving as the man-made religion. As Britain's preeminent Zionist newspaper, *The Jewish Chronicle*, has noted, "Only a Jew could have written *Das Kapital*."<sup>1065</sup>

"...Karl Marx as a 'historic personality' was worshipped by the Jewish youth of Eastern Europe as 'liberator of the world,' as the righteous savior of the ghetto...this worship was brought to Palestine by the young pioneers. To give but one example, when Melford E. Spiro carried out his research in an Israeli kibbutz, he described how the kibbutz saw Marx as the true prophet, Lenin as his interpreter and the Soviet Union as the mediator of both...To the kibbutz members, the Soviet Union was a 'combination of Vatican and heaven,' a paradise on earth to be emulated."<sup>1066</sup> Franz Jona Fink was a Marxist and an Israeli Zionist. He wrote: "...in 1948, through the agency of Russia's foreign minister, Gromyko, it was established that the Jews of the world 'came forward together' to fight and suffer in the battle against fascism and in the war of liberation against imperialism which led to the foundation of their State (of Israel). This (Israeli) State represents and achieves the 'concrete, historical conditions of our situation through productivization (*Chalutziut*), ingathering of the exiles (Zionism) and the struggle against social and national oppression."<sup>1067</sup>

According to another Israeli Marxist kibbutznik, Yehuda Nini, "Israel would not have come into being without the Jewish Left...the second and

<sup>1064</sup> Adam B. Ulam, *Lenin and the Bolsheviks* (London: Fontana, 1969), p. 54.

<sup>1065</sup> Geoffrey Alderman, *Jewish Chronicle*, Oct. 29, 2004.

<sup>1066</sup> Quoted in Carlebach, op. cit., p. 291.

<sup>1067</sup> "Ein Feuerbach-Zitat bei Marx (Zur Judenfrage)," *Al Hamishmar* (Israeli publication), July 4, 1955.

third *aliyot* (Judaic arrivals in Palestine, many from Russia)...brought with them the socialist ideologies of Ber Borochov, Nachman Syrkin and Aaron Gordon who created Israel, because they combined the Zionist-national with a socialist vision. Without this leaven of revolutionary socialism, Israel would be no more than a ghetto..."<sup>1068</sup>

At the turn of the twentieth century, the challenge to Zionism was how to appeal to the increasing number of young Jews who were joining the growing Communist movement in Russia. In *Nationalism and Class Struggle*, Ber Borochov attempted to demonstrate that a Jewish nation in Palestine would be the best institution through which to conduct the Communist struggle. His Marxist version of Zionism attracted many Russian Jews caught up in the revolutionary fervor of the Bolshevik movement. Jewish nationalism became an Israeli reality partly due to the preponderance of Communist-Zionists who infused the fledgling Israeli state with the ideals of Marxism, precisely the synthesis of Judaism and Communism which Hess had envisioned through the instrumentality of Marx.

Marx agitated for civil rights ("emancipation") for the Jews of Europe and in an article published in the April 15, 1854 edition of Horace Greeley's *New York Daily Tribune*, wrote about the Jews of contemporary Palestine in the familiar exaggerated "holocaust" style of an archetypal Jewish nationalist: "Nothing equals the misery and the sufferings of the Jews of Jerusalem...constant objects of Moslem oppression and intolerance, insulted by the Greeks, persecuted by the Latins, and living only on the scanty alms transmitted by their European brethren."<sup>1069</sup>

It is important to remember that Marx was quite content to be mentored by Hess, "an extreme Jewish racist"<sup>1070</sup> and to act as his mouthpiece, repeating Hess's key concepts in such works as *The Communist Manifesto* and *Economic-Philosophical Manuscripts*.<sup>1071</sup>

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<sup>1068</sup> Yehuda Nini quoted in Carlebach, op. cit., p. 309.

<sup>1069</sup> Shlomo Avineri, *Karl Marx on Colonialism and Modernization* (NY, 1968), p. 142.

<sup>1070</sup> Shahak, op. cit.

<sup>1071</sup> Cf. footnote 9 on p. 109 of *The Holy History of Mankind and Other Writings* (op. cit.); also Karl Marx: *Early Writings*, trans. by T.B. Bottomore (London, 1963), pp. 153-154. These facts are of course hotly denied by the disinformation corps.

Loosely affiliated with the famous circle of “Young Hegelians,”<sup>1072</sup> Hess used the philosophical system of Hegel, to give the weak, abstract Communism of St. Simon and Fourier, fangs and claws. Hess applied Hegel’s concept of *Aufhebung* both to the development of Communism and then to its triumph over Christianity and liberal democratic socialism. *Aufhebung* signifies “abolition, overcoming and raising to a higher level, all at the same time...(it) is a key concept in (Hegel’s) dialectics which sees development as occurring by constant internal changes which, by realizing a principle—or stage of development—also transcend and overcome it.”<sup>1073</sup>

This is the “scientific” command strategy of the Cryptocracy which is utilized against the always clueless, “Right wing conservatives.” Montini (Pope Paul VI) and Wojtyla (Pope John Paul II), were masters of it, as is Ratzinger (Pope Benedict XVI). Moses Hess realized a principle, “or stage of development,” Communism, only to transcend it at the next stage, Zionism. As each old skin is shed by the reptile, the new creature resembles nothing of the old. Yesterday’s Communists are today the neo-conservative anti-Communist Zionists who were “persecuted by ‘that antisemite’ Stalin” in their youth, etc.

This command ideology of the Cryptocracy owes almost as much to Fichte, Hegel’s university contemporary, as to Hegel. In Fichte’s philosophy, the self is not a static thing with fixed properties, but rather, a self-producing process which owes its existence to nothing but itself. Fichte’s concept is of a rational agent that constantly interprets itself in light of normative standards that it imposes on itself, in both the theoretical and practical realms. Notice Fichte’s phrase, “normative.” The concept of the “normative” underscores the extreme relativism of the whole of the Hegelian theory of knowledge which would be further synthesized and refined by Edmund Husserl in his theory of phenomenology. When one of God’s immutable laws becomes inconvenient for the self-invented, self-worshipping Fichtian-Hegelian man, he dismisses it as “normative,” i.e. a mere temporal custom,

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<sup>1072</sup> The mention of the words, “Young Hegelians” usually elicits from professional Zionist “watchdogs,” the automatic response, “notorious anti-semites.” This is mainly applied to Feuerbach who coined the term “Jewish egoism” and Bruno Bauer, who described Judaism as being far more negative than Christianity. Both men had been influenced by their reading of Eisenmenger. What was actually a protest against racism (of the rabbinic type) is twisted into a species of “racist antisemitism” by rabbinic masters of spin.

<sup>1073</sup> This explanation is by Shlomo Avineri, *The Holy History of Mankind*, op. cit., p. 113.

“culturally conditioned” and mistaken for an enduring truth. When Pope Paul VI was asked why the Church of Rome had dropped certain aspects of the Apostle Paul’s teachings, he is alleged to have replied, “Because they were only normative.” In 1987, when Pope Benedict XVI, then Cardinal Ratzinger, was confronted by French Archbishop Marcel Lefebvre with the need to fight against what Lefebvre believed to be Vatican Council II’s spirit of modernism, and on behalf of the Kingship of Christ, as exemplified by the doctrine expounded in 1864 in the papal encyclical *Quanta Cura*, Cardinal Ratzinger replied to Archbishop Lefebvre, “But, Your Grace, we are no longer at the time of *Quanta Cura*.” To which Lefebvre gave the devastating riposte, “Then I will wait until tomorrow, because tomorrow we will no longer be at the time of Vatican II!” With one blow, the “normative” principle of Hegelian relativism was shown to be ridiculous and bankrupt.<sup>1074</sup>

Fichte and Hegel were the fathers of a new social science. In the nineteenth century, science, whether racial or social, began to exert the force of religion. Racism was respectable because it was considered a science: “For Hess, race science offers a pragmatic and authoritative (because scientific) defense for progressive Jewish politics.” Communists like Hess, “regarded the natural sciences as an essential ‘motive power of social development.’” The Communists “easily manipulated the scientific critique of religion and metaphysics to further their own radical agenda. The scientific method thus became an ‘ideological weapon for the penetration of the political and social goals into the labor movement’...In the hands of the social revolutionaries, natural sciences authorized and legitimated political radicalism...”<sup>1075</sup>

Hess advocated for the *goyim* “progress” toward the alien, man-made creed of Communism, with appeals to gentiles to turn their backs on their religion and their heritage. But the test of the legitimacy of any philosophy or code of law is its universality —*does it apply to everyone?* The evidence of the evil of Judaism and of the western secret societies that descend from it, is that it has one law for “Jews” and allied insiders and initiates, and another for the “gentiles.” Hess had absolutely no intention of having his own Judaic people fall for the *spiel* about the Communist reform of humanity. *The Revival of Israel: Rome and Jerusalem* is a book written mainly for his fellow

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<sup>1074</sup> *The Angelus* (Kansas City, Missouri), October, 2005, p. 4.

<sup>1075</sup> *Moses Hess and Modern Jewish Identity*, op. cit., p. 81.

tribesmen in which Judaic racial supremacy forms the core of the argument. "It represents Hess's attempt to restore the lost heritage of the Jewish people. For this reason, betrayal is the most destructive vice in Hess's theory of the good. The Reformer is a traitor to his people, race and family. To make sense of this, Hess relies on a racial history of purity..."<sup>1076</sup> Hess upheld bedrock Talmudic principles of fidelity to race and nation for Judaics, while selling the *goyim* a utopian dream, if they would only have enough "love" in their hearts to "reform" and let go of their allegiance to their faith and family. A popular criticism of Communism in the time of Hess was that it was too utopian and "presupposes not men but angels." Hess replied:

"Fourier and Hegel have recognized that there exists only one human nature, just as there exists only one principle of life and not a good and a bad one, neither angels and devils, nor virtuous and lascivious men...through Hegel the German spirit reached the realization that the freedom of the person should not be sought in the uniqueness of the individual, but in what is common to all human beings...But in order to actualize this truth in life itself, those two moments—personal freedom and social equality—have to be reunited. Without absolute equality, without French Communism on one side, and without absolute freedom, without German atheism on the other, neither personal freedom nor social equality can become an actual, realized truth."<sup>1077</sup>

This is absolute poison, injected into the European body-politic by an agent of Orthodox Judaism. *Nota bene*, that in our time, an alliance has formed between "conservative Christians" and Orthodox rabbis like Daniel Lapin and Yehuda Levin because they supposedly agree to fight against abortion, sodomy and secular liberalism. But whereas for the orthodox Christian the fight against abortion and sodomy are fixed and eternal values and verities, for the Orthodox rabbi, whose Talmud dehumanizes unborn babies and permits homosexuality in certain circumstances, and for whom the secular-liberalism of Bill and Hillary Clinton was not a problem when those two were a means for granting pardons to Judaic felons at the New Square rabbinic settlement in New York, the current alliance with Judeo-Churchianity is just the Rightward side of the Hegelian coin. Judeo-

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<sup>1076</sup> Ibid., p. 124.

<sup>1077</sup> Hess, "Socialism and Communism," op. cit., pp. 104-105.



Republican church-goers happen to be among the most ardent supporters of war-Zionism and the Israeli state, and as such, the chameleon rabbis have adopted the banner of that Judeo-Republican church-going constituency, predicated on the situation ethics and contingencies of the moment. Hess is the personification of this process in its manifestation on the Leftward side of the coin.

Let us read what advice Hess, the foremost proponent of the modern Orthodox movement in Judaism (preserving strict Talmudic religion in the modern world), offers to the *goyim*: "Just as in Communism, in the condition of community no religion is conceivable...so, on the other hand, no politics is conceivable under atheism, the condition of spiritual freedom."<sup>1078</sup> What a liar! This is the atheist toxin that in the twentieth century would be whispered in the ears of the formerly devout Russian Orthodox Christians, a spiritual virus that would lead them down seventy years on the road to nowhere. In his Communist catechism ("A Communist Credo"), the question is asked: "Which religion should we all confess?" Hess answers: "The religion of love and humanity." Question: "Is this universal human religion un-Christian?" Hess answers: "No, rather it is the fulfillment of the Christian religion....once we unite and live in Communism, hell will no longer be on earth and heaven will no longer be beyond this world; everything which has been presented to us by Christianity in prophecy and fantasy is about to be wholly realized in the true human society according to the eternal laws of love and reason."<sup>1079</sup>

The Communism of Hess abolished God but claimed for itself a "progressive" myth about Christ. On the one hand Hess quotes approvingly a view of Jesus as an ignoramus, who: "...could not have stood high in that knowledge of the Law which through the schools of Shammai and Hillel had become prevalent in Judea. His small stock of learning and his corrupt half-Aramaic language point unmistakably to his birth place in Galilee...The description of the later writers of the corruption of the Jews and of the hypocrisy of the Pharisees, in the time of Jesus, is pure fiction. The disciples of Shammai and Hillel, the followers of zealot Judas, the bitter foes of the Herodians and of Rome, were not morally sick and were not in need of a

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<sup>1078</sup> Ibid., p. 105.

<sup>1079</sup> Ibid., pp. 125 & 127.

physician..."<sup>1080</sup> On the other hand, Hess holds up a false Christ, Jesus the wimp, as a Communist inspiration: "Above all things, he taught his male and female disciples the Essene virtues of self-abnegation and humility, of the contempt for riches, of charity and the love of peace. He bade them become as sinless as little children, if they would become members of the approaching Messianic Kingdom. The law of brotherly love and forbearance he carried to the extent of self-immolation...Jesus made no attack on Judaism itself. He had no idea of becoming the reformer of Jewish doctrine...He sought merely to redeem the sinner, to call him to a good and holy life and to make him worthy of participation in the approaching Messianic time."<sup>1081</sup>

After stripping Jesus of His Gospel and the gentiles of their heritage and their God, Hess next takes aim at their property, dangling the bait of heaven on earth: "It is however one of the major achievements of Communism that in it, the contrast between pleasure and work disappears. Only under the conditions of alienated property is pleasure divorced from work...the condition of alienated property is the practical actualization of egoism and immorality...The principle of private property means that everyone can dispose of his property freely according to his will: I can bequeath or give away my property, otherwise it is not my property; usually I will leave it to my children or my next of kin, or even my friends—but not to the state, not to the commonwealth. Should inheritance be abolished, as the St. Simonists wish, then private property as such would be abolished, and what is then left is only to understand the meaning and essence of Communism."<sup>1082</sup> Hess said he wanted to achieve the abolition of property through "peaceful" means, such as Americans have witnessed in the last several decades, e.g. confiscation through exorbitant property taxes: "Society should be in a position to...buy up all the land...which would be achieved through a property tax, accompanied by essential changes in the law of inheritance."<sup>1083</sup>

The standard retort to the charge that "Communism is Judaic," rests on an identification of Stalin and Marx as "antisemites." Yet, throughout his

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<sup>1080</sup> *The Revival of Israel: Rome and Jerusalem*, op. cit., pp. 187-188; 191.

<sup>1081</sup> *Ibid.*, pp. 192-193.

<sup>1082</sup> Hess, "Socialism and Communism," op. cit., pp. 107 & 110.

<sup>1083</sup> Moses Hess, "A Communist Credo," *Rheinische Jahrbücher zur Gesellschaftlichen Reform* (Darmstadt: Constanz, 1846). Trans. and reprinted in *The Holy History of Mankind and Other Writings* (op. cit.), p. 123.

career, Stalin promoted and cultivated Judaics in remarkable ways. The assistance he gave to the founding of the Israeli state was crucial to that entity's successful establishment. Furthermore, Stalin's regime was replete with Judaics in top posts. Few would claim that Hitler was an "anti-Germanite" because he sometimes liquidated dissident Germans. Yuri Slezkine in his book, *The Jewish Century*, makes the important and overlooked point that the Stalinist state was run by Judaics who persecuted other Judaics. It was no less Judaic for having done so.

The deception at the heart of the misconceptions about Communism is that it was "founded by Karl Marx." By this scam, Communism, the spiritual plague let loose in modern history by Moses Hess, a Talmudic-Zionist, is reduced to a mere generic tyranny, with threadbare, ambiguous, "discredited" ties to Judaism through its "founder" Marx, a man who allegedly "couldn't stand 'Jews.'" As long as Karl Marx, and not Moses Hess, is identified as the architect of Communism, the cheat will prevail. The obscurity of Hess in our time is deliberate. Any man possessed of the powers of mind and will sufficient to create Communism, and the vision to foresee within Communism the rise and success of Zionism, would be a hero of the media universe, were it not for the fact that widespread knowledge of the details of his career, would undercut the very propaganda empire that sought to make him famous. For this reason, the diabolical Hess, pied piper of Communism and Zionism, who also shaped the views of Nazi architect Dietrich Eckart, sleeps largely unknown in the soil of the racial imperium he made possible, and which even now, threatens the peace and security of the world. The impact of Hess's legacy has yet to be fully measured. It may be incalculable.<sup>1084</sup>

In 1845, in his essay on money, *Über das Geldwesen*, Hess made a startling and haunting admission that was intended to serve as the Communist mandate. It was so completely accurate a prophecy, that it qualifies as among the most fitting of all epitaphs for the nations of eastern Europe, in the mass grave that Communism made of the twentieth century:

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<sup>1084</sup> Hess was a mastermind but he was not infallible. He erred when he predicted that it would be France that would be the nation that made the Israeli state possible in Palestine, when it was Britain that laid the groundwork. He could be sloppy in his scholarship. He attributed the authorship of the Lubavitch hate-tome, *Tanya* to one "Rabbi Samuel of Vilna," when it was written by Rabbi Shneur Zalman of Lyady, Vilna being a citadel of anti-Hasidic opposition.

"The Jews, in the natural history of the social animal world, had the world-historic mission to bring out the predator in mankind."<sup>1085</sup>

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 and Jewish culture and their  
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<sup>1085</sup> "Über das Geldwesen," in *Philosophische und Sozialistische Schriften* (Berlin: Akademie Verlag, 1961). This statement gave certain disinformation operatives in the past the opportunity to claim that Hess was "antisemitic"! Contemporary Judaic writers however, such as Shlomo Avineri, Professor of Political Science at the Hebrew University of Jerusalem, no longer credit that defensive posture, and now celebrate Hess as a hero of 'Israel' and "a major figure in the development of Communist and Zionist thought." *Nota bene*: Avineri's statements are intended mainly for a Zionist and specialty academic audience, not the cover of *Newsweek*.

### Judaism's "Family Values" – Abortion

"Rabbi Elliot Dorff, rector and professor of philosophy at the University of Judaism, says that in Jewish tradition, embryos less than 40 days old are considered as 'mere water.'...To those who believe endeavors such as stem cell research cross the line into God's realm, Rabbi Yitzchok Adlerstein, a professor of Jewish law at Loyola Law School, disagrees. 'The idea that we have no right tinkering with God's work is fundamentally anti-Jewish,' said Adlerstein, an Orthodox rabbi.<sup>1086</sup> "(A) central concept in Judaism is a '*rodef*.' The idea is that it's okay to defend yourself if you are threatened. A *rodef* literally means '*pursuer*.' For rabbis who feel it would be okay to terminate a pregnancy, it's seeing the fetus as a pursuer..."<sup>1087</sup>

"...polls have shown that more Jews support abortion rights and Roe v. Wade than any other religious or ethnic community in the United States...Roni Berkowitz, president of the Chesapeake Jewish Reconstructionist Federation: 'It's not just a matter of choice. The Talmud teaches us there are times that it is incumbent on women to have an abortion..."<sup>1088</sup>

Rashi, the venerated twelfth century Judaic interpreter of the Bible and Talmud, says of the fetus: "*lav nefesh hu*—it is not a person." Rabbi Meir Abulafia decreed, "So long as the fetus is inside the womb, it is not a *nefesh*, and the Torah has no pity on it." The noted Judaic legal scholar Rabbi Isaac Schorr stated: "The sense of the Talmud is that a fetus is not a person" (*Responsa Koah Schorr*, no. 20). The Talmud contains the expression "*ubar yerech imo*" —the fetus is as the thigh of its mother, i.e., the fetus is deemed to be part of the pregnant woman's body. The Greek philosopher Aristotle regarded the unborn child in its first seven days as a "secretion" (*ekrysis*). In rabbinic law the status of "secretion" lasts for the first forty days of gestation. In Judaism the woman is not regarded as pregnant until the baby in her womb is more than forty days old.<sup>1089</sup>

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<sup>1086</sup> "Jewish Law Favors Stem Cell Research," *Jewish Journal of Greater Los Angeles*, July 30, 2004.

<sup>1087</sup> Sandy Falk, MD and Rabbi Daniel Judson, "For Jews, pregnancy has unique issues," *Boston Globe*, Jan. 17, 2004.

<sup>1088</sup> Matthew E. Berger, Jewish Telegraph Agency, April 25, 2004.

<sup>1089</sup> BT Shabbat 135b.

Contrary to these traditions of Judaism, God did not say in the Bible that He recognized the unborn baby only after forty days. He said He *recognized it as a being before the child had even been formed in the womb* (Jeremiah 1:5) As usual, the rabbis go God one better and *establish a term of forty days before recognition can be conferred, and that rabbinic recognition is only of the pregnancy itself, not of the humanity of the unborn child.*

The matter does not rest at the forty day limit, however. In the familiar pattern of rabbinic modification, supplementation and emendation, enough of these are generated to *allow abortion at any time during the pregnancy for almost any reason, however fanciful or arbitrary.* For example, if it is decided that an aborted baby does not look like a baby after it has been aborted, then it is not considered to have been a human child.<sup>1090</sup>

Since the 1973 Supreme Court decision, *Roe v. Wade*, the standard American abortion procedure is considerably Talmudic in nature, since the Talmud specifically states that if the unborn baby is adduced to be a *rodef*, the rabbis authorize that it can be *chopped up* at any time: "They chop up the child in her womb."<sup>1091</sup>

We shall anticipate the objection of the master deceivers, who will opine, "Hoffman is taking this passage out of context. The entire passage reads, 'But once its greater part has gone forth they do not touch him, for they do not set aside one life on account of another.'"

But "greater part" is usually taken to mean the baby's head. At most then, Mishnah Ohalot 7:6 is saying that an unborn baby designated a *rodef* can be aborted unless it is a partial-birth abortion. If we accept this statement at face value, it still authorizes the murder of the unborn child that has been dehumanized as a *rodef*, unless its "greater part" (head) is emerging from the birth canal; the dissembling text, "we do not set aside one life on account of another" notwithstanding.

We therefore still have a multiplicity of circumstances under rabbinic law in which almost all unborn babies can be aborted. However, the addition of the modifying clause about not setting aside one life for another, in addition to being the height of hypocrisy in that it only applies to partial birth abortions, is, even in that case, placed in the text as part of the rabbinic

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<sup>1090</sup> Tosefta Niddah 4:5-6.

<sup>1091</sup> Mishnah Ohalot 7:6.

hermeneutic of dissimulation in the event that gentiles penetrate the text and study the uncensored Talmud, which is the case in our post-modernist Revelation of the Method era; an eventuality prepared for by the “sages” of the past.

The gentile cannot know, without studying the intricacies of Talmudic case law, that this statement — “not setting aside one life for another” — is a decoy — but the *rabbonim* are surely aware that it is, because, speaking of context, the context of Mishnah Ohalot 7:6 in rabbinic law— that is, the complete *halakhot* governing the *rodef* — is missing when Mishnah Ohalot 7:6 is considered only by itself. Context is the key to fully decoding the passage.

The most striking legal dimension of the concept of the *rodef* is the fact that a *rodef* is killed without due process, without a hearing, appeal or finding of fact. In rabbinic law, the *rodef* is a wrong-doer of the most virulent and irredeemable sort. The nature of a *rodef* precludes any niceties like mercy for an infant’s “greater part” protruding out of the birth canal, and any lofty rhetoric about one life being equal to another.

If we know anything about the *halachic* status of a *rodef* we know that due to its decidedly inferior position under the rabbinic law governing “the pursuer,” a *rodef* can be killed with impunity at any time, *by any means necessary*. Such killing is regarded as a great *mitzvah*. In that case, nothing can lessen the horrific status of the unborn baby who has been designated as a “pursuer.” There are no modifications or qualifications in this regard. In Orthodox Judaism, the life of the “pursuer” is forfeit. Period.

What kind of religion renders the innocent unborn child with so felonious an opprobrium, and to what extent has this rabbinic *halacha* influenced US legislation and jurisprudence from *Roe v. Wade* onward?

Let us consider *Roe v. Wade* in light of Talmudic law and note the startling similarities between that law and abortion as it has been implemented in the U.S. since Jan. 22, 1973. According to Isser Unterman, Chief Rabbi of the Israeli state (1964), *with regard to the fetus designated a rodef*:



Isser Yehuda Unterman,  
Ashkenazi chief rabbi of  
Israel. Photo K. Weiss, Je-  
rusalem.

**Isser Unterman, Chief Ashkenazic Israeli Rabbi: “The fetus before birth need not be protected and his status renders abortion not murder.”<sup>1092</sup>**

This is how Chief Rabbi Unterman’s draconian statement is misrepresented to gentiles by the master liars and deceivers: “Rabbi Unterman stood squarely in the tradition of Maimonides...on the right....The ‘rightist’ approach begins with the assumption, formulated by Unterman, that abortion is ‘akin to murder’ and therefore allowable only in cases of corresponding gravity, such as saving the life of the mother. *The approach then builds down from that strict position to embrace a broader interpretation of life-saving situations.*” (Emphasis supplied).

Yes, indeed, and how incredibly “broad” it is! But the Talmudic apologist stops there and delves no further, leaving “family values” *goyim* with the impression that Rabbi Unterman was solidly pro-life and only dissented from his strict position on abortion when it pertained to circumstances involving saving the life of the mother. Unterman’s position is thereby rendered palatable in the eyes of conservative Judeo-Churchianity — and how utterly

<sup>1092</sup> *Noam*, v. 6, pp. 6-7; *Shevet Miy’hudah* (1952; reprinted Jerusalem, 1993), p. 26.



far from the truth! Most of us are ill-equipped to grasp the misleading nature of Judaism, its fathomless capacity for word parsing, double-entendre and lawyer's contortions, as part of the shrewd and calculating cat-and-mouse game in which it situates its teachings and juridical decisions. We are deceived by Judaism because it is inconceivable to most of us that religious leaders would mislead so maliciously, unconscionably and predeterminedly.

The observation by the apologist that "The approach then builds down from that strict position to embrace a broader interpretation" is a classic statement of how rabbinic dissimulation operates. Let's watch it in action, in the teaching of Chief Sephardic Rabbi (1939), Ben Zion Meir Ouziel:



Ben-Zion Meir Hai Ouziel,  
Sephardi chief rabbi of  
Israel 1939-53. Photo K.  
Weiss, Jerusalem.

"It is clear that abortion is not permitted without reason. That would be destructive and frustrative of the possibility of life. But for a reason, even if it is a slim reason (*ta'am kalush*)...then we have precedent and authority to permit it." Chief Rabbi Uziel's statement is very similar to the statements of pro-abortion politicians who say that while they are "personally opposed to abortion," a woman's right to "choose" an abortion must be preserved. Since 1973 women in America have chosen to abort millions of their unborn babies for very "slim reasons" indeed, sometimes merely for convenience, and it turns out that they have had *halachic* support for their "choice" from such illustrious and revered Judaic sources as Rashi, the Talmud, and Israeli chief rabbis.

Rashi, "the Talmud's preeminent commentator," declared that the unborn child is not a human person and does not have a soul (*nefesh*). Daniel

Schiff: "According to Rashi, then, the mother's priority was not to be perceived as some arbitrary determination, but stemmed from a subservience of the fetus which could be understood logically: lacking *nefesh* status, it was subject to being killed in the name of the predominant need of a full *nefesh*."<sup>1093</sup> Rashi's "explanation...allows for the question of whether there might be conditions under which other, less extreme, physical or emotional traumas to the mother might also countenance abortion of the fetus. After all, if the mother's standing as a "full" *nefesh* meant that her claim to life superseded that of the non-*nefesh* fetus, could not her superior position as a *nefesh* also imply that her claim to health and well-being might overwhelm a claim to life on the part of a non-*nefesh*? Rashi's position renders the latter a possibility."<sup>1094</sup>

While Schiff poses the matter in precise terms, he does so with a naiveté which reflects the *pro forma* politically correct approach incumbent on those who dare to take up these touchy and potentially "offensive" truths about Judaism. Our reply to Schiff is that it is not difficult to determine whether or not Rashi's view of the unborn child remained only a "possibility." The answer is found in the record of subsequent practice in Judaism: the "possibility" of implementing Rashi's grotesque dehumanization was long ago *actualized*; abortion for trivial reasons has been the norm in Judaism. This norm found its full force of expression in *Roe v. Wade* and the abortion-oriented "convenience" culture that has emerged from it. Schiff exudes a good deal of hogwash on this subject, particularly when he suggests that Maimonides' "*rodef*" dimension acted as a restraint on the latitude of abortions, overlooking the fact that the *rodef* category is so broad that it permits the same license which Rashi allowed, but under a more conservative-seeming pretext, a bit of camouflage vital to the maintenance of Judaism's pillar of mercy and pillar of severity temple edifice.

Here we interject the important fact that gentiles in general are regarded by Orthodox Judaism as "lacking *nefesh* status" — not possessing the *Neshama HaElyonah* which superior Judaics possess. Gentiles, like the fetus, are subject to being killed "in the name of the predominant need of a full *nefesh*." This has been the case with Russian and East European

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<sup>1093</sup> Daniel Schiff, *Abortion in Judaism* (Cambridge, 2002), p. 59.

<sup>1094</sup> *Ibid.*

Christians under Bolshevism, and Palestinian and Lebanese Arabs under the Israeli military, though no human rights institutes for the systematic study of *nefesh-deficiency* have sprung up on anything faintly comparable to the infinite assortment of academies and institutions dedicated to the study of “antisemitism.” Non-Judaics who have been killed because they were judged to have no *nefesh*, are the lowest of the low, because little or no memory of their murder and of the Talmudic inspiration for the atrocities against them, have been preserved. In that sense, their rabbinically-assigned lack of humanity and soul has been confirmed *in extremis*.

**“...gentiles in general are regarded by Orthodox Judaism as ‘lacking nefesh status’ — not possessing the *Neshama HaElyonah* which superior Judaics possess. Gentiles, like the fetus, are subject to being killed ‘in the name of the predominant need of a full *nefesh*.’”**

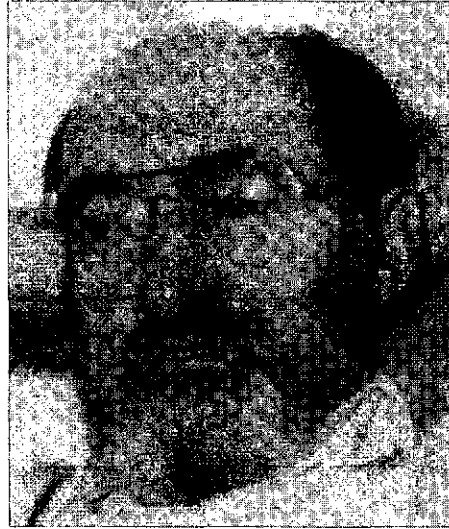
Maimonides measured Rashi’s *chomer* (stringent) declaration on abortion by placing it in the context of the *rodef*, *without fundamentally altering it*: “...the fetus is like a *rodef* pursuing her to kill her...it is permitted to dismember the fetus within her, either by drugs or surgery...”

The “family values” conservatives can find something to cheer in the supposedly more “lenient” (*kal*) declaration of Maimonides, *if* they read him incompletely and selectively, while the abortion-on-demand zealots can draw sustenance from the whole of the rabbinic corpus, starting with Rashi. Judaism’s ability to appeal to both sides of a diametrically opposed issue is one of its most potent chameleon attributes.

The *kal va chomer* dialectic of the *poskim* presaged the Hegelian dialectic by centuries. These are the “family values” which conservative Republicans share with their rabbinic brethren in the Janus-faced abomination known as the “Judeo-Christian tradition.”

While we certainly acknowledge that thousands of evil abortionists in the U.S., Canada and Europe are gentiles, some of the more militant and financially profitable abortion clinics and practices seem to be operated by persons who have been influenced by the traditions of Judaism.

A poster-boy for that observation is the Canadian-Judaic abortionist Dr. Henry Morgentaler (pictured at right), who, as late as 2007, owned six lucrative abortion clinics in Canada. One can only guess at how many unborn children Dr. Morgentaler has personally killed. In 1988, the *Canadian Jewish News* stated that Morgentaler "had terminated about 20,000 pregnancies since 1968...Morgentaler claims that his obsession with providing this service combined all the elements of a humanist philosophy with 'what is best in the Jewish tradition...'



"Morgentaler began to study medicine in Germany...despite the antipathy he had developed for Germans. The feeling remains with him to this day... 'I have a deep kind of reluctance to relate to Germans. But I treat them as well as any of my patients' ....He has received his share of anti-semitic hate mail. 'I get letters saying, 'Dirty Jew, you're killing Christian babies.' Had these letters affected him? 'Of course they bother me. To a survivor of the Holocaust, these letters carry connotations of violence. But I decided I wouldn't give in to them. I believe in the justice of my cause. I'm no longer a helpless Jew who could be crushed by the might of the Nazi military machine.'

"...Morgentaler, whose companion, Arlene Leibovitch recently gave birth to his fourth child, resents accusations that he is a baby killer. 'I love babies,' he told an interviewer."<sup>1095</sup> In 2005 Morgentaler received an honorary doctorate from the University of Western Ontario and addressed the graduating class.

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<sup>1095</sup> Sheldon Kirshner, "Duty to relieve suffering motivates Morgentaler," *Canadian Jewish News*, Feb. 25, 1988, p. 10.

### True and False Christian Zionism

There have occasionally arisen in prior centuries, sincere Christian Zionists, but there are important distinctions between the *authentic Christian* Zionist position of the past and that of the Judeo-Churchian Protestants and papists who support Talmudic-rabbinic Israeli nationalism today:

“Not a shred of Judaism do I expect to be restored. For no temple at Jerusalem do I look. Circumcision, priesthood, sacrifices, ritual separations and peculiarities, I hold to have been all done away with in Christ, never to be revived. If the Restoration of the Jews cannot be maintained without one or more of these Judaisms, I shall give it up; for not one of these things can I make explicit with Scripture, and the catholic character and spiritual genius of Christianity...beyond all doubt the Savior meant to announce that Jerusalem was to lose its peculiar character—that it would cease to be, even to the Jews themselves— ‘the city of their solemnities, whither the tribes should go up’—that, in fact, it would possess not a whit more of a distinctive religious character than the mountain of Samaria about which the woman consulted Him, I cannot but wonder that Christian men and dear brethren, sitting at the Redeemer’s feet to receive the Law at His mouth, should dream of a revived Judaism, and picture to themselves ‘believing nations frequenting the’ restored ‘temple, in order to get understanding in the types and shadows’...True, ‘there are many dark things in the Word,’ but they will become darker still if, instead of explaining the dark things by the clear, we explain the clear things by the dark, making the Old Testament the key to the New. It is this unnatural method which lies at the foundation of all the Jewish expectations of Christians; and never until we reverse the process are we safe from the danger to which we found *Jerome* alluding, of *Judaizing our Christianity*, instead of Christianizing the adherents of Judaism....We have seen that these localities (Jerusalem etc.) have been, by the work of Christ, divested forever of all their peculiar sacredness, and that in respect of acceptable worship, ‘*Zion*’ and ‘*Jerusalem*’ are ‘*in every place*’ where God is ‘*worshipped in spirit and in truth.*’ It is this very change, beyond all doubt, which the apostle designed to express, when he said to the Hebrews, who were clinging to the local Jerusalem and the literal Zion, after all their glory had passed away, ‘*But ye are come unto Mount Zion, and unto the city of the*

*living God, the heavenly Jerusalem*' (Heb. 12:22). To say, in the face of this most naked statement, that the religious peculiarities of the local Jerusalem and the literal Mount Zion are either not abolished at all, or abolished only for a time, to be again restored, is, if it may be said without offense, intolerable."<sup>1096</sup>

Dr. David Brown delves further into the basis of the perversion of Christianity by "Judaization": "As a last refuge, we sometime hear it said, that though an Aaronic priesthood and bloody sacrifices and circumcision, and a metropolitan ceremonial at Jerusalem. may be unsuitable to the genius of the *present* economy, they may, for aught that we know, be consistent enough with *one to come*. This surely is a desperate argument. Nor should I allude to it, but to ask my readers whether this be the impression which they gather from the apostle's reasonings on the subject of the ceremonies, in the Epistles to the Galatians, Colossians and Hebrews? Was it only the *abuse* of them against which he wrote? Was it only their *temporary* removal which he contemplated, in the view of their ultimate restoration? Does he not characterize them as, in their own nature, 'worldly rudiments,' 'beggarly elements,' the mere discipline of minors, as a 'bondage' unsuited to the liberty of Christ's freemen? (Gal. 4). Are they not represented as 'a shadow' of which 'the body is Christ,' for the entire neglect and abandonment of which Christians ought not to allow themselves to be 'judged' by Judaizing zealots, who were swarming in some of the infant churches, and whose policy was to sap and mine whatever was spiritual and free, and catholic in the new economy? (Col. 2). Is not the priesthood said to be 'changed' and the ceremonial institute to be 'disannulled,' expressly because of the weakness and unprofitableness thereof? Now, to what order did those 'sons of Zadok' belong, the 'ministrations' of whose descendants in the restored temple are expected to give 'new impressiveness and fulness to certain portions of truth'? They belonged, as everyone knows, to that very Aaronic order which the apostle says has been swept off the stage of the Church, with all that appertained to it, as a weak and useless thing after Christ's coming. Yet further; is not the co-existence of two priesthoods regarded as a thing incongruous, and does not the apostle represent the whole ritual system as in a 'decaying, antiquated and evanescent' state when he wrote? (Heb. 8). Is it

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<sup>1096</sup> David Brown, *The restoration of the Jews: the history, principles, and bearings of the question*. (Edinburgh: A. Strahan & Co, 1861), pp. 97; 106-107; 109.

conceivable that *such language would have been used of a system only temporarily set aside*, to be brought back, with a few changes, to more than its pristine splendor? *If such expectations, or anything like them, are not directly in the teeth of all that the apostle says on the subject of the temple-service*, he has used language which it was next to impossible not to misunderstand, and which the whole Church, with hardly an exception, has been misinterpreting to this hour.”<sup>1097</sup>

These are the words of Dr. Brown, a sincere nineteenth century Christian whose “Zionism” was expressed in having taken Romans 11 literally as a prophecy of the return of “the Jews” to the land of their fathers after they were converted to Christianity. Brown’s theory is separate and distinct from the modern adherents of Churchianity in our midst today who enthuse over the institution of the Zionist establishment of the Babylonish Talmudic religion in Palestine (which they are pleased to call “Israel”). This writer respectfully disagrees with Dr. Brown while acknowledging that his theory does no intentional violence to the Scriptures and above all does not pander to the rabbinic establishment out of fear, or a desire for money, prestige or influence.

We believe, however, that the Israel of Romans 11 can only mean the Christian ecclesia. *The Gospel Church is historically and lineally The Israel of God* (Gal. 6:16). Brown was much influenced by the Judaic-Dutch convert to Calvinism, Isaac da Costa, and the quack genealogy of Henry Hart Milman in the latter’s ambitious, multi-volume reference work, *The History of the Jews from the Earliest Period Down to Modern Times*, first published in 1829:

“A people transported from their native country, if scattered in small numbers, gradually melt away and are lost in the surrounding tribes; if settled in larger masses, remote from each other, they grow distinct commonwealths; but in a generation or two, the principle of separation, which is perpetually at work, effectually obliterates all community of interest or feeling. If a traditionary remembrance of their common origin survives, it is accompanied by none of the attachment of kindred; there is no family pride or affection; there is no *blood* between the scattered descendants of common

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<sup>1097</sup> Ibid. p. 108.

ancestors...*One nation alone seems entirely exempt from this universal law.*"<sup>1098</sup>

Mr. Milman and Dr. Brown mistake the Khazars for the literal descendants of Abraham, Isaac and Jacob. The strong circumstantial evidence that Caucasian people actually hold that distinction was for many centuries knowledge restricted to masonic-type secret societies and revealed only to heavily processed initiates during the customary spookhouse rituals. This legend, dispensed in extremely distorted form, has come to be known as "British Israel" (the *Encyclopedia Britannica* [eleventh edition] terms it "Anglo-Israelite theory"). Combining genealogy, cartography and hieroglyphics, this hypothesis arose at the same time as a plan for "British empire" was conceived—both of these having been used as a kind of occult allegory or *meme* by the Elizabethan sorcerer-mathematician John Dee. Dee's vision for a New World Order, a naval-based spy agency, British rule of the sea and a rebuilt Temple of Jerusalem, were expressed in his manuscript *Brytanci Imperii Limites* and his four volume *General and Rare Memorials Pertayning to the Perfect Arte of Navigation* <sup>1099</sup>

"To forge ties between Jewish merchants and British Imperialists, John Dee created the concept of British-Israel, which gave the British and the Jews a common racial identity, and invoked biblical prophecy to show the inevitable triumph of British Imperialism: the British, as Abraham's seed, were to inherit the earth. Dee also introduced the Jewish Cabala to the British ruling class and its interlocking network of European royal dynasties. All this set the stage for the later absorption of European Jewish merchants and bankers into British society...In essence, the dissemination of the British-Israel doctrine was an intelligence coup carried out by the British Monarchy." <sup>1100</sup>

Dr. Brown's misidentification of Khazars as Israelites was also due to Da Costa, whose "conversion" to Christianity was marked by a flaw often prevalent among such "converts": he never fully converted. He continued to

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<sup>1098</sup> Milman, book 8, vol. 1, pp. 326-328; second ed., 1830.

<sup>1099</sup> London, 1577. Only volume one is intact. The second and third volumes are officially listed as "lost" and the only extant copy of volume four, now on deposit in the British library, has been substantially damaged by fire.

<sup>1100</sup> "The Occult Origins of the Bank of England," *Laissez Faire City Times*, Vol. 3, No. 6., Feb. 8, 1999.



cling to and uphold race pride and “pedigree” and the racial prestige of those people called “Jews.” Brown quotes a statement from Da Costa: “Were there’ —says the late lamented Dr. Isaac da Costa of Amsterdam, himself a distinguished Israelite — ‘Were there now in existence an individual who could with certainty trace his pedigree from one of the ancient Greek or Roman families, with what care and interest would such a circumstance be investigated as a living remnant of antiquity! And yet Israel, the very Israel whose annals extend to the most remote periods of sacred and profane history, still remains, not as a remnant only, consisting of a very few solitary or individual families, but the whole body of the people still exists, scattered over every part of our globe.”<sup>1101</sup>

Is this how Christians should term the apostles Peter and Paul, with the rags and baggage of being “distinguished Israelites”? And how is it that Isaac da Costa knows that there are those who can with absolute assurance, be certified as “Jews,” and who can “with certainty trace their pedigree” to the “most remote periods” of “sacred history”? Who has the competence or authority to *prove* such a fantastic claim? This is a diabolical hoax, swallowed whole by certain gullible Christians forever dazzled by racial boasts, and who should know better than to credit claims to divine eminence based on race (Luke 3:8). Because it emanates from an alleged “convert,” this toxin is not so quickly dismissed as it would be had it been disseminated by a non-Christian. In the prophetic words of John Prideaux, Regius Professor of Divinity at Oxford, “Such Hebrew roots have been swallowed by some otherwise learned and orthodox, without a grain of salt.”<sup>1102</sup>

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<sup>1101</sup> Isaac da Costa, *Israel and the Gentiles: Contributions to the History of the Jews from the Earliest Times to the Present Day* (London, 1850), pp. 4-5

<sup>1102</sup> *Viginti-Duae Lectiones de totidem Religionis capitibus hoc tempore controversis per Joannem Prideaux* (Oxoniae, 1625).

### **Misnamed "Jews"** **Are not the descendants of Abraham, Isaac and Jacob**

"The Sages consider it as an accepted tradition that many people of blemished lineage have intermingled with the main body of the Jewish people..." —Rabbi Eliyahu Touger, commentary on the Mishneh Torah of Maimonides, *Hilchot Melachim*, (Jerusalem: Moznaim Publishing Corporation), p. 244.

A decisive change in the relations between the two nations took place in the days of John \*Hyrcanus (end of second century B.C.E.). Hyrcanus conquered the whole of Edom and undertook the forced conversion of its inhabitants to Judaism (Jos., Ant. 13:257ff.). Thenceforth the Edomites became a section of the Jewish people, Edom becoming one of the ordinary administrative districts of the Hasmonean state.

Photographically reproduced from *The Encyclopedia Judaica* (1978), vol. 6; p. 378.

Bible exegete Ted R. Weiland: "It is recorded in Genesis 36 that Esau is Edom and that he was the father of the Edomites. However, most people do not know who the Edomites became." Weiland points out, based exclusively on Judiac sources, that they became "Jews."

Weiland writes, "(F)rom then on they (the non-Israelite Edomites) constituted a part of the Jewish people...They (the Edomites) were hereafter no other than (non-Israelite) Jews.<sup>1103</sup> It was the progeny of these same 'Jews' who, by way of interbreeding, became part of the Khazar kingdom...between the seventh and ninth centuries AD, (the Khazars) adopted the religion of Judaism..Consequently, the majority of today's Jewish people are known as 'Jews' not because they are descended from Jacob/Israel but rather because

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<sup>1103</sup> Cf. Flavius Josephus, *The Antiquities of the Jews* (Dregel Publications, 1960) book 13, ch. 9, p. 279. Both the governor of Judea, Herod (Matt. 2: 1-20), and his son Herod-Antipas, tetrarch of Galilee and the killer of John the Baptist who Jesus termed, "that fox" (Luke 13:31-33), are regarded as Edomites by historians. But Rashi holds that the mother of Herod-Antipas was a Jewess. By the oral law, Herod himself was not qualified to rule, but in Rashi's authoritative view, Herod-Antipas was qualified.

their Edomite/Khazar progenitors adopted the religion of Judaism. The authors of *The Jewish Almanac* (1980) obviously recognized that today's Jews are rarely genetic Israelites. Their first chapter is entitled 'Identity Crisis.' The first sentence succinctly admits to this anthropological fact: 'Strictly speaking, it is incorrect to call an ancient Israelite a 'Jew' or to call a contemporary Jew an 'Israelite' or a 'Hebrew.'" <sup>1104</sup>

The secret rabbinic teaching on the genealogy of the priestly Cohen ("Kohen") class is another indication of this "identity crisis," since they themselves are well aware that their claim to a holy lineage going back to ancient Israel is a fraud. The secret teaching concealed from the *goyim* is pronounced thus: "With the passage of time, the lineage and *yichus* of the *kohanim* have become blurred. Thus we are not positive who is a *kohen*." These doubts are expressed in the following authoritative rabbinic texts: Y.D. 322 Taz 5; Shach 9; Sh'ealas Ya'avetz 155; Chazon Ish, Shev'is 5:12. Also cf. Rama, O.C. 457:2 and Mishnah Berurah 22. But since it's a sin to publicly reveal these doubts (Maharit 1:149; Be'er Heitev, O.C. 128:83), Judaics are commanded to pretend to recognize the existence of a genetically-descended priestly Kohen class in their midst (Aruch ha-Shulchan 71; Rivash 94). Sad to say, Judaism is a palimpsest of fraud.

We have another example of Judaism's bogus ancestral pedigree. When naive Christians and *goyim* see a Talmudist dressed in black with a long beard and leaning on the "Torah" (*SheBeal Peh*) around the clock, they imagine that he is an ethical-moral authority, a Bible scholar and a pillar of piety and magical knowledge. But the leaders of the Hasidism, for example, are almost always chosen because they are the progeny of an earlier charlatan. Hence, those who have the status of a hereditary *zaddik* are the descendants of a *zaddik*, and their authority and "holiness" are derived from their status as *einiklekh*, "grandson' of the *zaddik*," not any actual holiness or achievements of their own. It's a monarchy, with all the corruption, dead ritual and nepotism that accompanies monarchies. Some contemporary Protestants criticize the papacy for having had nepotism and monarchical characteristics during the Renaissance era, but they pay homage to the monarchical rabbis and solicit their advice on how to correctly interpret the Bible.

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<sup>1104</sup> *The Jewish Almanac*, compiled and edited by Richard Siegel and Carl Rheins (New York, NY: Bantam Books, 1980), p. 3.

Associated with these hereditary *zaddikim* are the most extravagant and grotesque claims of descent from Biblical patriarchs. The Chabad-Lubvitchers publicly maintain that their dead messiah, Grand Rabbi M.M. Schneerson, was a direct descendant of King David. (We would love to see the evidence for this claim). This tradition of faking one's ancestry is rife within Orthodox Judaism, sunk as it is in superstition and magic: "Various literary genres—memoirs, folklore, belles lettres, and, in particular, the Jewish press—of the nineteenth century provide abundant examples of would-be 'zaddikim' who claimed descent from celebrated hasidic luminaries. These 'grandsons' and 'great-grandsons'...wandered around the towns and villages of Eastern Europe displaying their family trees, sometimes genuine but generally bogus; they begged and solicited contributions, performed 'miracles,' and misled many gullible Jews. Some of them became 'fixtures' in the courts of famous *zaddikim*; and inasmuch as no one could disprove (or, for that matter, confirm) their claims, they were able to live out their days in idleness at public expense...Their fictitious lineages brought them a comfortable livelihood."<sup>1105</sup>

The Khazar story did not originate with Arthur Koestler's *The Thirteen Tribe*. Neither can Koestler be written off summarily, for anyone who has read his anti-communist classic, *Darkness at Noon*. Nor can a thesis be disqualified by *ad hominem* arguments revolving around Koestler himself. Kevin A. Brook and Paul Wexler are the leading exponents of the Khazar thesis today and they are more formidable than even Arthur Koestler. As for genetic testing, these tests have varied widely depending on who gives them. There is still, as of this writing a vast margin for error and misrepresentation.<sup>1106</sup> Having said that, recent genetic tests claim to show that the patrilineal descent of Judaics whose family ties are to Eastern Europe, is European, not Levantine, or Middle Eastern. The female side

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<sup>1105</sup> David Assaf, *The Regal Way* (Stanford Univ. Press, 2002) pp. 64-65.

<sup>1106</sup> "...Many scientists criticize the ethnic ancestry tests as promising more than they can deliver. The legacy of an ancestor several generations back may be too diluted to show up. And the tests have a margin of error, so results showing a small amount of ancestry from one continent may not actually mean someone has any. Given the tests' speculative nature, it seems unlikely that colleges, governments and other institutions will embrace them." —"Seeking Ancestry in DNA Ties Uncovered by Tests," *New York Times*, April 12, 2006. The accuracy of DNA tests is bound to improve in the future, but the degree to which scientific neutrality will withstand pressure to twist the test-results to suit powerful agendas, remains to be seen.

supposedly tests more consistently in line with Palestinian Arab genes. To call these peoples "semitic" is to beg an ethnographic point that is premised on assumption rather than evidence. What the racial characteristics of "Shemites" are is an open question not particularly amenable to *a priori* statements. The "Shemites" may very well be of the Caucasian race. No one knows for certain and it is not an issue central to our salvation.

### Converts and Conversions

The standard rabbinic account of conversions to Judaism stakes the usual moral high ground and claims that "Orthodox rabbis strongly discourage people from converting to Judaism. This is according to the Talmudic law." But as we have seen, as far back as Josephus, there is ample testimony of forced conversions to Judaism. Much has been made of the "forced conversion" by Catholics of Judaics in Spain, and the subsequent rise of the phenomenon of the "*Marrano*" in the pejorative sense of crypto-Talmudists who, under duress, feigned conversion to Christianity.

Judaism, as part of its self-advertising, claims to be a refreshing alternative to the "horrible inquisitorial darkness of the Catholics." In Freemasonry this supposed rabbinic liberality is contrasted to ill-effect with the Inquisition. But what would be worse than an inquisition? We reply: an inquisition that denies that it is an inquisition, and hides behind brotherhood rhetoric. The Catholic Inquisition was candid about its aims. It was an openly persecuting phenomenon. But Judaism, with its institutionalization of deceit, has its own apparatus of inquisition while denying that it exists within Judaism.

Christian evangelist and exegete Dr. Alexander McCaul, addressing Judaics he sought to convert: The "...oral law teaches compulsory conversion as a Divine command. If the oral law could be enforced, liberty of conscience would be at an end. Neither Jew nor Gentile would be permitted to exercise the judgment, which God has given him. His only alternative would be submission to Rabbinic authority, or death. The dreadful command to kill, by any means, those Israelites who have become epicureans, or idolaters, or apostates, is well known,<sup>1107</sup> and sufficiently proves that the oral law

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<sup>1107</sup> *Hilchoth Rotzeach*, c. iv. 10. "Epicurean" is most often a code-word for heretic in Orthodox Judaism. "Idolater" is sometimes a code-word for Christian.

recognizes no such thing as liberty of conscience...It pronounces a man an apostate if he denies its Divine authority, and demands his life as the penalty.

"The execution of this one command would fill the world with blood and horror; and recall all the worst features of inquisitorial tyranny. Not now to mention those Israelites who have embraced Christianity, there are in England, and every part of Europe, many high-minded and honorable Jews, who have practically renounced the authority of the oral law. The Rabbinical millennium would commence by handing over all such to the executioner. Their talents, their virtue, their learning, their moral excellence, would avail nothing. Found guilty of epicureanism or apostasy, because they dared to think for themselves, and to act according to their convictions, they would have to undergo the epicurean's or the apostate's fate. Such is the toleration of the oral law towards native Israelites, but it is equally severe to converts. It allows no second thoughts. It legislates for relapsed converts, as the Spanish Inquisition did for those Jews who, after embracing Christianity, returned to their former faith, and sentences all such to death.

בן נח שנתגייר ומל ושבל • ואחר כך רצה לחזור מאחרי ה'  
ולחיות גר תושב בלבד כשהיה מקודם • אין שומעין לו • אלא  
יחיה כישראל לכל דבר או יהרג :

"A Noahite who has become a proselyte, and been circumcised and baptized, and afterwards wishes to return from after the Lord, and to be only a sojourning proselyte, as he was before, is not to be listened to; on the contrary, either let him be an Israelite in everything, or let him be put to death.' (*Hilchoth Melachim*, c. x. 3.)

"In this law there is an extraordinary severity. The oral law admits that a Noahite, that is, a heathen who has taken upon himself the seven commandments of the children of Noah, may be saved. It cannot, therefore, be said that the severity was dictated by a wish to deter men from error, and to restrain them from rushing upon everlasting ruin, as the Inquisition pleads. The oral law goes a little further, and not only will not permit a man to change his creed, but will not even suffer him to change his ceremonial observances. Though the man should commit no crime, and though he should

continue to worship the one true God, in spirit and in truth, yet if he only alter the outward forms of his religion, modern Judaism requires that he should be put to death. But the tender care of the oral law is not limited to the narrow confines of Judaism, it extends also to the heathen, amongst whom it directs the true faith to be propagated by the sword. First, it gives a particular rule. In case of war with the Gentiles, it commands the Jews to offer peace on two conditions — the one that they should become tributaries, the other that they should renounce idolatry and take upon them the seven precepts of the Noahites, and then adds—

וְאִם לֹא הִשְׁלִימוּ אוֹ שֶׁהִשְׁלִימוּ וְלֹא קִבְּלוּ שִׁבְעַת מִצְוֹת יְיָ עֹשֵׂי עִמָּחָם מִלְחָמָה וְהוֹרְגִין כָּל הַזְּכָרִים הַגְּדוּלִים יְיָ וּבְוֹזִין כָּל מִמּוֹנָם וְשָׂפָם וְאִין הוֹרְגִין אִשָּׁה וְלֹא קִטְּנִין שְׂנֵאֲמָר וְהַנְּשִׁים וְהַטַּף וְכו' :

“But if they will not make peace, or if they will make peace but will not take upon them the seven commandments, the war is to be carried on against them, and all the adult males are to be put to death; and their property and their little ones are to be taken as plunder. But no woman or male infant is to be put to death, for it is said, ‘The women and the little ones’ (Deut. xx. 14), and here little ones mean male infants.’ (*Hilchoth Melachim*, c. vi. 4.)

“Now what difference, we would ask, is there between the conduct here prescribed, and that actually practiced by the Portuguese, at the period above referred to, and thus described by a Jew: ‘At the expiration of the appointed time, most of the Jews had emigrated, but many still remained in the country. The King therefore gave orders to take away from them all their children under fourteen years of age, to distribute them amongst Christians, to send them to the newly-discovered islands, and thus to pluck up Judaism by the roots. Dreadful was the cry of lamentation uttered by the parents, but the unfortunates found no mercy.’ (Isaak Markus Jost, *Geschichte der Israeliten*, vol. vii, p. 93).

“Do you condemn this conduct in the Portuguese? Be then consistent, and condemn it in the Talmud too. As for ourselves, we abhor it as much, yea more, in those calling themselves Christians. We look upon the actors in that transaction as a disgrace to the Christian name, and the deed itself as a foul

blot upon the history of Christendom. But we cannot help thinking that, dreadful and detestable as this mode of conversion is, it pleased God in his providence to suffer wicked men thus to persecute Israel, that the Jews might have a practical experience of the wickedness of the oral law, and thus be led to reject such persecuting principles. The Jewish nation rejected the Lord Jesus Christ, and preferred the oral law. This law, not dictated by a spirit of retaliation upon the Portuguese, but invented by the Pharisees centuries before Portugal was a kingdom, commanded the Jews to convert the heathen by force, to murder all who would not consent to be thus converted, and to take away the children. And God suffered them (the Judaics) to fall into the hands of men of similar principles, who took away their children, attempted to convert themselves by force, and sold for slaves the Jews who refused to be thus converted; so that the very misfortunes of the nation testify aloud against those traditions which they preferred to the Word of God.

“But perhaps some Jew will say that this is only a particular command, referring to the nations in the vicinity of the land of Israel. We reply, that the command to convert the heathen by force, is not particular, but general, referring to the whole world. If the Jews had the power, this is the conduct which they are to pursue towards all the nations of the earth:

וכן צוה משה רבינו מפי הגבורה לכוף את כל באי  
העולם לקבל מצות שנצטוו בני נח • וכל מי שלא קבל  
יהרג :

“And thus Moses, our master, has commanded us, by Divine tradition, to compel all that come into the world to take upon themselves the commandments imposed upon the sons of Noah, and whosoever will not receive them is to be put to death.’ (*Hilchoth Melachim*, c. viii. 4.)’

“Such is the Talmudic system of ‘toleration,’ and such the means which it prescribes for the conversion of the world...we fearlessly challenge the whole world to point out anything similar in the doctrines of Jesus Christ, or in the writings of his apostles. The New Testament does, indeed, teach us to seek the conversion of the world, not by force of arms, but by teaching the truth. ‘Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you’ (Matt. 28:19). In the



parable of the tares and wheat, Jesus of Nazareth has expressly taught us that physical force is not to be employed in order to remove moral error. The servants are represented as asking the master of the house, whether they should go and root out the tares that grew amongst the wheat, but the answer is, 'Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.' (Matt. 13: 24-43.) He tells us expressly to have nothing to do with the sword, 'For all they that take the sword, shall perish with the sword' (Matt. 26:52). And therefore the apostle says, 'The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds' (2 Cor. 10:4). Here again, then, there is a great difference between the oral law and the New Testament. The former commands that the truth be maintained and propagated by the sword. The latter tells us that 'faith cometh by hearing, and hearing by the Word of God.'

"Which, then, is most agreeable to the doctrine of Moses and the prophets? We answer fearlessly, the means prescribed by the New Testament. First, no instance can be adduced from the Old Testament, in which God commanded the propagation of the truth by the power of the sword. The extirpation of the seven nations of Canaan is not in point, for the Israelites were not commanded to make them any offer of mercy on condition of conversion. The measure of their iniquity was full, and therefore the command to destroy every soul absolute. Neither in the command referred to by Maimonides is there the least reference to conversion. It (the Old Testament) simply says, 'When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be if it make thee answer of peace, and open unto thee, then it shall be that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it: and when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword. But the women and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself' (Deut. 20: 10-14).

"Here not one word is said about conversion, or about the seven commandments of the sons of Noah. The command itself is hypothetical,

‘When thou comest nigh unto a city;’ and therefore gives no color nor pretext for setting out on a war of conversion, ‘to compel all that come into the world.’ As it stands, it is a humane and merciful direction to restrain the horrors of the then prevailing system of warfare; and beautifully exemplifies the value which God sets upon the life of man, whatever his nation or his religion. He will not suffer it to be destroyed unnecessarily; and even in case of extremity, he commands the lives of the women and the children, who never bore arms against Israel, to be spared. There is not a syllable about forcing their consciences: that is all pure gratuitous addition of the oral law, which turns a merciful command into an occasion of bigotry and religious tyranny.’

‘Secondly, as God has given no command to propagate religion by the sword, so neither has He given any countenance to such doctrine, by the instrumentality which He has employed for the preservation of religion in the world. He did not choose a mighty nation of soldiers as the depositories of his truth, nor any of the over turners of kingdoms for his prophets. If it had been his intention to convert the world by force of arms, Nimrod would have been a more suitable instrument than Abraham, and the mighty kingdom of Egypt more fitted for the task than the family of Hebrew captives. But by the very choice He showed, that truth was to be propagated by Divine power working conviction in the minds of men, and not by physical strength. It would have been just as easy for him to have turned every Hebrew captive in Egypt into a Samson, as to turn the waters into blood; and to have sent them into the world to overturn idolatry by brute force; but He preferred to enlighten the minds of men by exhibiting a series of miracles, calculated to convince them of his eternal power and Godhead. When the ten tribes revolted, and fell away into idolatry, He did not employ the sword of Judah, but the voice of his prophets, to recall them to the truth. He did not compel them, as the oral law would have done, to an outward profession, but dealt with them as with rational beings, and left them to the choice of their hearts. Nineveh was not converted by Jewish soldiers, but by the preaching of Jonah. So far is God from commanding the propagation of religion by the sword, that He would not even suffer a man of war to build a temple for his worship. Where David thought of erecting a temple, the Lord said unto him, ‘Thou hast shed blood abundantly, and hast made great wars; thou shalt not build an house unto my name, because thou hast shed much blood upon the earth.’ (I Chron. 22:8.) Thus hath God shown his abhorrence of compulsory conversion, and in

all his dealings confirmed his Word, 'Not by might nor by power, but by my Spirit, saith the Lord of hosts' (Zech. 4:6).

"Thirdly, God has in his Word promised the conversion of the world, but not by the means prescribed in the oral law. His promise to Abraham was, 'In thy seed shall all the families of the earth be blessed.' (Gen. 22:18.) Now this can hardly mean that his descendants are to treat all nations, as the Portuguese treated the Jews. The 72nd Psalm gives rather a different view of the fulfillment of this promise. It promises not a victorious soldier like Muhammad, but one 'in whose days the righteous shall flourish, and abundance of peace so long as the moon endureth ..... All nations shall call Him blessed.' The prophet Isaiah tells us 'that out of Zion shall go forth (not conquering armies to compel, but) the law, and the Word of the Lord from Jerusalem. And he shall judge among the nations, and rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.' Zechariah says, 'He shall speak peace to the heathen,' and declares that the conversion of the world will not be the reward of conquest, but the result of conviction.... Here again, then, you see that while the oral law differs from Moses and the prophets, the New Testament agrees with them.

"Account, then, for this extraordinary fact, that while the whole Jewish nation lost the great and glorious doctrine of liberty of conscience, it has been preserved for you and for all mankind by Jesus of Nazareth. Just suppose that the principles of the Talmud had triumphed, either among the Jews or the Portuguese, what would have been the consequence to the world? If the Talmudists had attained to supreme power, we should have had to choose between compulsory conversion and the sword.

If the Portuguese had attained to universal dominion, both you and we should have had the alternative of compulsory conversion or the fires of the Inquisition. In either case, the noblest and most precious gift that the God of heaven ever sent down to earth, liberty of conscience, would have been extinct. But, thank God, the doctrine of Jesus of Nazareth has triumphed over the oral laws of both Jews and Portuguese, and the result is, that both you and we have the liberty of worshipping God according to the convictions of our understanding and the dictates of our conscience. Behold, then, how you are indebted to Jesus of Nazareth. Without him you would not have

known religious liberty, either theoretically or practically. He is right on this all-important point, while those who condemned him to death and rejected his claims are wrong. If he was not the true Messiah, but only a pretender, how is it that God has made him and his doctrine the exclusive channel for preserving the truth of his Word, and conveying such blessings to you as well as to us Gentiles? If the Pharisees were right in rejecting him, how is it that God has rewarded their piety by giving them over to such gross delusions, and making them the transmitters of doctrines, which would fill the world with blood and hatred and discord, and make even the truth odious in the eyes of all mankind?

“For ourselves we cannot help coming to the conclusion, that He who has taught us mercy and love to all men, and delivered both you and us from such horrors — and who, in doing this, rose above all the doctrines of his nation and his times, was taught of God, and is, therefore, the true Messiah, the Savior of the world. Certain it is, that this doctrine has already been a blessing to the world; and that until your nation embrace its principles, at least on this one point of love and toleration, it is impossible that the promised glory and preeminence of the Jewish nation should come.

“With such principles as are inculcated in the oral law, a restoration to the land of your forefathers would be no blessing. It would only realize all the legislative and religious speculations of the Talmudists, and arm them with the power to tyrannize over their more enlightened brethren. It would be the triumph of tradition over the Word of God, and that the God of truth will not permit. It would be to install the spirit of intolerance and persecution on the throne of love and charity, and that God will not suffer.

“The Talmud is, thus, a main obstacle in the way of God’s fulfilling his promises to the nation, because it incapacitates Israel for the reception or the right employment of the promised blessings. Is it not, then, the duty of all Jews who desire and long for the glory and the happiness which God has promised, to lift up their voice with power, and to protest against that system which prevents the fulfillment of God’s promises; and by all lawful means to endeavor to deliver their brethren from the bondage of such intolerance?” <sup>1108</sup>

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<sup>1108</sup> McCaul, op. cit., pp. 57-66. Unfortunately, Dr. McCaul is oblivious to the Protestant inquisition against Catholics who sought to practice their faith freely in England, Ireland and Calvinist Europe from the late 16th century onward. Cf. Duffy, *The Stripping of the Altars*; and Davies, *Cranmer’s Godly Order*.

In a study of the rabbinic laws governing the Noachide convert, *The Path of the Righteous Gentile*, Chaim Clorfene and Yakov Rogalsky write: "If a Noahite is striving in the learning of Torah...reveals new aspects of Torah, he may be physically restrained and informed that he is liable for capital punishment...If the court that is established in consonance with the Seven Universal Laws gives the death penalty to a Noahite, the execution is an atonement for the person's past transgression...Furthermore, the Noahite must experience reincarnation to be able to atone for transgressions he has done." <sup>1109</sup>

The "Noachide laws recognized in the administration of the first President Bush, by the U.S. Congress, are Talmudic and not Biblical. They establish superior rights and immunities for Judaics and authorize the death penalty for those who worship an idol (viz., Jesus Christ). Hence the U.S. Congress, under a "Christian" president, established the legal basis for the execution of Christians. Pushed forth in the name of the Biblical Noah, they are Talmudic in their establishment of immunity for Judaics who transgress God's law, while making gentiles liable for severe punishments for transgressing the very same law:

ג בִּן־נֹחַ שְׁפָרַךְ אֶת הַשֵּׁם —  
בֵּין שְׁפָרַךְ בַּשֵּׁם הַמְּיֻחָד, בֵּין שְׁפָרַךְ בְּכִנּוּי בְּכָל לְשׁוֹן — חֵיב;  
מֵה שְׂאִין כֵּן בְּיִשְׂרָאֵל.

A gentile who curses God's Name, whether he uses God's unique Name or one of His other names, in any language, is liable. This law does not apply in regard to Jews.

Photographically reproduced from Hilchot Melachim 9:3

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<sup>1109</sup> *The Path of the Righteous Gentile* (op. cit.), p. 42. This book bears an official letter of approval of its contents by Rabbi Mendel Feldman, Shearith Israel Congregation.

Orthodox Judaism often boasts of its acceptance of converts from other races and religions as proof of its true humanitarian and equalitarian nature. "A convert is always considered a full-fledged member of the Jewish faith and is granted the same privileges and obligations as any other Jew" (Rabbi Eliyahu Touger). Let's test the veracity of this oft-repeated claim. The body of rabbinic jurisprudence, at the very least severely restricts the rights of the convert to Judaism and continues to regard the convert with suspicion and racial animosity. For example, in a *beth din*, in the case of the testimony of a convert: "A *ger toshav* (gentile convert) is not considered a valid witness in a court of law." (*Shulchan Aruch*, Choshen Mishpat 34:19). "Even a *ger toshav* is not allowed to bear witness concerning anything that happened prior to his conversion." (*Shulchan Aruch*, Choshen Mishpat 35:7). Much of the rationale for accepting converts is utilitarian, based on considerations other than supposed brotherhood or humanitarianism. For example, in time of war, the Judaic soldier may desire to rape a gentile woman. Against the possibility that a learned gentile will penetrate and read the rabbinic texts, a superficial perusal will yield the decoy Talmudic text, i.e. the Gemara instructs regarding a *Yefas To'ar* (female gentile prisoner of war), "And you shall take her into your house" (Devarim 21:12). In other words, even though she is in his custody, the Judaic soldier may not force her into having sexual intercourse with him: "*sh'Lo Yilchatzenah ba'Milchamah.*" This superficial reading will suffice for most of those gentiles predisposed to take the word of the rabbis at face value and scoff at this writer as "an antisemite who falsifies charges against the noble religion of Judaism." If you are a timid soul seeking alibis for Judaism, you may stop reading here. But since this book is intended as a *discovery* of Judaism, the more adventurous will wish to continue, because we have only scratched the surface of this issue. In order to ascertain what Orthodox Judaism actually teaches on this subject, one needs to study at least two other component factors: 1. the *halachic* status of *Nokhri* (gentile) women in wartime, and 2. the legal loophole Maimonides created in the concept of "*sh'Lo Yilchatzenah ba'Milchamah.*"

Because all gentile women are either suspected or formally convicted of being prostitutes (*zonah*) in the eyes of the "sages" of Orthodox Judaism, in considering whether or not it is permissible to force a female gentile war captive to perform intercourse with a Judaic soldier, one consideration trumps all others: if she is behaving like a prostitute. Rashi writes in the

*Chumash* (Devarim 21:13): “the *Nokhri* women would dress provocatively in times of war in order to willingly seduce the Jewish soldiers. Because of this, the Torah permits forcing intercourse with a *Yefas To’ar* who uses such tactics.”

One can readily see that the permissibility of rape in such a situation is entirely subjective; predicated on a combat soldier’s determination that a gentile woman (*Nokhri*) is dressing “provocatively,” in order to supposedly seduce him. If he determines that is indeed the case, and he deems her clothing “provocative,” then he may make her his captive (*Yefas To’ar*) and rape her, and the high-minded prohibition against rape quoted to the gentiles, “*sh’Lo Yilchatzenah ba’Milchamah*” of BT tractate Kiddushin 22, is null and void.

The second factor is the case law devoted to a Talmudic soldier forcing sex on a *Yefas To’ar* without regard to her conduct or appearance. This case involves the right of the soldier to compel a female gentile captive to convert to Judaism and marry her captor; but this is problematic in terms of the immediate sexual gratification of the Judaic soldier, since the conversion process for a gentile involves a thirty day waiting period until conversion is completed, and consequently, before engaging in sex with a female convert. The rabbinic reasoning here is that the soldier’s *Yetzer ha’Ra* (evil inclination) will be satisfied in the knowledge (*Pas b’Salo*) that he will copulate with the woman in thirty days. Maimonides however, provides the lawyerly loophole necessary to ensure that the soldier will have her immediately. In *Hilchos Melachim* 8:3, Maimonides rules that “*sh’Lo Yilchatzenah ba’Milchamah*” only denotes that a Judaic soldier should not have intercourse with the *Yefas To’ar* *during a battle*. As soon as he is not engaged in actual combat, it is permissible for the Judaic soldier to take his female captive to a secluded place, away from the warfare, and rape her there.

The permission to allow gentiles to convert to Judaism is derived in part from situations arising from the *halacha* on forcible conversions for purposes of the sexual use of categories of persons such as the *Yefas To’ar*, rather than any humanitarian or equalitarian considerations. The convert to Judaism is not like a convert to Christianity, enjoying full rights and privileges of membership in the faith community. Due to his *yichus* (genealogy) the gentile convert to Judaism continues to be held suspect by the rabbinic

authorities and this is expressed in terms of limitations on legal testimony and witness credibility, as well as on holding positions of authority. Maimonides in the Mishneh Torah, *Hilchot Melachim U'Milchamotheihem* 1:4:

מישראל, שנאמר: "לא חובל לתת עליך איש נכרי אשר לא אחיך הוא."  
ולא למלוכות בלבד, אלא לכל שררות שבִּישְׂרָאֵל: לא שר־צבָא, לא שר חֲמִשִּׁים  
או שר עֶשְׂרֵה, אִפְּלוּ מִמֶּנָּה עַל אֲמֹת־הַמִּים שֶׁמַּחֲלֵק מִמֶּנָּה לְשָׂדוֹת;  
וְאֵין צָרִיךְ לֹמַר דִּין או נְשִׂיא, שֶׁלֹּא יִהְיֶה אֵלָּא מִיִּשְׂרָאֵל, שֶׁנֶּאֱמַר: "מִקְרֹב אֲחִיךָ  
תָּשִׂים עָלֶיךָ מֶלֶךְ" — כָּל מְשִׁימוֹת שֶׁאַתָּה מְשִׂים לֹא יִהְיוּ אֵלָּא מִקְרֹב אֲחִיךָ.

"We do not appoint a king from among the converts, even after several generations, until at least his mother was a native-born Jewess, as it is written, 'You will not set over you a stranger who is not your brother.' This applies not only to the position of king, but also for any position of authority in Israel. (A convert may not serve) as an army commander, nor a leader of fifty, nor a leader of ten, nor even a person appointed to oversee water distribution in the fields. It is superfluous to talk about a judge or a *Nasi* ("prince"; the head of the Sanhedrin), who may not be other than a native-born Jew, as is written, 'one from among your brethren shall you set as king over you' — all the people whom you give positions of authority shall not be from other than your brethren."

Thus Maimonides also ruled in *The Laws of Sanhedrin*, chapter 2 halacha 9: "A Beit Din of three (judges), one of them being a convert, is disqualified until his mother is (one born) Jewish." Nevertheless, a convert may judge his fellow convert, as it is explained in BT Yevamot 102 and as Maimonides ruled in chapter 11, halacha 11. Also the *Tur* and *Shulchan Aruch* in *Choshen Mishpat*, paragraph 7, ruled similarly. It is appropriate to mention the words of the *Sefer HaChinuch*, commandment 509 (in other editions 498) on this subject: "The root of this commandment is well known... one appointed to authority...must be, at the very least, from the seed of Israel."

However, regarding the possibility of appointing a convert to judge over Jews, the Rishonim are in disagreement. In the opinion of Rashi on Tractate



Yevamot 102a, s.v. *ger dan et chaveiro*, a convert is allowed to judge a Jew on property matters, but not concerning capital laws (see also on BT Kiddushin 76b, s.v. *kol mesimot*.) However, in the opinion of the Rif, at the end of chapter 4 of Sanhedrin, the Tosaphot on Yevamot 45b s.v. *keivan* and in Sanhedrin 36b s.v. *chada*, the Nimukei Yosef at the beginning of chapter 12 of Yevamot, the Ran on the Rif, end of chapter 4 of Sanhedrin, and the Meiri on Kiddushin, a convert cannot judge a Jew, even on property matters, until his mother is (one born) Jewish. Thus Maimonides also ruled in *The Laws of Sanhedrin*, chapter 2 halacha 9: “A Beit Din of three (judges), one of them being a convert, is disqualified until his mother is (one born) Jewish.”

In times of national reversal or duress for “*Klal Israel*” (the Judaic people) the life of the convert may be forfeit. Converts are likened to a disease and *Klal Israel* finds them hard to endure, especially in the “End of Days” when expectations for the arrival of the *Moshiach* (Messiah) are high: “Proselytes are hard for Israel to endure as a sore” (BT Yebamoth 47b). “Our Rabbis taught: ‘Proselytes and those that play with children delay the advent of the Messiah’ (BT tractate Niddah 13b [Soncino, 1989]). “Play with children” is a euphemism for pederasty. The convert is likened to a child molester. Both can delay the coming of the Messiah.

Some other considerations concerning converts to Judaism is the teaching that, mystically, some of these “gentiles” contain a “Jewish spark” (BT Shavuot 39a). This in turn is related to Kabbalistic mapping of the pathways of reincarnated souls. The typical retort that “Judaism can’t be racist — they accept converts from other races,” can be seen for the simplistic slogan it is. Any notion that the gentile convert has anything approaching equal status in Judaism with someone of Judaic descent, is a pipe dream. Thus far we have approached this topic from the vantage of the *halacha* directly related to it. Let us now approach it indirectly, from the standpoint of the issue of Judaics who return to *frum*, “observant” (of Talmudic/rabbinic *halacha*) status within Orthodox Judaism. In the poor treatment and paranoid suspicion attached to “repentant” returning Judaics, or “*Baal Teshuva*” (a repentant Judaic who has departed from tradition in the past, but has returned to the fold of Talmud allegiance; cf. Maimonides, *Hilchot Teshuva* 2:4), on racial grounds, we can see the extent to which Judaism’s supposed non-racist recruitment and membership criteria are just another public relations hoax. It is instructive to note the extreme apprehension

which Orthodox Judaics exhibit when considering a *Baal Teshuva* as a marriage candidate for their son or daughter. In this particular issue we also discover other aspects of Judaism worthy of note, for example that a non-observant Judaic father who frequents prostitutes and engages in other sins of lust but does not cast aspersions on the oral traditions, nevertheless must be respected by his son, while a "heretical" father who casts doubt on the teachings of the rabbis, is to be completely abandoned by his son, even if in every other way, the father is an upright and moral man:

"Even according to the Rambam (Moses Maimonides, who holds that one must honor a father who is a *rasha* [wicked]), it appears that one must continue to honor his father only if he sins *rasha l'tayavohn* (out of lust, for prostitutes etc.), but if he commits the transgression of *mumar l'hachis* (defiance of the rabbis) such as the *apikorsim* (heretical freethinkers who deny the Oral Law) and *minim* (Christians and converts to Christianity), it is obvious that it is forbidden to honor him" (Aruch HaShulchan Y.D. 240:39).

Judaism's obligation to punish Judaic heretics and its prohibition against allowing them to live in peace is unknown to the world at large, which almost exclusively associates this heresy-hunting mentality with the Spanish Inquisition and Islam's attitude toward "infidels" and "apostates." The Talmudic heresy-hunt, advocated by Orthodox rabbis historically, is not just a theory without application to real life (*yehoreig ve' al yaavor*). Where *apikorsim* can be denied life, limb or freedom, or suffer penury by being denied the means of earning a decent livelihood, these evils are visited upon them.

At this juncture we should distinguish between two categories of Judaic unbelievers: the *mumarim* and the *apikorsim*. *Mumar* is a general category for lumping together various types of non-observant Judaics who may or may not actually be "atheists." For example, a Judaic might refuse to heed the rules governing *shatnes* (mixing of wool and linen) or the *mitzvos* of *tefillin* (wearing of the leather hand and head ornaments). If he does not, however, fundamentally cast doubt on the validity of the *Torah SheBeal Peh* (Oral Law) itself, as a whole, and is simply a "slacker" in certain areas of observance, he is designated a minor *mumar*. But to be designated a complete *mumar* is a horrible fate and for this reason Maimonides asks: "To whom does this apply? Only to the one who has willfully denied the *Torah SheBeal Peh* and instead followed his own conscience" (Hilchot Mumarim 3:3). Where

a *mumar* becomes synonymous with the *apikoros* he almost completely loses his status as a “Jew” — “If he is a *mumar* for idolatry, for violating the Sabbath or an *apikorus*, then he is like a goy and if he slaughters, the animal is rendered a *neveila* (non-kosher meat). (Hilchot Shechita 4:14).

This leads us into the Talmudic case law concerning a racial Judaic who, through no fault of his own, was born into a family of *mumarim* but who is seeking to return to *frum* status as a Talmud-“observant” Judaic. Moses Maimonides: “The children of these ones who have gone astray and their progeny who were misdirected and confused by their ancestors, who were raised among the *Karaites* and taught their philosophy are all regarded ‘as babies who were kidnapped and raised by gentiles’ and are considered as if they were compelled against their will, since they were indoctrinated and trained in wayward paths... Hence it is correct to regain them by *teshuva* and to bring them in with peaceful language until they return to the Law” (Hilchot Mamrim 3:3). Hence, if a married couple who are of Judaic ethnicity flee the cult of Judaism due to their objections to the spurious nature of its Oral Law, their children, who they raise free of the Talmud and the rabbis, have in Judaism the *halachic* status of *tinok shenishbeu* (kidnap victims). Consequently, any removal (including abduction) of these children from their parents by rabbinic forces, is not considered, *halachically*, as abduction, but rather, as a rescue of the victims of abduction.

Next we take up the rabbinic consideration of the *Baal Teshuva* according to three racist *halachic* categories: 1. the *psul* (racial blemish); 2. the *mamzer* (racial bastard) and 3. the category of *yichus* (genealogy) which entails the other two. In BT Kiddush 70b we read, “When G-d causes His presence to descend, He rests it only upon the sons of Israel who are in possession of *Yichus*.” One’s *yichus* is determined by the *megillas yuchsin* (records attesting to genealogical pedigree) that have been maintained, usually by the family. From questions of exalted, defective or non-existent *yichus* come questions pertaining to suspicion of *psul*.

Yom-Tov Lipmann Heller (1578-1654),<sup>1110</sup> the Chief Rabbi of Prague, author of the definitive Mishnaic codification *Tosafot Yom Tov*, states: “*Yichus* is used in reference to knowledge of one’s genealogy and the status of one’s own birth.” Rabbi Naftali Tzvi Yehuda Berlin: “Rashi (defines *yichus* as)

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<sup>1110</sup> The German-born Heller was a disciple of Rabbi Judah Loew, who preceded him as Chief Rabbi of Prague.

'Families whose members are completely Jewish,' so as to exclude converts. However, it appears that the term (*Yichus*) is used to exclude families that are Jewish but have a *psul*. (Hamek Sheila, Sheilta 41:2).

Therefore, having the acceptable *yichus* consist in having no racial blemish (*psul*). In addition to the Judaic stained with a racial blemish, there is the Judaic who is a *mamzer* (bastard), which can be defined both racially (a mongrel) and religiously (a Judaic child conceived while his mother was *niddah*, as the Gemara says Jesus that was). A *mamzer* then would be any child conceived in violation of the thousands of *halachos* of *niddah* imposed by the rabbis. A very common form of *mamzer* in our time is that of a married Judaic woman who divorces her Judaic husband, subsequently marrying another Judaic male. In order to divorce her first husband *halachically* she needed to obtain a *get* with the permission of the husband. Sometimes the *get* is refused and as previously mentioned, the woman becomes chained (*agunah*), unable to contract a valid second marriage in the eyes of the rabbis. If she dares to obtain a divorce in a secular court, any children born of the new, rabbinically illicit marriage, will have the dreaded status of *mamzerut*. This opens a can of worms that is sheer misery in its complexity and the ethnological stigmas imposed. In the case of a Judaic woman who divorces in a secular court and then remarries, her marriage is not recognized by the Orthodox rabbis. In their eyes she is still married to her first husband. The offspring of her unapproved marriage are considered *mamzerut*. According to rabbinic law, a *mamzer* can only marry another *mamzer*, or someone of even lower status, such as a gentile convert to Judaism; all children produced from the marriage of a *mamzer* and a *mamzer*; or of a *mamzer* and a convert, are *mamzerim* forever.

With regard to any rabbi who is a historical figure about whom biographical details are known, Orthodox Judaics consider not only his writings and the record of his life, but his all-important genealogy, and that of his progeny. The Rabbi known as "the Bach," Joel Sirkes (ca. 1561-1640), is a famous Talmudic decisor. His eponymous masterwork is a codification of the *Arbah Turim* of Rabbi Jacob ben Asher, as well as hundreds of *responsa*. "His (Joel Sirkes') paternal grandfather, Rabbi Moses of Cracow, was referred to with great respect by no less an authority than Solomon Luria himself. Some doubt has been raised, however, as to whether Rabbi Moses was not in reality the father-in-law of Sirkes' father. His father, Rabbi Samuel Jaffe,

whose opinions are occasionally cited in Sirkes' works, was his teacher in younger years. Possibly Rabbi Samuel died when his son was still young...Rabbi Samuel may have married the sister of Rabbi Mordecai Cohen, thus being related via marriage to the family of Sirkes' wife....His (Joel Sirkes') bride was Baila, daughter of the wealthy Rabbi Abraham Fum of Lwow...Rabbi Abraham's father was Rabbi Naftali Hertz; his grandfather was Rabbi Menahem Mendel, of Krakavitz. Her maternal grandfather was Rabbi Joel Singer of Cracow, father-in-law of Rabbi Mordecai Jaffe of Posen, author of the *Lebushim*, and step-father of the author of *Shearit Joseph*.

"Rabbi Joel had two sons of renown. The older, Judah Leib, functioned as Ab Bet Din in Pinczow....One of the two sons, probably Judah Leib, married the niece of a wealthy resident of Prague, Rabbi Hanokh Hammershlag, in 1621. The identity of the wife of the younger son is unknown. Of Sirkes' three daughters, Esther, the eldest, married Rabbi Judah Zelkel Ashkenazi, (the) Dayan Hagadol of Cracow and a respected legal authority and Kabbalist. He endorsed two Kabbalistic works: *Sefer Emek Hamelekh*<sup>1111</sup> and *Nahalat Tzevi Massekhet Abot*, by Rabbi Tzevi Hirsch ben Simon. Rabbi Ashkenazi served as *Dayan* in Cracow, contemporary with Rabbi Yom-Tob Lipman Heller and Rabbi Joshua ben Joseph....One of their sons, who studied under Sirkes and later exchanged correspondence with him, was Rabbi Naftali Hertz who became Ab Bet Din of Lemberg in 1649. Rabbi Joel established a particularly close relationship with the husband of his second daughter, Rebecca. This man was Rabbi David Halevi, author of the *Turei Zahav*, an extensive commentary to Karo's *Shulhan Arukh*, and a scholar of such proportion and influence as to rank among the greatest produced by Eastern European Jewry....

"...Rabbi David subsequently settled with his wife in Cracow... Later they had two sons, both rabbis, and two daughters, both married to rabbinic scholars. It is believed that Sirkes had a third daughter as well...Zunz raises the possibility that there may have been in reality only two daughters and that the widow of Jacob later became the wife of Rabbi David Halevi...Rabbi Jacob died in 1621, and Rabbi David is already mentioned as Sirkes' son-in-law in Responsa BH, no. 78, dated 1614...Sources also make mention of the following as being among Sirkes' relations, probably through marriage: Rabbi

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<sup>1111</sup> Rabbi Ashkenazi's endorsement of the Kabbalistic treatise *Sefer Emek Hamelekh*: הסכמת הגאון מר' יהודה זאקלה אשכנזי חתן הגאון הגדול מה' יואל ז"ל אשר מנוחתו כבוד פה ק"ק קראקא.

Abraham ben Benjamin Aaron of Lwow, Rabbi Joseph Katz of Cracow, Rabbi Samuel Ladino, Rabbi Tzevi Hirsch ben Ozer, Rabbi Yom Tob Lipman Heller, Rabbi Aaron Samuel Kaidanower, and Rabbi Gershon Ashkenazi.”<sup>1112</sup>

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<sup>1112</sup> Elijah J. Schochet, *Bach: Rabbi Joel Sirkes His Life, Works and Times* (2006), chapter 2.

### **Yom Tov: Holy Days and Observances**

“On 14 October 1663 (Samuel) Pepys paid a visit to a London synagogue where he marveled at ‘the men and boys in their Vayles, and the women behind a lettice out of sight,’ the Hebrew service and prayer for the king, and the transportation of the law. In the end, however, he found the service ridiculous: ‘But Lord, to see the disorder, laughing, sporting, and no attention, but confusion in all their service, more like Brutes than people knowing the true God, would make a man forswear ever seeing them more; and indeed, I never did see so much, or could have imagined there had been any religion in the whole world so absurdly performed as this.’ In a ‘strange, disturbed’ state Pepys left the synagogue; one year later gentiles were prohibited from visiting the synagogue.”<sup>1113</sup>

### **Shmitta a.k.a “Shemittah”**

#### ***The Sabbatical Year***

In the Old Testament at Exodus 23: 10-11 we read, “six years thou shalt sow thy land, and shalt gather in the fruits thereof: But the seventh year thou shalt let it rest and lie still.” Leviticus 25: 1-5: “And Yahweh spake unto Moses in Mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto Yahweh. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for Yahweh: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.”

One would expect that if rabbinic Judaism’s claim to being an Old Testament religion had any validity, this divinely mandated seventh-year Sabbath would be observed whenever and wherever Judaics owned or managed agricultural production, and particularly so in the Israeli state. Instead, as of this writing (2008) the land sabbath has *almost never* been observed by Israeli rabbis, in direct defiance of God’s Biblical command. The seventh-year sabbath for the land has been consistently overruled by the

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<sup>1113</sup> Reid Barbour, *John Selden: Measures of the Holy Commonwealth in Seventeenth Century England* (Univ. of Toronto Press, 2003), p. 356.

“greater than God” rabbis who issued a nullification of God’s Word as it relates to the land sabbath. Their nullification is titled the “*Heter Mechirah*.” It was issued in modern form in 1888 and implemented in Palestine for the *shmittah* year 1889, by Ashkenazi *rabbanim* based in Europe, as the tiny Judaic population of Palestine began to grow, commensurate with Zionist agitation for Judaic emigration from Europe. The 1888 *Heter Mechirah* was initiated by Rabbi Shmuel Zanzvil Klepfish (1820-1902), of the rabbinic court of Poland. He was “regarded as one of the outstanding halakhic authorities of his time.”<sup>1114</sup>



**Rabbi Mohilever: nullified Exodus 23 and Leviticus 25**

Also issuing the ruling were Rabbi Shmuel Mohilever (also spelled “Mohilewer,” 1824-1898), who was the Chief Rabbi of Bialistock; along with Rabbi Israel Yehoushua Trunk of Kutn, and Rabbis Isaac Elhanan Spektor (the *rosh yeshiva* of Kovno, also spelled “Yitzchok Elchonon Spector”), and M. Eliasberg. Rabbi Mohilever “was among those who influenced Edmond de Rothschild to extend aid to the first (Zionist) settlements in Eretz Israel, and

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<sup>1114</sup> *Encyclopedia Judaica* (Jerusalem, 1978), vol. 10, p. 1106.



induced him to establish settlement for Jewish farmers coming from Russia...In 1888 he joined I.E. Spektor and M. Eliasberg, and others, who allowed the farmers to work the fields during the *shemittah* year...Mohilewer joined the World Zionist Organization when it was founded by Herzl...He was chosen as one of the four leaders who were charged with directing the work of the Zionist movement in Russia and as the head of its 'spiritual center'...<sup>1115</sup> His Talmudic legal rulings and *responsa* were published as *Hikrei Halakhah u-She'elot u-Teshuvot* (1944).



**Rabbi Spektor**

**allowed the loophole for nullification of the sabbatical year by mock-sale of the land to a gentile**

Rabbi I.E. Spektor was the inspiration for Samson Raphael Hirsch's modern confirmation of the fundamental tenets of Pharisaic Judaism in his book on the relationship between the Talmud and Judaism. "On the question of agricultural labor in Eretz Israel, in a *shemittah* ('sabbatical') year, he

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<sup>1115</sup> *Encyclopedia Judaica* (Jerusalem, 1978), vol. 12, pp. 217-219.

favoring its permission by the nominal sale of land to a non-Jew, a measure which is employed to the present day.”<sup>1116</sup>

The nullification, *Heter Mechirah* is implemented by means of a farcial symbolic “sale” for the sabbatical year, of land in Palestine to a gentile, who works it on behalf of its Talmudic owner. It also requires that the *goyim* do all of the heavy farm labor during that year. At the end of the year, the ownership of the land reverts to the Judiac. By this means the land is *not* rested, as God commanded of His Old Testament-observant people.

The abrogation of the sabbatical year was subsequently approved by the first Chief Rabbi of Palestine, the famous Avraham Isaac Kook. All subsequent Israeli Chief Rabbis have continued to uphold the validity of the *Heter Mechirah*, which signifies that since the nineteenth century in Palestine, and later, after the founding of so-called “Israel,” the sabbatical year, as mandated by the Old Testament, *has never been observed*. Rabbi Ze’ev Weitman, who, in 2007, was appointed by the Chief Rabbi to oversee *shmittah*-related issues, confessed to the media that, “The (*Heter Mechirah*) sale is actually a way to get around *shmitta* (the Biblically-mandated sabbatical year).”

### **The Hanukkah Hoax**

Hanukkah is a Talmudic holiday that is observed cursorily in the Israeli state and celebrated in the United States as competition for Christmas, and in order to symbolically assert the supremacy of *Klal Yisroel* (the Judaic people) over the rest of humanity. During Christmas, 2006, we were in San Francisco. We walked to Union Square in downtown, searching for a uniquely Christian symbol on municipal property (a “Christmas tree” does not qualify, since it is also sacred to the pre-Christian peoples of Europe in the form of the yule tree). Specifically, we were looking for a nativity scene depicting the Holy Family: Jesus, Mary and Joseph. What we found instead was the obligatory illuminated tree of green, and an enormous menorah set up on Union Square by Chabad-Lubavitch, the rabbinic devil-worshipping sect who venerate the goddess Shekhinah. The shoppers and pagans had their Christmas tree; the rabbis had their menorah, and the Holy Family had

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<sup>1116</sup> *Encyclopedia Judaica* (Jerusalem, 1978), vol. 15, pp. 259-260.

nothing. This in a "Christian" country ruled by a "Christian" president. What a hoax, like Hanukkah itself, which departs from the Biblical Apocrypha's Book of Maccabees with a ridiculous Talmudic fable of a lamp filled with oil that burns for eight days.

"Okay, so it's ridiculous, so what. Plenty of Christian beliefs are equally ridiculous in the eyes of non-Christians." That may be true, but there is one crucial distinction: true Christians don't worship themselves, while the religion of Judaism is predicated upon self-worship. The secret of Hanukkah was disclosed by the previously introduced Rabbi Levi Isaac ben Meir of Berdichev (known as "the Kedushat Levi" after his eponymous treatise), an important eighteenth century *halachic* authority, who revealed that lighting the Hanukkah menorah does *not* commemorate the victory of the Biblical Maccabees. The arcane traditional doctrine of *Chazal* concerning Hanukkah is that it actually signifies God's "delight in the Jewish people" themselves, and their vainglorious celebrations.

"God" provided the mythical eight days of oil not as a means of facilitating a victory or of guaranteeing the successful completion of a sacred duty, but rather as a sign (*halacha osah mitzvah*), of His continuing adoration of the Judaic people, which all the rest of us are supposed to emulate, as we in fact do, whenever we allow a menorah to be erected where a nativity scene is banned. In the religion of Judaism, the Hanukkah menorah is the symbol of the supreme position which the Holy Judaic People supposedly occupy in God's eyes. *It is not a symbol of a Biblical occurrence.* Like all man-made Talmudic traditions intended for self-glorification, Hanukkah has evolved over the centuries into what it is today, another flagrant example of Judaism's complete departure from Biblical texts and verities. *It represents the victory not of the Maccabees over the pagans, but of the selective memory of the rabbis over history.* This mendacity is the essence of the Talmudic mentality.

Christmas should be the story of the incarnation of the Savior of mankind, offering salvation and peace on earth to all men and women of good will. Hanukkah is an enduring commitment to the dark racial and religious conceit of the rabbinic and Zionist Judaics, disguised as holiday light and cheer for all; as such it is a kind of abbreviation for and summation of the high hoax that is the religion of Judaism itself. When we first circulated our statement on Hanukkah, Rabbi Ariel Sokolovsky wrote to us

on Dec. 6, 2007 to protest our description of “Chabad-Lubavitch the rabbinic devil-worshipping sect who venerate the goddess Shekhinah,” saying:

“This is too funny. Shchechina means — ‘Divine presence. One doesn’t venerate ‘shchechina’ (<http://en.wikipedia.org/wiki/Shekhinah>), rather when one does a good deed, for example one hastens the time when Divine presence in this physical world will be revealed to all; and people who spread hatred confusion and darkness by writing deceptive articles will be covered in shame and repent and ‘all nations will serve G-d together in one accord’ as prophet Tzfatania states” (end quote).

Rather than using any source from a sacred Judaic text to make his point, Rabbi Sokolovsky alludes to an article in *Wikipedia*, the error-prone online “encyclopedia” subject to editing by any partisan of the topic under review. Sokolovsky claims that one doesn’t venerate ‘shchechina’ (sic). He makes this claim on the tactical basis that he is dealing with ignorant *goyim* who will accept and believe any outrageous inaccuracy if it is promulgated by a rabbi. We have disproved his claim by examining the *halacha* surrounding the concept of the *minyan* (the quorum of ten *men* (defined as above the age of thirteen) necessary to convene worship in public. See the section in these pages titled, “Women and Prayer.”

Let us now address the proposition by our critic Rabbi Sokolovsky that the summoning of the presence of the Shekhinah does not constitute veneration of the Shekhinah. The point of praying with a *minyan* is to establish *eis ratzon* (a propitious time) to give the *tefillah* a better opportunity to be accepted by Shekhinah so that she can be summoned. But if the *minyan* is conducted in an unhallowed place despised by the Shekhinah, then she will not be present, even if the entire quorum is present and the prayers will be void.<sup>1117</sup> Please inform us, Rabbi Sokolovsky, how one prays to something without also thereby venerating it? “The history of kabbalah is long and thorny...A ...major theme focuses on a conception of God’s powers as being dynamic — God is evoked as a receptive female presence called the Shechinah — and the idea that human beings can unite with the divine spirit through meditation and by following the panoply of religious commandments, thereby restoring the universe to its original integrity.”<sup>1118</sup>

<sup>1117</sup> Cf. Tzitz Eliezer 12:15. Igros Moshe O.C. 1:31; 2:30.

<sup>1118</sup> Daphne Merkin, “In Search of the Skeptical, Hopeful, Mystical Jew That Could Be Me,” NY Times Magazine April 13, 2008.

*Christmas: For Talmudists it's an auspicious time for Making Toilet Paper*

“Christmas Eve is one of the few occasions when Hasidim refrain from Torah study, do not conduct weddings or go to the mikveh. But they do play chess and work on their bills. On Christmas Eve, known in Jewish circles as *Nitel* Night, the *kliptot* (shells)<sup>1119</sup> are in total control. The *kliptot* are parasitical evil forces that attach themselves to the forces of good. According to kabbala (Jewish mysticism), on the night on which ‘that man’ — a Jewish euphemism for Jesus — was born, not even a trace of holiness is present and the *kliptot* exploit every act of holiness for their own purposes. For this reason, *Nitel* Night, from nightfall to midnight, is one of the few occasions when Hasidim refrain from Torah study. On this horrific night, they neither conduct weddings nor do they go to the *mikveh*. An entire folkloric literature has developed around the unusual recreational activities of *Nitel* Night. The customs, it should be emphasized, are practiced only by Hasidim. Lithuanian and Sephardic ultra-Orthodox Jews do not suspend their regular Torah study on Christmas Eve. The classic pastime on *Nitel* Night is chess. There is the famous photograph of the last Lubavitcher Rebbe, the late Rabbi Menachem Mendel Schneerson, apparently playing chess with his father on *Nitel* Night, although calendar calculations by Lubavitcher Hasidim rule out the idea that the photograph was taken on *Nitel*. Some prefer cards, such as *Uka*, a Galician Jewish version of poker, or 21....

“The Knesset correspondent of the ultra-Orthodox newspaper *Hamodia*, Zvi Rosen, relates that celebrated Hasidic *admorim* (sect leaders) would cut a year’s supply of toilet paper for Sabbath use (to avoid tearing toilet paper on Sabbath) on this night (Christmas Eve). Actually, this disrespectful act has profound kabbalistic significance, because *kabbalistic literature extensively discusses Christianity as waste material excreted from the body of the Jewish people*. Today, precut toilet paper for Sabbath use is available on the market; thus, the custom’s relevance has diminished.

“Another custom of Hasidic *admorim* is to make calculations on *Nitel* for the entire year, such as the amount they must set aside to observe the commandment of tithe-giving. Rabbi Hannah of Kalschitz reportedly would study geography on *Nitel*. The journalist Rosen spends *Nitel* night arranging

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<sup>1119</sup> Soulless gentiles.

his archive, peeling oranges and making marmalade. The Lubavitcher (Chabad) movement's spokesman, Menachem Brod, arranges his pile of bills.

"As was the case in 2000, Christmas Eve or *Nitel* Night this year (2004) falls on Friday night, and this fact has several significant ramifications. Because of this, certain acts that are desecrations of the Sabbath cannot be performed, such as cutting toilet paper or straightening out paperwork. Nor can one sleep throughout the entire Christmas Eve because of the obligation of eating the Friday night meal, although it is customary not to talk about sacred matters at the table when Christmas Eve falls on Friday night. However, the biggest paradox concerns the procreation *mitzvah* (commandment resulting in a blessing). It is recommended that the commandment be observed on Friday night, which is a holy time. Yet on *Nitel Night*, which has no holiness, it is customary to refrain from observing the commandment, because of the fear that a Jewish child conceived on Jesus' birthday could become an apostate.

"Abraham Isaac Sperling's *Reasons for Jewish Customs and Traditions* (Bloch Publishing Company, 1968) explains that one chief reason for the development of *Nitel* customs was practical: Anti-Semites would ambush Jews and savagely beat them, sometimes even killing them, in the streets on Christmas Eve. Thus, the rabbis decreed that Jews should remain at home that night and not wander in the streets. Over the years, abstention from Torah study on Christmas Eve became a custom that, of course, was observed clandestinely. There are tales, however, that describe cases where gentiles, discovering that Jews were playing games instead of studying Torah that night, would burst into Jewish homes, only to discover the young students engaged in the discussion of Jewish law over open books. One *Nitel* custom in the Diaspora was to recite the entire '*Aleinu Leshabe'ah*' prayer out loud. The prayer includes the phrase 'those who bow down before vapor and emptiness,' customarily uttered in a whisper throughout the year, so that gentiles would not hear the words. On *Nitel Night*, it was customary, after it had been ascertained that no non-Jews were around, to loudly utter the forbidden phrase. The source of the name *Nitel* is unknown. The most successful, although perhaps not the most convincing, explanation is that *Nitel* is an acronym for the Yiddish words '*nischt yidden tarren lernen*': "It is forbidden for Jews to study." Another explanation is that the term is a corruption of the Latin word for birthday, *natalis*. Over the years, a collection of *Nitel* jokes has

developed. For example, an ultra-Orthodox rabbi was once asked to eulogize Theodor Herzl, founder of modern Zionism and a secular Jew. After a few moments, he came up with three positive traits: Herzl had never spoken while putting on his phylacteries, had never thought about Torah matters in unclean places and had never studied Torah on *Nitel*. Or, for example, a young Jewish boy was found studying Torah on *Nitel*. Asked why he was not observing the ban on such study on *Nitel*, he replied that he observed the ban on the Armenian Christmas Eve.

“The second joke points to a real problem. Roman Catholics and Protestants celebrate Christmas Eve on the night of December 24. Christmas on the Greek and Russian Orthodox calendars falls on January 6. On which day should Torah study be prohibited? The late Lubavitcher Rebbe proposed that *Nitel* be observed on the Christmas Eve celebrated by the majority of Christians in that particular country. In the United States, he ruled that Torah study should be banned on the night of December 24, when most Christian Americans celebrate Christmas Eve. Some Hasidic sect leaders and members have refrained from Torah study on both Christmas Eves, and the most meticulous of them even suspended Torah study on New Year’s Eve as well.

“One of the early Lubavitcher leaders told his disciples that he disliked those scholars who argued that they could not suspend Torah study for even a few hours and that they therefore had to study Torah even on Christmas Eve. The Saintly Genius of Liska reportedly wanted to study Torah on a *Nitel* night. However, he fell into a deep sleep and his candle went out. When he awoke, he realized that divine intervention had kept him from carrying out his original purpose. In an article on *Nitel* published in the Torah monthly, *Moriah*, Rabbi Yosef Lieberman offers a solution to circumvent the ban on Torah study: go to bed at nightfall and get up at midnight to study Torah, when such study becomes permissible. An expert on Hasidism, Rabbi Benzion Grossman relates that in the yeshivas of the Vishnitz Hasidim, the students would go to sleep in the afternoon prior to Christmas Eve and would get up at night to make up for the study hours they had missed. However, the Saintly Genius Rabbi Shalom of Kaminka would refrain from sleeping on *Nitel*, arguing that he always dreamed about Torah matters.”<sup>1120</sup>

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<sup>1120</sup> Shahar Ilan, *Haaretz*, December 24, 2004 (emphasis supplied).

*Analysis of the preceding report*

There are a couple of recurring motifs in the preceding article from *Haaretz Israeli* newspaper that by now should be familiar to the reader. First, whenever in our Age of the Revelation of the Method, a particularly noxious rabbinic tradition is revealed to the non-Judaic public after centuries of concealment, it is usually accompanied by some account of gentile persecution which supposedly acted as the precursor. Consequently, the resultant Judaic bigotry is partially mitigated or even entirely absolved by this cause-and-effect linkage: wicked gentiles attacked Judaics at Christmas, causing the Judaics to effect hateful anti-Christian practices. In the *Haaretz* report this takes the form of a story from a 1968 book by Sperling about “Anti-Semites (who) would ambush Jews and savagely beat them, sometimes even killing them, in the streets on Christmas Eve.” Presumably it is incumbent on the reader to extrapolate from this tale that because of the (supposedly regular and recurring) beatings of Judaics on Christmas Eve, an entire superstructure of anti-Christian customs was erected and put into place on Christmas Eve and, as always, Judaism is not responsible or not entirely responsible, for them. However, one must ask if these alleged Christian assailants who appeared repeatedly over the ages and timed their assaults like clockwork on Christmas Eve, somehow so twisted rabbinic minds to the extent that the rabbis would be led to manufacture toilet paper on Christmas Eve? Can such sickness of soul really be pinned in whole or part on alleged gentile thugs staging Christmas Eve ambushes?

The second recurring motif in this *Haaretz* account is the use — in this context — of the disguise phrase “Torah study” and “Torah” for what is actually Talmud study and Talmud. It is not study of the Bible that is refrained from on Christmas Eve, but study of the sacred books of the rabbis. *Haaretz* states: “According to kabbala (Jewish mysticism), on the night on which ‘that man’ — a Jewish euphemism for Jesus — was born, not even a trace of holiness is present and the *klipot* exploit every act of holiness for their own purposes.”

Actually to claim that the “Jewish euphemism” for Jesus is “that man” is a form of camouflage which obscures the more common rabbinic swear-word name(s) for Jesus. He is called, in publications intended for Judaics only, among other imprecations, “that idol”:



“...Also, her extreme piety and her behavior are impossible to put down on paper. She was widowed at the age of thirty [when her husband was murdered in a pogrom instigated during Easter, a time when priests would urge their parishioners to avenge the Jews’ purported murder of their idol] and never remarried in honor of her husband, my grandfather, the *gaon* Rav Shmuel.”

**Rabbi Yair Chaim’s account of his “saintly *bubby*,” (grandmother), the Rebbetzin Chava, granddaughter of Rabbi Judah Loew of Prague, as published in an Israeli Haredi newspaper. The “idol” is Jesus.<sup>1121</sup>**

In Judaism Jesus is called “that idol” in reaction to His having said He was greater than the Temple, Jonah, Solomon and Jacob (Matthew 12:6; 41-42; John 4: 12-14); that His followers said He is greater than Moses (Hebrews 3: 3-6), and due the fact that Jesus declared, “I and the Father are one” (John 10:30). “The Jews answered...we are going to stone you for blasphemy because you, being a man, make yourself God” (John 10:33). This is the famous dispute between Christians and their supposed “elder brothers in the faith.” Since many Christians confuse Judaism with Karaitism, misreading Judaism as a stubborn adherence to the Old Covenant in the face of the Messianic testimony for Jesus, their resistance is often viewed as a product of a sincere, though erroneous, reading of the Bible. Actually, it is nothing of the kind. Judaism’s charge of Christian idolatry of Jesus, and of making Himself into an idol, is not Biblically-grounded. Orthodox Judaism is not Karaitism. It is rabbi-ism.

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<sup>1121</sup> Rabbi’s Yair brags about his bubby’s illustrious rabbinic descent, her *yichus*.

*Jesus' actual offense is that He did not make Himself into a rabbinic idol like the Pharisees did, but instead overthrew Pharisaic self-idolatry.* His "blasphemy" is the "blasphemy" of not keeping within the confines of rabbinic-approved idolatry. In Judaism God is the Judaic male himself, in the person of the rabbi. The blasphemy entailed within that megalomaniacal dogma is not denounced in Judaism because it is the basis of Judaism. Jesus claimed a relationship with His heavenly Father outside the perimeters of the pre-Talmudic cult of *Torah SheBeal Peh* which had been festering within Israel since the days of the Golden Calf, subsequently emerging as "Judaism," beginning with the Pharisees of first century Palestine and the subsequent commitment of their traditions to writing, in the Mishnah. The "crime" of Jesus was that He "blasphemed" not against Yahweh but against those who consider themselves greater than Yahweh, the Pharisaic prototype of the rabbis of Judaism.

The peace, joy and beauty of Christmas is cursed by the rabbis. Truly they despise our civilization. One part of Christmas they don't object to, however: consumer spending. Some of the largest electronic stores in New York are owned by Orthodox "Hasidic" Judaics,<sup>1122</sup> who keep their stores open to profit handsomely from Christmas gift-giving on the part of gentiles. The trappings that go along with this "holiday" commercialism, such as stampeding for sale items, the Santa Claus figure and gaudy Christmas trees, do not appear to offend a majority of the adherents of Orthodox Judaism and should not be confused with genuine Christian holiness surrounding proper and rightful celebration of the Incarnation of the Messiah of Israel on earth, in December (even though no one knows for certain in what month Jesus was born).<sup>1123</sup>

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<sup>1122</sup> Cf. *New York Sun*, Feb. 5, 2007, and Adam Goldman, "New York camera shop combines 18th-century Jewish traditions and the hottest digital technology," *Pittsburgh Post-Gazette*, December 12, 2005.

<sup>1123</sup> Objections to the December commemoration have led some Christians who claim that Jesus was born in September or April, or some other month, to omit celebrating Christ's nativity altogether, failing to formally set aside a day to express gratitude for His incarnation by marking whatever day of the year they assign to it with any celebration whatsoever, whether public or private. It seems that such omission plays into the hands of those who despise and desecrate the "glad tidings of great joy." There ought to be a balance struck between no observation and December's annual bonanza for retailers greedily hawking their wares.

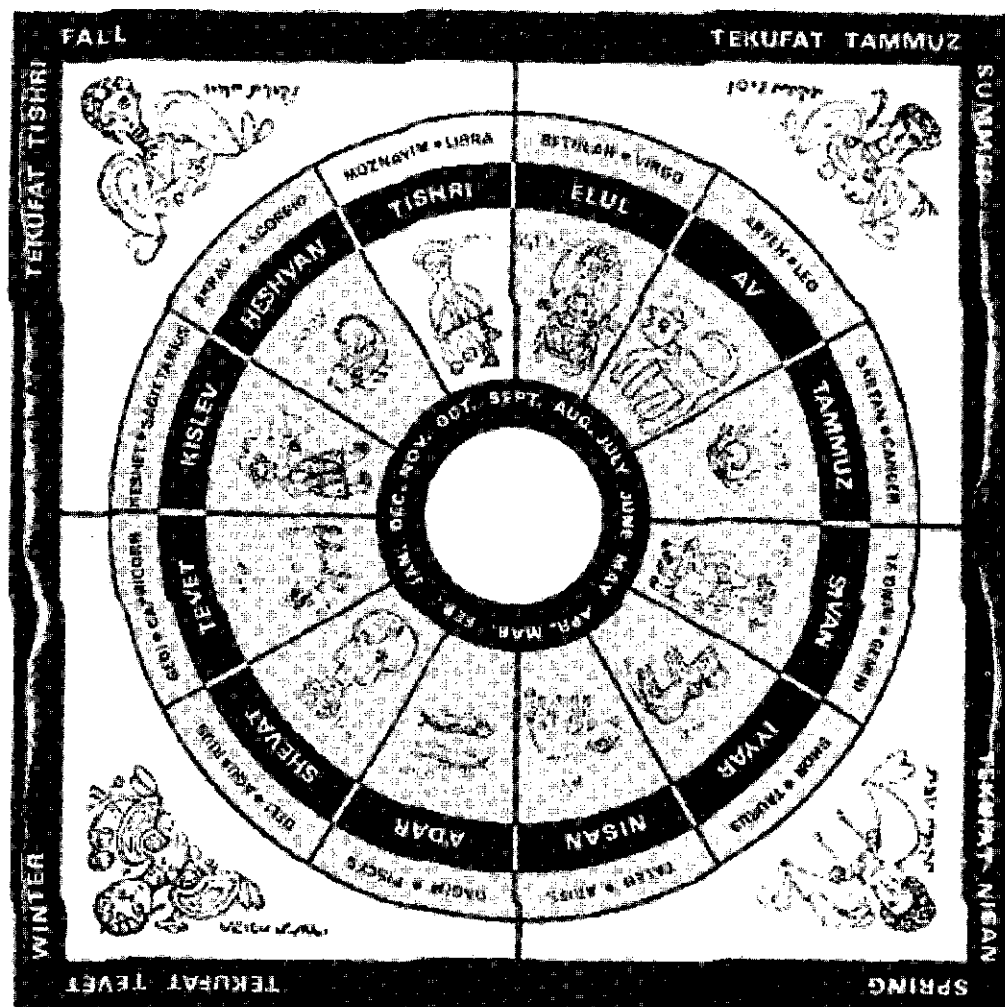
### The Hebrew Calendar

*Nissan*: 30 days. Occurs March-April.  
*Iyar*: 29 days. Occurs April-May.  
*Sivan*: 30 days. Occurs May-June.  
*Tammuz*: 29 days. Occurs June-July.  
*Av*: 30 days. Occurs July-August.  
*Elul*: 29 days. Occurs August-September.  
*Tishri*: 30 days. Occurs September-October.  
*Cheshvan*: 29 or 30 days. Occurs October-November.  
*Kislev*: 29 or 30 days. Occurs November-December.  
*Tevet*: 29 days. Occurs December-January.  
*Shevat*: 30 days. Occurs January-February.  
*Adar*: 29 or 30 days. Occurs February-March.

Note: The first month of the calendar is the month of Nissan, coinciding with Passover as stipulated by God in Exodus ch. 12.. However, the *Rosh Hashanah* New Year occurs in the seventh month, Tishri, which is when the year changes. By this calendar, the book you are reading was first published in Tammuz, 5768. The year 5768 began on the first day of Tishri, (Sept. 13, 2007). The year 5768 changed to 5769 on the following first day of Tishri, (Sept. 30, 2008). The calendar's cycle is nineteen years. Adar is a leap year month, therefore in years 3, 6, 8, 11, 14, 17 and 19 there are actually two months of Adar, one with 30 days and the other consisting of 29.

It is important to recall that while the calendar is Biblical, Judaism's use, or rather perversion of it, is not. In Judaism the calendar is used for divination, astrology and numerology. Many non-Judaics are suitably impressed by Judaism's "stubborn adherence" to the "old Biblical ways of marking time." The rabbinic heirs of the Pharisees are forever showing off, in this case their allegedly Hebraic origins and orientation and these outer trappings seldom fail to ensnare and gull the unwary and the weak-minded. Judaism is a mockery of the laws of God, and Judaism's misuse of His calendar is but another example of the counterfeit at work in the world. The following illustration of the rabbinic use of the Hebrew calendar as an astrological chart is just the sort of thing that God detests. The illustration

was copied from a mosaic on the floor of the Bet Alfa synagogue in Palestine, sixth century A.D.



The month of Tishri in the wheel of the zodiac with the sign Libra. The signs are copied from the mosaic floor of the synagogue at Bet Alfa, Israel, sixth century C.E.

## Purim

Purim occurs on the 14th of Adar. Observances of rabbinic holy days are marked by preparations on the evening before, at sunset, therefore Purim eve is Adar 13. We have endeavored to convey the meaning of Purim in the preceding pages and will not repeat it here. Religious customs associated with the holiday include a host of primitive revenge motifs such as consuming pastries shaped like Haman's ears (*oznei haman*; in Yiddish *homentashn*), and creating a *purimgreger* (cacaphony) when Haman's name is mentioned (*homenklopfn*) in the synagogue. Drunkenness and Halloween-like attire are also a feature.

## *Pesach* (Passover)

Passover falls on the 15th of Nissan. Talmudic Judaics do not celebrate the Biblical Passover, they observe a rabbinic burlesque of it, twisted to suit the racial-nationalist, superstitious agenda of the Talmud. Passover is the domain of scripture-faithful Biblical Christians. It is tragic indeed that Passover has been usurped and paganized by the adherents of the Talmud of Babylon, and passed off to the world as the real thing.

Rabbi Mark Glickman commenting on the trend within Churchianity to conduct a seder in ecumenical solidarity with Judaics: "Passover seders are out of place in churches. For starters, the Last Supper couldn't have been a Passover Seder, because the Passover Seder didn't exist until several decades after Jesus' death. There were Passover celebrations during his day, of course, but the particular liturgy and ritual of the Seder was a response to the destruction of the Jerusalem Temple in the year 70, and it wasn't finalized until sometime during the third century. What's more — and to be perfectly honest — the Seder developed, in part, as an anti-Christian polemic — a 'slam' on the then-new and growing religion called Christianity....the anti-Christian roots of the event are unmistakable. A church Seder is thus a Christian event rooted in anti-Christianity."<sup>1124</sup>

Judaism's masquerade as an Old Testament creed is never ending; it is like Tim Finnegan's ladder in Irish legend, "one false step after another." The

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<sup>1124</sup> Mark Glickman, *Seattle Times* April 12, 2008.

Biblical account of Passover is found in Exodus 12. We here furnish a brief account of the Talmudic counterfeit.

Judaism's *seder* meal is conducted by a leader dressed in a burial shroud. Prideful displays of wealth and ostentation are emphasized. Passover in Judaism is mixed together with an event that has nothing to do with Passover — a tribal remembrance of the destruction of the Second Temple by the Romans. "The table has to be all nicely set, all should indicate wealth. Whereas at most times one does not show off wealth and power, in remembrance of the destruction of the Temple, on the first two nights of Passover everyone should think he is an important lord or prince..."

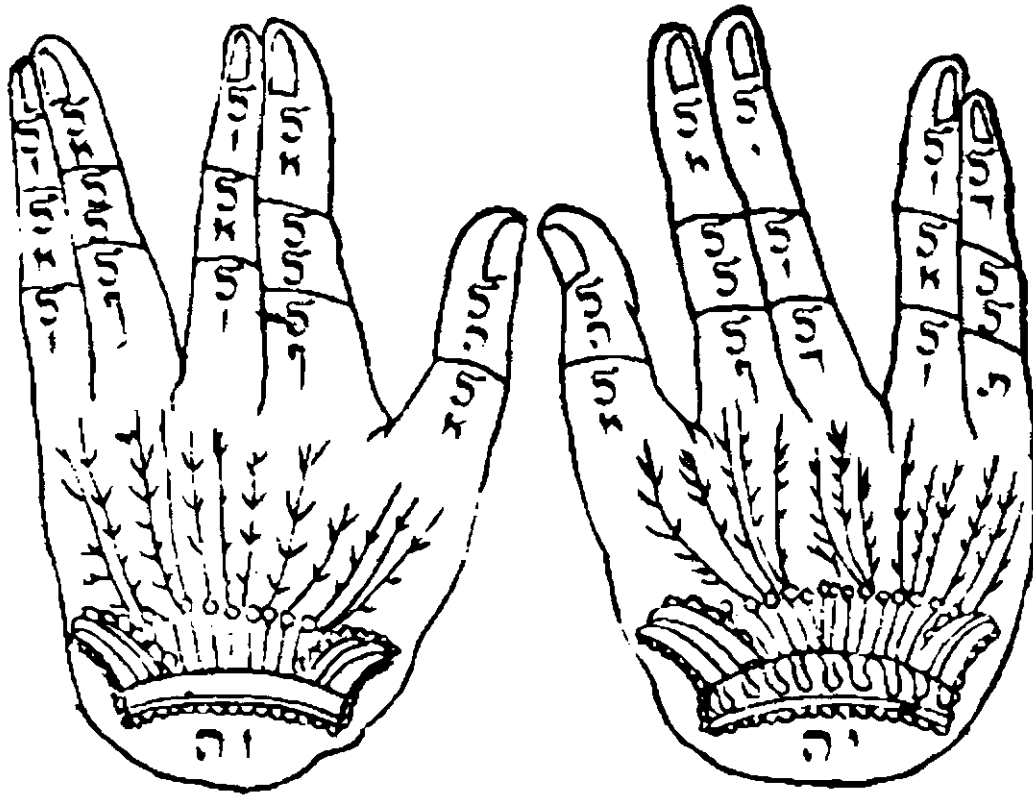
The wine ceremony of Judaism's *seder* involves the master of ceremonies using a cup of wine that is ritually spilled into a broken vessel or bowl. The symbolism here is from the Kabbalah. The cup represents *malkhut* (the Kabbalistic kingdom). The broken bowl stands in for the broken shells, the soulless gentiles known as the *kelipot*. Eventually there follows a ritual hand-washing and later a child is sent to the door to facilitate the wine toast, the curse on the gentiles, *Shfokh hamatkha*: "Pour out your wrath upon the nations that do not know you." After more ritual wine-imbibing, the *Had gadya* is sung in honor of the exaltation of the Judaic people above the gentiles. All this transpires on *Pesach* eve.

On the first day of Passover proper is the *musaf* service in the synagogue, which features the *Amidah* prayers including the priestly blessing, *Birkat kohanim*. At this juncture all male descendants of the priest caste gather at the rear of the synagogue, remove their shoes, engage in a ritual hand-washing and then enter the front of the synagogue on the *dukhan* (raised platform). With their backs to the congregation they cover their heads with their prayer shawls and chant with the *chazan* (cantor). Those in the congregation turn their faces or hide behind their own prayer shawls to avoid gazing directly upon the *kohen*, for Rashi explains that the divine presence rests upon the *kohen* during this time. The Gemara states that it is forbidden to gaze upon a *kohen* during the chanting of the blessing.<sup>1125</sup> On the last word of the chant, *vetzivanu*, the priests turn dramatically to face the assembly

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<sup>1125</sup> BT Chagigah 16a.

and make the two-handed, finger-splayed, gesture of "priestly benediction" shown here:<sup>1126</sup>



*Birkat kohanim*

<sup>1126</sup> Cf. Orach Chayim 128. "A space between the thumb and index-finger and another space between the middle and ring fingers, with thumbs of both hands touching at the joints, with the right hand slightly elevated."

## *When Basics Become Luxuries...*

Dear Friend,

This promises to be a letter that will not twist your heart with tales of horrible tragedy. None of its subjects are terribly ill. Most of them are even busily employed. Their families are blessedly functioning. They were not on the list of recipients to whom Gomlei Chesed forwarded your Matanos L'evyonim.

**But then comes the Yom Tov of Pesach and these families suddenly earn themselves the title of "paupers".**

It doesn't take a mathematical genius to calculate the enormous expenditures that the average family experiences before Pesach. Matzah does not cost the same as bread. Grape Juice is not in the same price range as water, and fish cannot always mean chunk-light tuna.

These may all be the simplest basics of a Pesach menu, but many families cannot afford them!

Then there are their little boy's pinched feet which achingly await a new pair of shoes and their older daughter's embarrassment at the lack of decent Yom Tov attire.

**Again, these are respectable homes that we write of. Many of them would rather suffer in silence than expose their shame. But the signs and symptoms are there, and Gomlei Chesed has honed in on them.**


**Our Maos Chitim Campaign is our way of responding to their critical needs.**

As you go about your Erev-Pesach purchases think of these families that we portray. Surprisingly, they may be your neighbors, your friends, even your relatives. Forward us your generous contribution so that they can visit the fish store and shoe outlet, too. For once, they'll know the taste of financial freedom during this trying season - and the credit will rightfully be yours.

**With sincere wishes for a happy and kosher Pesach,**

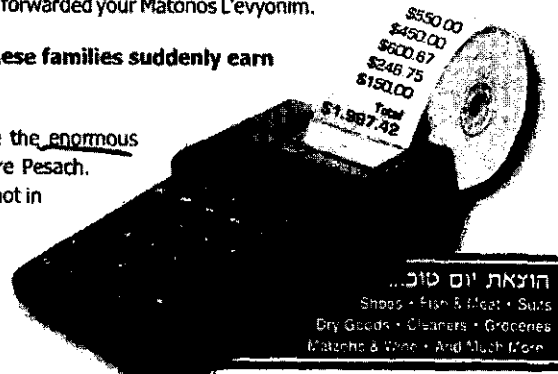
Please make your **Maos Chitim**  
tax-deductible donation payable to:  
**"Gom Chesed"** and send to:  
**Rabbi Feivel**  
• Brooklyn, NY

  
Rabbi Yaakov

  
Rabbi Feivel

  
Rabbi Malkiel

  
Rabbi Matisyahu



### **Binding with Heavy Burdens**

In Orthodox Judaism, for many Talmudic families the requirements of "Pesach" (Passover) entail "enormous expenditures" which result in Judaics having to "suffer in silence" while experiencing "their shame." Instead of a time of joy, the rabbinic traditions turn Passover into a hellish, "trying season"



# Pesach...

*Some families are*

# Scared to even think about it...



In Eretz Yisroel, everybody is looking forward to the upcoming Chag. **But some families are scared to even think about it!**

With the current economic crisis, these impoverished families are more destitute than ever. And now that Pesach is around the corner, they simply won't be able to cope.

They try to maintain their *bitachon*, of course. They put on a cheerful smile. But the fear and the dread gnaws at their hearts.

**"HOW WILL WE MAKE A SEDER?  
HOW WILL WE CELEBRATE PESACH?"**

The mitzvah of **Maos Chittim** is today more critical than ever! It's time for us to join together to support our brothers in need. Let's allow them to enjoy a proper and kosher Yom Tov, despite the tzoros that they are enduring. And in the merit of this great mitzvah may we all be *zoche* to a Chag Kosher V'sameach!

**Please Rush Your Generous Donation Today!**



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Rosh Yeshiva of Staten Island

**Rabbi Yaakov**

Novominskier Rebbe

**Rabbi Usher**

Vienner Rav

## Fear and dread

Another Passover notice. This one states that for some Judaic families, the prospect of the forthcoming Passover holiday makes them too "scared to even think about it!" They note the terrible anxiety that Talmudic families "won't be able to cope...the fear and dread gnaws at their hearts." This is of God?

"Gentiles in North America often don't understand why observant Jews sometimes dread the coming of the next big holiday....Not for nothing did *Chazal* tell us to start studying the laws of each holiday 30 days before...*Pesach*, though, is a very trying time. Just to fulfill the basic requirements of the holiday can take weeks and thousands of dollars in cleaning supplies and help. Given the modern tendency towards accumulation of pretty much anything that is on sale and the ever-increasing size of the homes some of us live in, the cleaning job grows year to year. Every year we hear the stories of people who stop taking their Prozac so their obsessive-compulsive traits can get them through the preparatory cleaning. Who hasn't heard the question asked: Are we supposed to clean between the tiles or just fireblast them? Add to this the recent additions from the *chumros*-of-the-week club, such as limitations on paper plates, styrofoam cups (!) and the ever increasing number of foods that get labelled as *kitniyos* (don't even get me started on that one) and it's a wonder that, just before *Pesach*, the local psychiatry wards aren't filled with neurotic Jews all running up and down the hallways with their brooms and mops chasing that one last dustball the cleaning staff missed. Whoever can bleach the floor tiles until there are holes in it, *harei zeh meshubach*! Three years ago I decided that I'd had enough of this. The purpose of cleaning for *Pesach* is to remove all *chometz* (unleavened bread) from our homes, or at least the sections we don't sell through the *rav*. I was once told by Rav Benjy Hecht that the guiding philosophy of the *Chazon Ish* was that Torah observance is supposed to be dystonic with human nature. In other words, the phrase "it's hard to be a Jew" <sup>1127</sup> is supposed to be an essential part of observance. You're not a real Orthodox Jew if you're happy and well-adjusted, but rather you should feel the struggle all your life with your inner urges to not obey God's laws. Having heard this, I came to finally understand why *Pesach* has turned into such a miserable experience for so many people. Now all the crazy *chumros* made sense. We were supposed to be miserable as we prepared for *Pesach*. It was a sign of our true Jewish dedication!" <sup>1128</sup>

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<sup>1127</sup> "*S'iz shver tsu zayn a yid.*"

<sup>1128</sup> "Making Pesach Even Harder," <http://garnelironheart.blogspot.com/2008/04/making-pesach-even-harder.html> April 10, 2008. The hunt for *chometz* (unleavened bread) is daunting.

### The Ninth of Av (Tisha B'Av)

Judaism has enshrined its paranoia by pointing to historical dates of suffering and catastrophe (real and imagined) that supposedly coincide with the ninth of Av on the Hebrew calendar. The rabbis consider the ninth of Av, in summer, as a day “specially cursed by G-d. The First Temple was destroyed on this day. Five centuries later, as the Romans drew closer to the Second Temple, ready to torch it, the Jews were shocked to realize that their Second Temple was destroyed the same day as the first. The Jews were expelled from England in 1290 on, you guessed it, Tisha B'Av.<sup>1129</sup> In 1492, the Golden Age of Spain came to a close when Queen Isabella and here husband Ferdinand ordered that the Jews be banished from the land. After the edict of expulsion was signed on March 31, 1492, the Jews were given exactly four months to put their affairs in order and leave the country. The Hebrew date on which no Jew was allowed any longer to remain in the land where he had enjoyed welcome and prosperity? Oh by now you know it—the 9th of Av.”

Tisha b'Av occurs in either July or August. Tisha b'Av is a time of mourning. “It is forbidden to wear leather shoes, to bathe, to wash anything, to eat or drink or have sexual relations. But it is allowed to wash the hands in a minimal way for the sake of ritual purity, to be able to recite the prayer *Netilat yadayim*. One does not greet friends or acquaintances.” Of all the

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<sup>1129</sup> The edict of expulsion was signed in July but Judaic persons were not actually “expelled” until Nov. 1. Cf. Richard Huscroft, *Expulsion: England's Jewish Solution* (Tempus, 2006), p. 155. It was not a complete expulsion, however. Isaac D'Israeli affirms “there were Jews in England in those periods ‘in which it is supposed there were no Jews in England—the reigns of Elizabeth, James and Charles I.’” When the Puritan Parliament refused Oliver Cromwell’s demand to admit Judaic immigrants (this refusal on the part of the Puritan-dominated Parliament is unknown to most Right-wing historians,) Cromwell used his personal fiat and certain pliant judges to allow for the public coming-out of “crypto-Jews” who had been resident in England for decades or centuries. “...we now understand that the expulsion of the Jews from England in 1290 did not mean the complete absence of Jews and Judaism in ensuing centuries” (Michael Ragussis, *Figures of Conversion* [Duke Univ. Press, 1995], p. 177). There is some suggestion that Isaac D'Israeli was insinuating that Judaics, in the guise of Christians, had gained powerful positions in England prior to their formal readmission — e.g. as kings and bishops. Suspicion of masked Talmudic affiliation is a theme of Benjamin Disraeli’s *Coningsby* (1844) in the person of Sidonia, and William Thackeray’s lampoon, *Codlingsby* (1847), in the character of Mendoza: “half the Hebrew’s life is a disguise.” Isaac D'Israeli in *Vaurien* (1797) warned that Judaics passed unnoticed in public life. He criticized the gentile conceit that Judaics can be spotted by discerning the lineaments of their racially-determined countenances, as popularly supposed, “piously conceived as a mark inflicted by divinity, similar to that of Cain.”

catastrophes that are commemorated on this date, the one that occupies the center of attention is the destruction of the Second Temple by the Romans. "Mourning the destruction of the Temple and the exile of Israel, we abstain from eating and drinking, bathing, the wearing of leather footwear, and marital relations — for the night and day of Av 9. From the night of the Ninth of Av until midday, one should sit on the floor, or on a low stool less than three handbreadths high. One should avoid walking through the streets or marketplace so that he will not come to talk idly and thus distract himself from the sense of mourning. One should surely avoid activities which might lead to levity. One should not greet a friend and ask how he is on the Ninth of Av, and one should not even say 'good morning.' If one is greeted by a friend, however, he should respond so as not to cause bad feelings, but in a lowered tone of voice. It is also forbidden to send gifts on the Ninth of Av.

"Some observe the custom of not sleeping on a bed on the Ninth of Av; instead they sleep on mattresses placed on the floor. In any event, one should vary his sleeping habits; for example, if one usually sleeps with two pillows he should use only one. Some people place a stone under the pillow or mattress as a means of remembering the Destruction. Torah study is restricted to laws of mourning, passages describing the destruction of the Temple, and the like. The *tallit* and *tefillin* are worn only during the afternoon *Minchah* prayers." At *Minchah*, texts are read, including the *Nachem* prayer which marks the time in the afternoon when the rabbis say the Second Temple was set afire, and continued to burn until the tenth of Av. "...one is permitted to study the third chapter of tractate (of Babylonian Talmud) Mo'ed Katan which deals with the laws of mourning and excommunication. One may also study the Midrash to the Book of Eichah with its commentaries... in the synagogue service for the Ninth of Av the *chazan* announces the number of years that have passed since the destruction of the second *Beit haMikdash* (Temple). It is a tradition that the *Mashiach* (Messiah) will be born on the Ninth of Av. It is said that one who eats or drinks on the Ninth of Av without having to do so for health reasons will not merit to see the joy of Jerusalem."

As with all of the rabbinic holidays, there is a dimension to the Ninth of Av hidden from the eyes of the *goyim*. Without this concealed aspect, the Ninth of Av appears to be little more than a morbid nationalistic dwelling upon victimization, marked by the remarkable longevity that one associates

with extreme survivals of tribal atavism. But there is more. The enterprising sleuth notes that the holy day is centered on the calamity of the destruction of the Second Temple. What then, is the esoteric rabbinic teaching associated with this destruction? Jesus said the Temple system would be replaced by Himself; He who is God in the flesh (Matt. 12:6) The Temple would be destroyed (Luke 21:5-6) as a consequence of the rejection by the Jewish leadership of the Messiah of Israel, and their acceptance, in His place, of the newly emergent "Judaism" of the Oral Traditions of the Elders: "When you see Jerusalem surrounded by armies, then know that its desolation is near...For these are the days of vengeance...there will be great distress in the land and wrath upon this people." (Luke 21:20, 22-23).

The rabbis discount Jesus' prophetic words, of course. Imbibing ever more dollops of their own mental and spiritual poison in the form of the mountains of deceitful and delusional, God-dishonoring traditions they have accumulated and subsequently idolized over the centuries, they have come up with a diagnosis that compounds their disease: the teach that the Second Temple was destroyed not due to the horrible corruption of their spiritual heirs, but because the Jews of the first century failed to sufficiently idolize the Pharisees!

Hence the Ninth of Av represents a ritualized reminder that all those Judaics who seek the liberty to think freely, according to conscience, independent of the petrified traditions of men, bring ruin upon Judaism. Tisha b'Av reinforces rabbinic mind control over the Judaic people. They are told that the Temple will not be rebuilt and the Messiah will not come unless they rededicate themselves to total subservience to the tyrannical rule of the rabbis, the heirs of the tyrannical religious rulers who crucified Israel's Messiah and are known in the annals of Judaism as the sons of angels ("*bnei malachim*"). Surely Judaism is a system sunk in self-perpetuating darkness and lawlessness.

"What were our forefathers guilty of that resulted in the terrible destruction of the Second *Beit haMikdash*? BT Shabbat 119b: 'Yerushalayim was destroyed only because they demeaned *Talmidei Chachamim*' (Talmud scholars). The result of mocking the *Talmidei Chachamim* of the first century was that "the wrath of Hashem rose up against His people until there was no remedy," culminating in "the devastating destruction of the *Beit haMikdash* at *Yerushalayim*."

There are antidotes for other sins. Yet there is no antidote, say *Chazal*, for mocking and demeaning a *Talmid Chacham* — “*kol hamevazeh Talmidei Chachamim ein lo refuah lemakato*” (“whoever demeans Talmud scholars there is no remedy for his wound”). With proper repentance, we can rebuild the *Beit haMikdash* speedily. This can be accomplished by obeying our sages in all things.”

*Totalitarian Obligation to Obey the Rabbis in All Things*

This obligation of total obedience to the god-like rabbis undercuts the engaging image of the Talmudic Judaic in our culture, in which he is portrayed as a prudent and skeptical philosopher who questions everything before believing anything. Actually this is true only when the Talmudist encounters Christianity, Islam or some other ideology that he execrates. Mockery of the Christian believer in the U.S., or of Muhammad in Europe, is celebrated as a daring act of avant-garde defiance by many western governments and media. Talmudists are pleased to be seen as part of this putative avant-garde “movement for liberated free thinking.”

In this context, the Talmudist is a regular Socrates, asking penetrating questions and exposing Christ or Muhammad, as the occasion warrants, to withering scrutiny. But when it comes to the myths and pretensions of his own religion of Judaism, doubting or casting into disrepute a *talmid chacham* brings catastrophe.

The hypocrisy is breathtaking. While we have not heard it said that a Christian pastor *is* the Bible, or that a Muslim imam *is* the Koran, Judaism teaches that the rabbi's word *is* the word of God. The rabbis' “enactments” are equal to those of God. About this megalomaniacal tyranny, the crusading West is silent.

And whence do we know that you must not tithe generally any two other kinds [one for the other]?—[The tithing of] these is a rabbinical enactment and all the enactments of the Rabbis have the same scope as the [corresponding] biblical enactment. Hence just as two kinds which are ordained biblically must not be tithed one for the other, so also [two kinds] which are ordained rabbinically must not be tithed one for the other.

BT Bekoroth 54a

**“Not even God, not even the angels can compete with the Rabbis and their Torah. The Torah is no longer in heaven. It is on earth in the possession of the rabbinic institution.”**

**—Daniel Boyarin**

***Border Lines: The Partition of Judeaeo-Christianity*  
(University of Pennsylvania Press, 2004) p. 171.**

## ISH LEREY' EIHU by AHAVAS EMES INSTITUTE Rabbi Naftoli Weinberg, Director

### *It is a mitzvah to heed the words of our sages.*

Rashi: This pasuk praises the Jewish people for following Moshe Rabbeinu's instructions even though it seemed as though Moshe was telling them to run into the hands of the advancing enemy. They said, "We are only to follow the words of ben Amram." (quoting the Midrash)

Having faith in Torah sages is one of the 48 qualities through which Torah is attained. It is a tenet of Judaism and is no

less obligatory than the laws pertaining to forbidden foods or the laws pertaining to money matters. Not everyone is capable of making his own decisions or resolving his own dilemmas, so he must rely on those greater than himself to help in the decision-making process. Likewise, regarding all matters of faith and mitzvah observance, we must rely on the decisions of the sages instead of making

our own. The more trust a Jew has in our Torah sages, the more faith he will have in HaKadosh Boruch Hu. (introduction to Sefer Chayey Olam)

Furthermore, the more trust a person has in our Torah sages, the greater his chances for the salvation he so yearns for.



### *Don't think for yourself!*

**"...Having faith in Torah sages (Talmudic *gedolim* i.e. *talmidei chachamim*) is one of the 48 qualities through which Torah is attained. It is a tenet of Judaism and is no less obligatory than the laws pertaining to forbidden foods (*treife*) or the law pertaining to money matters...regarding all matters of faith and mitzvah observance, we must rely on the decisions of the sages instead of making our own....the more trust a person has in our Torah sages, the greater his chances for the salvation he so yearns for."**



## The Lesson of the “Ninth of Av” (Tish b’Av)

**Solemn obligation imposed on Judaism: *Fear and revere the Talmud scholars (talmidei chachamim)* as you fear Hashem (God). The failure to obey this command leads to catastrophe.**

## The mitzvah to honor talmidei chachamim.

Shimon Hamesuni, and some say Nechemia Hamesuni, would interpret each “es” that appears in the Torah to include an additional halacha. However, when he arrived at the pasuk “Es Hashem Elokecha tira—HaShem, your G-d shall you fear,” he withdrew. In his opinion, nothing could have been included in the halacha to fear the One and Only G-d, and he saw that as an indication that the words “es” in the Torah were not meant to include additional halachos after all. Along came R’ Akiva, who explained the extra word “es” to include talmidei chachamim. Namely, we are commanded to fear Torah scholars as we must fear awe Hashem. (Pesachim 22b) Furthermore, the Ba’al Haturim points out that the

numerical value of “tira—fear” is equal to that of “talmidei chachamim.”

Rav and R’ Chanina both said that one who disgraces a Torah scholar is considered a heretic. R’ Yochanan and R’ Yehoshua ben Levi say that one who humiliates his friend in the presence of a talmid chacham is also a heretic. (Sanhedrin 99B) Why is this so? Rabbeinu Yona explains that a heretic is anyone who does not appreciate the need to revere talmidei chachamim. Even if he does not humiliate the chacham directly, the mere fact that he can humiliate someone else in the presence of such a person shows that the chacham’s presence has absolutely no impact on his conduct. If he does not revere the person

who studies the Torah, he obviously does not honor the Torah and has no place in Olam Habbah. This is why the directive to revere Torah scholars is included in the mitzvah of fearing HaShem. (Shaarei Teshuva 3:155)

In sefer Orchos Yosher, Rav Chaim Kanievsky compiles a collection of statements by chazal regarding the severity of disgracing a talmid chacham. The Rambam, for example, writes that “To scorn a talmid chacham is a very grave sin. Yerushalayim was destroyed because, at the time, people were disparaging towards talmidei chachamim. Anyone who scorns a chacham will have no place in Olam Habbah for he scorned the word of HaShem.” (Shelch 15:31) and is also to be publicly excommunicated by the bais din.”

Likewise, the Rambam, at the conclusion of hilchos Tumas Tzora as, writes that the practice of the wicked mockers is to first try to besmirch the chachamim as David HaMelech says, (Tehillim 31:19), “May the lying lips be silenced that speak falsehood about a righteous one with arrogance and contempt.” From there, says R’ Chaim, they go on to blaspheme HaShem.

Conversely, one who loves talmidei chachamim will merit children who are rabbonim. (Rashi explains that with this reward he will love his son both as a son and as a talmid chacham.) He who is grateful to the chachamim will merit sons-in-law who are talmidei chachamim and he who fears the chachamim will himself become a chacham. (Shabbos 23B) Talmud Yerushalmi

## Excerpts from “The mitzvah to honor talmidei chachamim”

“...we are commanded to fear Torah scholars as we must fear/awe Hashem (Pesachim 22b)...the numerical value of ‘tira—fear’ is equal to that of talmidei chachamim. Rav (one of the “sages” [Amora’im] of Babylon) and R’ Chanina (Bar Chama, another founding Talmudic “sage” of the Amoraic era) said that one who disgraces a Torah scholar is considered a heretic...Rabbeinu Yona (one of the medieval *gedolim*) explains that a heretic is anyone who does not appreciate the need to revere talmidei chachamim...The Rambam (Maimonides) for example, writes that ‘To scorn a talmid chacham is a very grave sin. Yerushalyim (Jerusalem) was destroyed because, at that time, people were disparaging toward talmidei chachamim. Anyone who scorns a chacham will have no place in Olam Habbah (‘the world to come’)...and is also to be publicly excommunicated by the bais din (rabbinic court)’...”

—Rabbinic statement issued on Av 5764 (July 2004)

Because “*kochi ve’otzem yadi of Edom*” (Western civilization) is traditionally despised in Judaism, among the “catastrophes” listed as having occurred on the Ninth of Av is the American space flight to the moon. Under the headline, “Space Travel Not a Torah Ideal,” we read:

**The first landing of a man on the moon took place on Tisha B’Av — a clear indication that it represented a triumph for the *kochi ve’otzem yadi* of Edom, i.e., Western culture.**

**Hamodia (Orthodox Israeli newspaper) 26 Adar 5763 (Feb. 28, 2003)**

### Rosh Hashanah

The two-day Judaic New Year observance, or “Rosh Hashanah,” occurs on the first and second days of the month of Tishri. Mystically it is viewed as a single day, the *yoma-arikhta*, “the double-long day.” It is marked by *nusah* (chanting); the soft, lilting *Hashkivenu* singing by the cantor and the *Amidah* prayers. On the first of Tishri, *yom teruah* (the day of the *shofar*’s sounding), the *shofar* (ram’s horn) is blown, the “heavenly court” sits in judgment and “Torah” scrolls are paraded — all intended to lend a Biblical resonance to what is a Talmudic/Kabbalistic holiday. The synagogue ceremony on the first of Tishri is exceedingly long and monotonous. The *Amidah* prayers are repeated twice. The centerpiece of the elaborate ceremony on this day is the *Malkhuyot* liturgy involving the extended blowing of the *shofar* and an elaborate bowing ritual which is part of the cantor’s singing of the familiar *Alenu*, but to a melody exclusive to *Rosh Hashanah*. This day also witnesses a strange Babylonian superstition, *tashlikh*, involving crumbs tossed into a pond, stream or other body of water. Johannes Pfefferkorn was the first scholar to document this practice for western researchers, in 1508. On the second day of Tishri, much of the *Rosh Hashanah* tedium of the first day’s ceremonies is repeated.

### Sukkot (The Feast of Booths)

Using Leviticus 23: 33-43 and Deut. 16: 13-17 as proof texts (though *pretexts* would be a more fitting description), the Feast of Booths is observed by Talmudists on the fifteenth day of Tishri. Booths is an authentic Old Testament rite and on the surface, to the casual observer, *Sukkot* gives the appearance that Judaism is indeed observing a festival of God in obedience to the Bible, as colorful, leaf and branch-strewn huts are set up on college campuses and city streets with significant Judaic populations. However, beneath the superficial imagery lies the ever present superstitious reality, whereby Judaism mixes the Word of God with the leaven of Babylon, so that if we examine the final rite performed on the last of the intermediate days of *Sukkot*, we encounter “*Hoshanah Rabbah*,” a sort of rabbinic groundhog day in which, if a Judaic man does not see his shadow, it is said that he will die in the coming year. In *Hoshanah Rabbah* the “Torah scrolls” are removed from

the ark and seven circumlocutions around the interior of the synagogue are performed. Because *Hoshanah Rabbah* marks the last possible day in the year in which Judaics can supposedly receive a good mark in the Book of Life, anxiety-ridden Judaics have in the past engaged in shadowy, Halloween-like customs to determine their destiny on this night:

“Some have the custom to cover themselves in a sheet and go to a place where the moon can be seen. There they throw off the sheet and stand naked. They stand straight, with all their limbs spread out, and they examine their shadow in the moon. If one’s head is missing, he will lose his head. If his fingers are missing, that refers to his relatives. If his right hand is missing, that means his son. If his left hand is missing, that means his daughter. But this shadow that one sees in the moon is not the same as a regular shadow, because this shadow has to move on its own; otherwise it would not be possible that one did not see a part of his own shadow. So the shadow we are talking about is actually the shadow of our shadow. If one examines the shadows very carefully, it is obvious that there are actually two shadows, because the real shadow casts another shadow. Our sages call this a shadow of the shadow (*bevoah bivevoah*). According to the Talmud, if one goes on a long trip over countries and wants to know whether he will return or not, he should examine his shadow. If he sees the shadow of his shadow, he will return home.”

## Shabbos

- B. The laws of the Sabbath, festal offerings, and sacrilege—lo, they are like mountains hanging by a string,
- C. for they have little Scripture for many laws.

**Mishnah Hagigah 1:8 (b-c) admits that Judaism's "many" Sabbath laws have "little" Biblical justification.**

Much anxiety stems from the once-a-week holyday, the Friday to Saturday Sabbath or "*Shabbat*" in which hundreds of trivial rules must be observed. For example, not even dirty dishes can be washed after the Friday night meal, unless they can be proved to be for use for the Saturday morning or afternoon meals. If a Talmudic housewife can't prove that contention, then all other dirty dishes (and pots, pans, cups, glasses, utensils etc.) must remain unwashed. Judaism's concealment hermeneutic has a loophole for inquisitive gentile sleuths: the rabbis can lead inquiring gentiles to the statement of *poskim* at Slamas Chayim 1:75 that makes it appear as though it would be "antisemitic" to accuse Judaism of being so obsessed with rabbinic trivia as to refuse to wash their soiled dishes on *Shabbos*. The decoy text hinges on the pretext that all the dishes being washed are being cleaned for use on the next *Shabbos* weekend, and not for any use during the week (Sunday-Thursday).

We apply the criterion of what is being actually practiced in Talmudic homes. The majority of these actual practices adhere to doctrine that is not necessarily disclosed to gentiles: that it is customary for the majority *not* to wash what is not needed for additional *Shabbat* meals (i.e. what is not needed for "*seudah shelishis*" cannot be washed), based on the majority rabbinic rulings that Judaism is told hold the force of law, not the unheeded minority decisions presented to curious or sleuthing gentiles in order to mislead them. The *halacha* on dirty dishes (and it's a testimony to how ridiculous Judaism is that there is a body of laws on this trivial subject), is ample. We'll cite the leading rulings: BT Shabbath 118a; Rashi and Ra'avad (Hilchos Shabbos 23:7); Maimonides, (Magid Mishneh); Tehilah l'David 302:6 and Tzitz Eliezer 14:34-2. However, in most cases one cannot wash *Shabbos*

dishes even if they are needed for another *Shabbos* meal, if other clean ones are already available (cf. Be'er Moshe 6:82 quoting Ohel Moed; Tosfos Shabbos 323:8; Minchas Shabbos 80:254; Aruch Ha-Shulchan 323:7; B'tzeil ha-Chachmah 4:130; Shevet ha-Levi 6:42; Machazeh Eliyahu 62-3). Dishes that may not be washed on Shabbos may still be stacked in a dishwasher but this is permitted only to those who generally take their dirty dishes directly from the table to the dishwasher (cf. Shemiras Shabbos K'hilchasah 12:35). However, these dishes may not be sorted beforehand, even if only to make more room in the dishwasher. It is permitted to pick up a few similar dishes, for example a stack of soiled cups or dirty fish plates and place each in its designated spot. However, and this is vital, if the dishes and cups were improperly placed, they may not be rearranged according to size and type so that they will be ready for washing in the evening. But it would be permissible to rearrange the dishes according to size and type if the intention is to make more room for all the dishes in the dishwasher. However, under no circumstances must the dishwasher be turned on, even if it is to be triggered by a pre-set timer clock (cf. Minchas Shelomo 2:20; Shemiras Shabbos K'hilchasah 12:35). And of course it is forbidden to operate any appliance on a time clock on *Shabbos* (cf. Igros Moshe). It is also forbidden to rinse dishes in preparation for washing them, or to soak them. This includes filling a dirty skillet or pan with soaking water to ease scrubbing at a later date (cf. *Me'or ha-Shabbos* vol. 1, p. 115 quoting Harav Y.Y. Fisher; also Nishmas Shabbos (O.C. 323:361). On Shabbos it is forbidden to heat hot water including for cleaning dishes (Nishmas Shabbos 318: 73-2; Sulchan Shelomo 318:1-1 and Orchos Shabbos 1:90). Under extenuating circumstances, it may be permissible to use a plunger on a blocked kitchen drain. The extenuation pertains to whether or not the act itself represents "fixing" the drain; fixing would be a violation of Makeh B'patish. For the relevant legal points concerning clearing or fixing a blocked drain cf. Igros Moshe O.C. 4:40-9; Minchas Yitzchak 5:75; Shemiras Shabbos K'hilchasah 12 (note 50) and Yabia Omer 5:33.

In Judaism the Talmudic burlesque of the Sabbath is not a God-given period of rest, but rather a rabbinic plague of "mountains" of bureaucratic rules and regulations governing everything from ovens to elevators to automobiles: "On Shabbat one may not carry or transfer objects between a *reshut ha-yachid* (private, enclosed domain, such as the house); and a *reshut*

*ha-rabim* (public domain, such as the street). Examples of this prohibition include: carrying in one's pocket; carrying anything in the hand; wheeling a baby carriage or shopping cart, going outside with gum or food in the mouth. This prohibition also includes carrying in public hallways or yards of multiple dwellings, unless an *eiruv chatzeirot* is made."

#### *The Eruv*

A loophole for nullifying these rules against carrying is found in the rabbinic concept of the *eruv* (this is the more common spelling), in which a symbolic ritual wire is strung around a city neighborhood, thereby creating the *eiruv*: "An *eiruv chatzeirot* is an arrangement whereby carrying in some of the above situations is permitted. In addition, the area in which one wishes to carry must be enclosed. This enclosure, commonly referred to as an *eiruv*, can occur naturally or be man-made, and must be constructed before *Shabbat*. The Jewish community in some cities or neighborhoods constructs an *eiruv* which encloses several blocks. The area within the *eiruv* is then considered a private domain where carrying is permitted. If there is an *eiruv*, it is important to know its boundaries so as not to carry beyond them, and also to ensure before *Shabbat* that the *eruv* is up and not damaged."

The *eruv* is an interesting phenomenon because in the U.S. its establishment in municipalities violates the separation of church and state since it is erected on public property. Yet throughout America cities and towns have yielded to our informal state religion of Judaism. Just as the Hannukah menorah is on display in public spaces where depictions of infant Jesus, and Blessed Mary and St. Joseph are banned, and just as the Dept. of Defense is partnered with the ADL,<sup>1130</sup> and Holocaustianity has become our informal state religion through the erection of the synagogue masquerading as a "Holocaust" history museum in Washington D.C., so too are our American cities and towns becoming symbolic Talmudic enclosures through the permission granted to rabbis to establish an *eruv*, such as the one erected in California in 2006:

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<sup>1130</sup> Cf. News Release of the Office of Assistant Secretary of Defense (Public Affairs), "Department of Defense Publishes Guide for 'Days of Remembrance' Observances," Feb. 29, 1988. The "guide" was written by the "International Center for Holocaust Studies of the Anti-Defamation League of B'nai B'rith," published by the US Printing Office and circulated to American troops and defense department personnel.

“Synagogue to Get Sacred Boundary: Commission approves a plan to create an eruv, or symbolic line, through Westside beach areas after ensuring rare birds will be protected. An Orthodox synagogue has won permission to string a religious boundary along the beach from Santa Monica to Marina del Rey (Calif.) after agreeing to take steps to protect a rare bird that nests in the coastal area. Members of the Pacific Jewish Center in Venice welcomed the California Coastal Commission's decision last week to grant their request to run fishing line between lampposts and sign poles through several miles of prime beachfront, creating an unbroken symbolic border. The eruv boundary, which also will stretch inland through parts of Santa Monica and Los Angeles, eases certain Sabbath restrictions by allowing Orthodox Jews to consider themselves to be ‘at home’ within its broad outlines. The beachfront boundary, granted for three years, will be the first of its kind in California, officials said. ‘It’s a relief and it’s very exciting for us,’ said Rabbi Ben Geiger of the Pacific Jewish Center, which faced resistance from Coastal Commission staff over the safety of a protected bird and opposition from neighbors about fears of obstructed ocean views. The boundary will run along Ocean Front Walk from Ballona Creek on the south to the Santa Monica Freeway on the north. The roughly square border will stretch east to the San Diego Freeway. *Other eruvs wind through sections of the Westside and the San Fernando Valley....* ‘The eruv is invisible unless you’re looking for it. You can barely pick it out, even to the trained eye, from the tangle of wires crisscrossing our streets,’ said Rabbi Yitzchok Adlerstein, chairman of Jewish law and ethics at Loyola Law School. ‘Eruvs tend to make communities stronger,’ he added. ‘They make communities more attractive to young Jewish couples that tend to sink roots in the community, raise families there. ‘Rabbi Geiger said that he expects Saturday services, which now attract 60 to 70 worshipers, to swell to about 100 and bring in more children. Congregant Lea Geller said she was ‘thrilled’ by the commission's approval, saying that critics in the neighborhood were misinformed about the eruv. ‘I’ve seen it described as a Jewish wall,’ she said. ‘Who really wants to live in a neighborhood with a Jewish wall? In fact, it’s just a thin piece of wire....It’s great news for us,’ she said.”<sup>1131</sup>

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<sup>1131</sup> *Los Angeles Times*, Nov. 20, 2006 (emphasis supplied).



In 2008 in the affluent Westhampton Beach area of Long Island an *eruv* was proposed:

“Religiously symbolic fence sought for East End: In a first for the East End, creation of an *eruv*, a symbolic fence used in Orthodox Jewish observance, is being sought by a synagogue in Westhampton Beach (NY). The resolution sought by The Hampton Synagogue is expected to come up for discussion at tonight’s village board meeting. Rabbi Marc Schneier and Morris Tuchman, the synagogue’s president, formally requested permission from the village last month to erect the *eruv*, which creates an area within which Orthodox Jews can push or carry things without breaking religious law that bans work on the Sabbath outside of one’s home.

‘We have more and more traditional families that have moved to Westhampton Beach,’ Schneier said. ‘According to Jewish law, one can carry items outdoors on the Sabbath only when the act occurs within a proper enclosure. We have a number of younger traditional families who are not able to wheel their babies to services on Saturday morning.’ Mayor Conrad Teller said he expects the village board to discuss the matter further at its April 16 work session. An *eruv* usually is made by putting wooden or plastic sticks on utility poles, sometimes with string or cord connecting the poles. In Westhampton Beach, however, thin plastic poles would be placed just beneath the lowest wire on existing utility poles at the boundaries of the *eruv*. The utility wires would constitute the symbolic fence. Richard Haefeli, the Hampton Synagogue’s attorney, is in separate negotiations with the Long Island Power Authority for permission to use the utility poles. Sometimes controversial, *eruvim* have been constructed in communities across the country. Courts in general have ruled that a municipality must show a compelling interest before creation of an *eruv* can be denied. *All of Brooklyn Heights in Brooklyn, for example, is enclosed in an eruv. The eruv covering parts of Far Rockaway and Lawrence shares a common border with another eruv covering parts of Cedarhurst and Woodmere.* (Mayor) Teller...said the board probably has no legal basis to deny the synagogue’s request. The synagogue is seeking a resolution that gives it permission to construct and maintain the *eruv* for 18 years. Schneier said the synagogue has about 500 members and draws about 1,000 people for Saturday services in the summer...About 20 plastic markers will be needed to define the *eruv*, and Schneier has to approve the initial placement of each marker. Afterward, the

markers must be checked each week to make sure none are damaged or missing.”<sup>1132</sup>

Fear and anxiety over whether the hundreds of trivial *Shabbat* rules are fulfilled or broken, robs the Judaic of the rest that God intended for us to experience on a truly Biblical Sabbath. For example, the scrupulosity surrounding the emergency situation which develops when a shoelace breaks on a man's shoe on the Shabbos. Now the fear-stricken question arises, does inserting a new shoelace into the shoe constitute a violation of the Sabbath? Is it “work” to replace the shoelace? May a new shoelace be inserted into the eyelets of the shoe or sneaker? The Shulchan Aruch rules that inserting a new shoelace into the eyelets of a shoe on Shabbos is a violation of *mesaken mana*, (“making a vessel”) which is a *toladah* of *Makeh Bepatish* (“the final hammer blow”).<sup>1133</sup> Since a shoe with eyelets that is missing its shoelace is hazardous and awkward to wear, inserting a lace which will remain there for an extended period of time] renders the footwear wearable footwear, thereby constituting the act of shoe-making. The majority of the poskim make no distinction between old-fashioned and contemporary shoes. It is, therefore, forbidden *min ha-Torah*<sup>1134</sup> to insert a used or new shoelace into the eyelets of a shoe on Shabbos.<sup>1135</sup> What should be done when a shoelace breaks and one needs to wear that shoe on Shabbos? A new shoelace may be inserted into a few, but not all, of the eyelets. This is allowed because after Shabbos, the shoelace will be removed and re-inserted in the proper manner; it will not remain in the shoe for an extended period of time.<sup>1136</sup> The torn halves of the shoelace can be tied together and re-inserted into the eyelets.<sup>1137</sup> It is

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<sup>1132</sup> *Newsday*, April 3, 2008 (emphasis supplied). The request for the establishment of the *eruv* was suspended after Rabbi Marc Schneier in a hectoring letter of May 23, 2008 to the Village of Westhampton Beach Board of Trustees, grudgingly acknowledged that popular resistance, including “offensive e-mails” was, for the time being, too strong to proceed with the proposal.

<sup>1133</sup> O.C. 317:2 and Mishnah Berurah 18.

<sup>1134</sup> This is an abbreviation of *Hadash asur min ha-Torah* — “Any new practice is forbidden by the (oral) Torah” (e.g. the *Torah SheBeal Peh*); attributed to the Chasam Sofer (Rabbi Moses Sofer).

<sup>1135</sup> Cf. Shulkhan Shelomo 317:7; Shemiras Shabbos Khilchasah 15:197; Btzeil haChachmah 4:159.

<sup>1136</sup> Shemiras Shabbos Khilchasah 15:60.

<sup>1137</sup> Ayil Meshulash, Kosher U'matir 10:6-2.

permitted to use a shoelace of a starkly contrasting color — new or used red or yellow shoelace may be put into the eyelets of a black shoe. This is permitted because such a shoelace will not be left in the shoe for an extended period of time.<sup>1138</sup>

Another earth-shaking anxiety-ridden issue centers on the sealing of garbage bags on *Shabbos*. Every Orthodox Judaic is expected to know the “dos and don’ts” of garbage bag tying on *Shabbos* because one must be exceedingly scrupulous about the means by which trash bags are sealed on the holy day. The point to remember is that once a garbage bag has been knotted, the knot is usually allowed to remain in place until the garbage bag is taken away by the sanitation workers days later. A knot left in place on the garbage for that length of time is considered a permanent knot and tying the knot on *Shabbos* is strictly prohibited.<sup>1139</sup> Thus the common practice of bunching and twisting the top of the garbage bag, making a loop, pulling the ends of the bag through the loop and tightening the loop to form a knot is rabbinically forbidden. It is also forbidden to extend the two top corners of the bag, tie them together and make a bow (as if tying a shoelace), or to tuck in the corners of the bag under the knot to strengthen the knot. The only permissible knots that could be made on a garbage bag are a slip knot — a loop which is not completely pulled through and does not form a knot at the top of the bag; or a single knot, which is like the *first stage* of tying a shoelace.<sup>1140</sup>

As usual, enforcement of the grievous burden of these rules is backed by threats and curses. According to BT Shabbat 119b, two angels accompany the Judaic male on his walk from the synagogue to his home after the conclusion of the Friday Sabbath service. One is a good angel and the other a bad angel. As the Talmudic male walks away from the synagogue, he is in their company, according to the Babylonian Talmud, and depending on the state of his home when he arrives, the good or the bad angel will decide his fate. If his wife sufficiently slaved to arrange his home exactly according to the hundreds

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<sup>1138</sup> Ketzos ha-Shulchan 146:3.

<sup>1139</sup> Kosher U'matir, 136. Tikunim U'miluim 35:63 and Ayil Meshulash.

<sup>1140</sup> We could furnish the reader with several hundred additional *halakhot* for Judaism's Sabbath, existing as sub-sections within the thirty-nine major categories of forbidden “work,” but then our book would be too large for the printer and the reader would possibly be driven to madness, as are many unfortunate Judaic souls trapped within the rabbinic insane asylum.

of *shabbos* rules decreed by the rabbis, the good angel predominates over the bad angel for the remainder of that Sabbath. If however, his home does not measure up to the rabbinic standard of Sabbath perfection, then the bad angel takes control of that Sabbath, and raises the likelihood that this failure will be repeated the following Friday, and the Friday after that, *ad infinitum*, thus bringing disaster upon the Talmudic husband and wife and their household for failing to properly observe the Sabbath.

Judaism's *Shabbat* observance is a haunted affair in more ways than one, since the ghosts of almost all of the condemned are present: "All souls are temporarily taken out of *gehanna* (the fiery pit, i.e. "hell") on Shabbat, except for those who desecrated the Shabbat (during their lifetime)." <sup>1141</sup>

In our section on women, we examined the rabbinic laws governing the lighting of the sabbath candles (no later than 18 minutes before sunset on Friday afternoon). In spite of all types of disinformation about Orthodox Judaism not being Kabbalistic, Kabbalah doctrine has been an integral part of the Judaic Sabbath on Friday evening since the rise, during the Renaissance, of the teachings of Rabbis Yitzhak Luria and Moses Cordovero. Judaism's formal Friday Sabbath observance is comprised in part of the "*Kabbalat Shabbat*" which features the greeting of the goddess Shekhinah as "Sabbath Queen" (preceding the Friday evening liturgy). The Sabbath as a whole is regarded as a female entity: "It is a tradition that women bring in the Sabbath and men escort *her* out." The Saturday exit ceremony is known as *Havdalah*, much praised as a "beautiful" ritual evocative of the spiritual high that is to be found in Judaism. All kinds of unscriptural nonsense and props are associated with this ritual.

"The Shabbat afterglow does not end with the *Havdalah* service. It is therefore customary to continue wearing *Shabbat* finery on Saturday night, and many have the custom of lighting candles on the table after the *Havdalah*. Sometime on Saturday night it is customary to partake of a meal, called a *Melaveh Malka* ("escorting the queen") — 'Accompanying the (Shabbat) Queen,' meal. Ideally, one should (ritually) wash <sup>1142</sup> and eat bread

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<sup>1141</sup> Zohar 2:150b.

<sup>1142</sup> Ceremonial hand washing (*netilat yadayim*) precedes the *shabbat* meal(s). On the correctness of ritual hand cleaning Hillel and Shammai were in agreement.

or challah<sup>1143</sup> at this meal.” From the *Kabbalat Shabbat* through to the *Havdalah* and the concluding *Melaveh Malka*, goddess *Shekhinah* is at the core of Judaism’s Sabbath along with the dual-souled *neshamah yeterah*, symbolic of the double-mind that it is necessary to possess in order to believe that this occult feminism constitutes the Biblical Sabbath.

The Talmudic/Kabbalistic Sabbath remains the centerpiece not only of Orthodox Judaism but of America’s heavily-rabbinic influenced culture. The growing practice of reverently establishing *eruvim* in portions of America’s cities and towns, including in some of its most liberal areas, such as Santa Monica, California, is contrasted with the derision for the Biblical Sabbath — wrongly associated in the contemporary mind as an exclusively Puritan “Blue Law” practice — in fact it was observed by both Protestant and Catholic pioneers from the very first European settlement of the North American continent and the founding of America.

*Talmud forbids a Sabbath day of rest for non-Judaics*

It is interesting to note that even as the Talmudic/Kabbalistic Sabbath gains ground, the Biblical Christian Sabbath<sup>1144</sup> is increasingly being attacked and abandoned and may be said to be on the verge of extinction. The magnitude of our interest should rise when we learn that the Talmud in BT Sanhedrin 58b forbids a sabbath day of rest for non-Judaics *on penalty of death*. Only Judaics are to have a revered day set aside for rest. All gentiles are required to toil the whole week through, a sure sign of a pagan, drone-bee, “hive” society.

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<sup>1143</sup> *Challah*: the braided bread used in Judaism to represent the *hallah* (cake) mentioned in the Book of Numbers.

<sup>1144</sup> As for the Saturday sabbath vs. Sunday sabbath contention within Christianity, we have heard it alleged that Sunday is a day consecrated to the sun god and that the Roman emperor Constantine moved the Christian Sabbath observance from Saturday to Sunday in honor of the sun. If that’s the case, there should be no Saturday Sabbath either, since the name Saturday is derived from Saturn and one could claim that all observances on that day are a propitiation of Saturn. We believe with the apostles and the early Church that the Resurrection of Israel’s Messiah Jesus Christ on Sunday was the greatest event in the history of the world since the Creation, and to commemorate it as such, the Sabbath was rightly moved to the day on which His Resurrection occurred.

The Gemara now returns to the laws applying to non-Jews: Resh Lakish said: If a non-Jew ceased working for a whole day, he is liable for execution,<sup>5</sup> as the verse states (Genesis 8:22): "While the earth remains, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." A Jew is commanded to observe a weekly day of rest, but a non-Jew is forbidden to cease working for an entire day.<sup>6</sup> And it was stated above (57a): Wherever the Torah imposed a prohibition on non-Jews, the punishment for violating that prohibition is execution.

וְאָמַר רִישׁ לָקִישׁ: מַאי דְּכַתִּיב: "עֲבֹד אֲדָמָתוֹ יִשְׁבַּע לָהֶם"? אִם עוֹשֶׂה אָדָם עֲצָמוֹ בְּעֶבֶד לְאֲדָמָה, יִשְׁבַּע לָהֶם. וְאִם לֹא, לֹא יִשְׁבַּע לָהֶם. וְאָמַר רִישׁ לָקִישׁ: נִכְרִי שֶׁשָּׁבַת, חַיִּיב מִיתָה, שֶׁנֶּאֱמַר: "וַיּוֹם וְלַיְלָה לֹא יִשְׁבְּתוּ." וְאָמַר מֶר: אֲזַהֲרָה שְׁלֵהֵן זֶה הִיא מִיתָתָן. אָמַר רַבִּינָא: אֶפִּילוּ שְׁנֵי בַּשָּׁבַת. וְלִיחֻשְׁבָּה גַּבִּי שְׁבַע מִצְוֹת! — כִּי קָא חֲשִׁיב — שָׁב וְאֵל תַּעֲשֶׂה, קוּם עֲשֶׂה — לֹא קָא חֲשִׁיב.

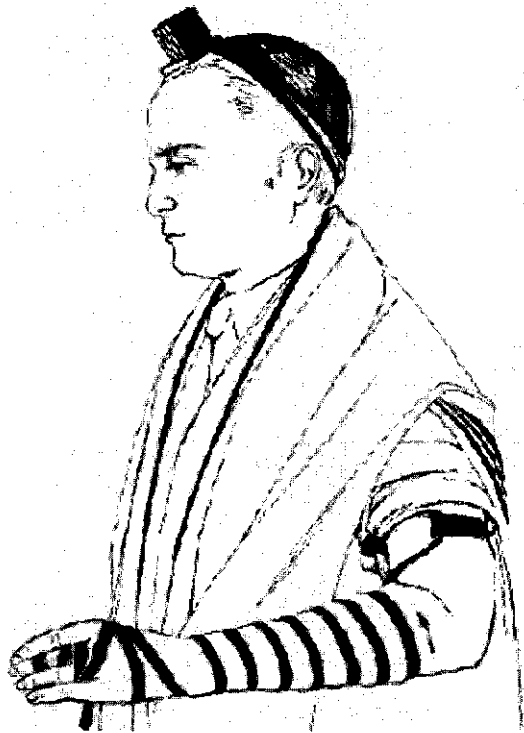
BT Sanhedrin 58b

No rest for the goyim

Non-Jews subject to execution for observing the Sabbath.

When this writer was a child, Sunday was a blessed time set aside for worship, rest, family, and visiting friends and neighbors. The large grocery store where we shopped (this was in New York, not the Midwest or the South) had a decal sticker on its entrance door that featured an illustration of a family in front of a Christian house of worship, under which were the words, "Closed Sunday, See You in Church." The contemporary notion that America's almost universally observed Sunday rest, with stores closed, was oppressive, fails to distinguish between a day set aside for Christian worship and rest, and the abuse of Sunday by certain Protestant churches that excessively legislated the Sabbath, making harmless pastimes into mortal sins, thereby imitating the Talmud (Mishnah Hagigah 1:8 b-c). For hundreds of years, Americans were able to make the distinction between the *bitter* observance and the *better* observance of the Lord's Day. In the twenty-first century that distinction has been obliterated, and our heritage of prayer, peace and rest on Sunday is in eclipse.

## The Attire of the Pharisaic Male



Pictured above are the two tiny leather boxes containing four texts from scripture (Ex. 13:1-10; 11-16; Deut. 6:4-9 and 11:13-21). These boxes are worn on or above the forehead, and are called in Judaism "*tefillin*." They are known in the New Testament as "phylacteries." The boxes are held in place by ritually-tied leather straps on the left hand and arm. This outfit is worn during daily morning prayer, except on *Shabbos* and holy days. "The use of phylacteries was based on an overly-literal interpretation of passages like Ex. 13:9-10; Deut. 6:8." (John MacArthur). Concerning this attire, Jesus said: "Everything they do is to attract attention, like wearing broader phylacteries<sup>1145</sup> and longer tassels,<sup>1146</sup> like wanting to take the place of honor at banquets and the front of seats in the synagogues, being greeted obsequiously in the market squares and having people call them rabbi." (Matt. 23: 5-7). Judaic women are exempt from the obligation to wear phylacteries: "Women, slaves and minors are exempt from the recitation of *Shema*<sup>1147</sup> and from *tefillin*." (Mishna: Berakhot 3:3).

<sup>1145</sup> "Evidently the Pharisees would broaden the leather straps by which the phylacteries were bound...in order to make the phylacteries more prominent." (John MacArthur).

<sup>1146</sup> This is a reference to the *tzitzit* (knotted tassels) that adorn the four corners of the large prayer shawl known as the *tallit* (also spelled *tallith*), in which a male wraps himself. Orthodox Jews are sometimes seen displaying only fringes dangling from under their shirts at the waist. These fringes with their small knots are also known as *tzitzit* — the shawl being worn is not itself visible — in this case this is a four-cornered under-garment called *tallit katan* (small shawl). Eight strings and five knots comprise each *tzitzit*. Since four fringes on a cloak are stipulated in Deut. 22:12, our issue is not with the *tzitzit* garment itself, but with the Pharisaic traditions that encourage its ostentatious and prideful display, for which, as Jesus stated, there is no Biblical warrant.

<sup>1147</sup> The morning and evening prayer consisting of Deut. 6:4-9; Deut. 11: 13-21 and Numbers 15:37-41.





**A skull-cap called a “yarmulke” is worn at the back of the head. ( This head covering is known in the Israeli state as a “kippa”).**

**In Babylon, rabbis had the custom of wearing head coverings as a sign of their high status. (Cf. BT Kiddushin 8a)**

### The Kosher (“Kashrut”) Food Racket

The Talmud does not allow the combination of meat (*fleshig*) and milk (*milchig*). The basis for the prohibition offers good insight into how the rabbinic mentality functions with respect to its attitude toward misappropriating the Bible to justify the unnecessary and burdensome prohibitions with which it oppresses its adherents. Exodus 23:19 states, “You shall not boil a young goat in its mother’s milk.”<sup>1148</sup> This is repeated at Exodus 34:26 and Deuteronomy 14:21 and that is all the Bible has to say about it. The rabbis interpreted this as a proof text for *prohibiting all milk and other dairy products* (cheese etc.) being consumed together with *meat of any kind*. The rabbinic exposition of this in the Gemara alone runs from BT Hullin 113a to 115b. Thousands of additional pages in rabbinic codifications of the *halachos* of *kashrut* have been written to justify this spurious prohibition and invent a Biblical basis for it. The Judaic woman is bound with heavy burdens by having to maintain two separate kitchens, each one dedicated to either meat or dairy products, in order to keep the two apart. This needless oppression is the result of the word of mere men. The word of God decrees otherwise. In the Bible Abraham cooked meat and milk and offered them to the angel; from this scriptural fact we know that milk and meat are not prohibited.

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<sup>1148</sup> “*Lo sevasheil gedi bechaleiv imo.*”

## Q: What do all these world class institutions have in common?

Lower East Side Bais Yaakov  
Bruria High School for Girls  
Bialystoker Synagogue  
Columbia Law School  
Creedmoor Psychiatric Center  
Ezra Academy  
Hebrew Academy of Nassau County  
Joseph Kushner Hebrew Academy  
Maimonides School  
Manhattan High School for Girls  
Rabbi Jacob Joseph Yeshiva  
Shulamith School for Girls  
Yeshiva University



For more  
information,  
contact Rabbi  
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KOSHER  
CERTIFICATION  
SERVICE

## A: They've hosted a world expert on kashrus from OU Kosher!

## You Can Be Next

You can bring a world expert on kashrus—one of the Rabbanim and Mashgichim of the Orthodox Union—to your institution to share his expertise.

Popular topics include:

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**"Separation of Church and State" is for the goyim not the rabbis**

We see above that the rabbis of the Orthodox Union's kosher certification unit have been hosted at two public institutions: Columbia Law School and Creedmoor Psychiatric Center. Talmudists predominate in the legal field. They may also be heavily represented at psychiatric centers, at least in New York. (Source: November, 2007 newspaper advertisement).

The Talmudic understanding of the food laws differs radically from the Biblical teaching.<sup>1149</sup> The purpose of Talmudic doctrine on kosher food is almost entirely a matter of 1. maintaining a barrier of segregation between the Judaic and the non-Judaic and 2. maintaining profit by causing food “blessed” and supervised by rabbis to be foisted on gentile consumers who incur extra cost for the “privilege” of consuming it. The rabbis maintain that, “Since even a small trace of a non-kosher substance can render a food not kosher, all processed foods and eating establishments require certification by a reliable rabbi or *kashrut* supervision agency.” That’s the financial angle.

On the home front, Judaic women must be made to suffer through the imposition of hundreds of needless rules and regulations governing their kitchens and dining rooms. The rabbis say: “Even a small trace of a non-kosher substance — as little as 1/60th (1.66 percent) of the food’s volume, and in certain cases, even less than that — will render an otherwise kosher food not kosher. Even the slightest residue or ‘taste’ of a non-kosher substance will render a food not kosher. So it’s not enough to buy only kosher food. The kitchen, too, must be made ‘kosher,’ meaning that all cooking utensils and food preparation surfaces must be used exclusively for kosher food, and that separate stoves, pots, cutlery, dishes, counter surfaces and table coverings are used for meat and dairy. A general rule of thumb is that any time that hot food comes in contact with another food or a utensil, the food or utensil will absorb its ‘taste.’ Also cold foods and utensils will, under certain circumstances (such as when the food is spicy or salty, is cut with a knife, or it sits in the utensil for an extended period of time), transmit their ‘taste.’ Before dishes and utensils can be used in the kosher kitchen, they must acquire an additional measure of holiness which is conferred through the ritual immersion in a pool of naturally gathered water, or *mikvah*. A *mikvah* is a specially constructed ritual pool connected to a source of pure rainwater. Vessels may also be immersed in certain natural bodies of water such as the ocean. The procedure is known as *toveling* (derived from the Hebrew *tovel*, to immerse). Immersion in a *mikvah* is required only for utensils that were manufactured or were ever owned by a non-Jew. Even those that were previously used without having been immersed still require immersion, after

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<sup>1149</sup> For the Biblical teaching on this and many other pertinent subjects, we are indebted to Howard B. Rand’s classic compendium, *Digest of the Divine Law* (Destiny Publications: Merrimac, Massachusetts, 1943).

thorough cleaning, and koshering if necessary. Preparation for immersion consists of the removal of any substance that would intervene between the water of the *mikvah* and the surface of the utensil, such as dirt, rust, stickers, glue from labels, and price markings. Steel wool and/or acetone (nail polish remover) are sometimes needed to remove all traces of surface markings. Types of vessels requiring immersion: a vessel made of metal or glass with which one eats, drinks, cooks, roasts, fries, or heats up water for drinking requires immersion with a blessing. Examples of vessels requiring immersion with a blessing include: Correlle dishes, silverware, pots and pans, glazed china, kettle, and those parts of a mixer or blender which come into direct contact with food. When immersing several items at the same time, only one blessing is said.

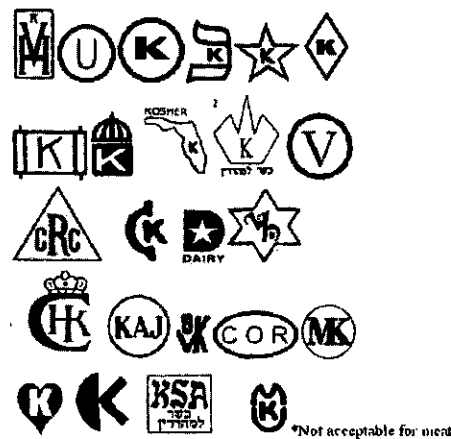
BA-RUCH A-TAH ADO-NOI ELO-HAI-NU  
 ME-LECH HA'O-LAM A-SHER  
 KID-SHA-NU B'-MITZ-VO-TAV V'TZI-VA-NU  
 AL TE-VI-LAT KE-LI (KAI-LIM).

"(Blessed are You, L-rd our G-d, King of the Universe, Who has sanctified us with His commandments, and commanded us concerning the immersion of a vessel [vessels])."

Items made of two or more materials: when a utensil is made of two different materials, only one of which requires immersion, immersion is usually required. (Examples include glazed earthenware, pans with a non-stick coating, wooden handled utensils and Thermos containers). Utensils made from plastic: As regards plastic items, the need for immersion varies according to the type of plastic. Therefore, it is preferable to immerse plastic items without a blessing. Utensils that do not require immersion are: (1) those made of wood, paper, bone, or unglazed earthenware; or (2) disposable utensils such as plastic cups or plates which are not fit for long-term use and which one normally discards after using."

We will not importune the reader with the hundreds of additional *kashrut* rules governing the Talmudic housewife's stove, oven, microwave, refrigerator and several dozen other appliances, tools, foods, spices, condiments and gathering methods she may use in the course of cooking and food preparation. Inmates of insane asylums do not have as many manic-compulsive rituals and phobias as are exhibited in the rabbinic kitchen and blamed on the God of the Bible. Complicit in the bondage of the kosher

kitchen workers are those liberals and progressives together with Judeo-Churchian conservatives who all imagine that it is a decent gesture of ecumenical kindness and compassion to purchase and consume rabbinic-certified kosher foods and acquire them for their restaurants, grocery shelves and cupboards. What does uniting ourselves with the modern Pharisees who bind people with grievously heavy and needless burdens have to do with kindness or compassion? Why do so many otherwise intelligent and noble people feel they have an obligation to submit to the rabbinic agenda in order



to feel good about themselves? It is not just individuals who are complicit. Governments are increasingly involved in partnering with rabbis in arrangements pertaining to the certification or distribution of kosher food. This lends official sanction to a hidden, religious tax paid by the consumer on his or her food.

No sin is committed before God by consuming food the rabbis label as unclean (*treife*). Kosher is just another instance of the imposition of unnecessary and nonsensical rules and regulations in the name of God and rabbinic notions of purity. Gentile consumers pay higher prices for kosher food (more than 80% of all food in U.S. grocery stores bears a kosher certificate). Kosher meat indicates that the animal has been cruelly killed by means of *Shechitah* (ritual slaughter), in which the throat of the animal is sadistically severed by a *shochet* (kosher butcher), while it is still conscious. All kinds of junk food is certified as kosher. It's a huge racket set up to enrich the rabbis. In America almost everyone plays along so as not to be "insensitive to the needs of our Judaic brothers and sisters who have suffered at the hands of antisemites down through the ages." This extortion is

tantamount to claiming that a protest against paying protection money to the Mafia is “insensitive to the needs of our Sicilian brothers and sisters.” Our Sicilian friends are as much oppressed by the Mafia as non-Sicilians. Those who exist under the hypnotic suzerainty of the rabbinic empire forget that Judaics are just as oppressed by the kosher food racket as non-Judaics. The whole notion that the rabbis are in general the legitimate defenders and spokesmen for “the Jewish people” is rotten to the core. Why would anyone want to claim that the intellectual dishonesty inherent in the rabbinic kosher food scam is a *Judaic* trait? Holiness and serving God have nothing to do with Judaism. Racketeers must be paid. Racketeers can’t live affluently unless the population submits to their racket. Judaics are the first victims of rabbinic racketeers. Beyond them is the population at large. It is folly to submit to the kosher food racket in the name of the Judaic people. We are dealing with a *rabbinic* enterprise. The distinction must be kept ever in mind. As a rabbinic enterprise, the hypnotic dimensions of religiosity, the maintenance of “purity” and “holiness,” and the spectre of “sin” and “offense to God,” are upheld, *when it is expedient*. In Judaism as soon as God or holiness conflict with profit or potential resistance from prominent, politically powerful persons then the scam is abandoned. We can find evidence of this in the rabbinic laws themselves. Food is considered *treife* (unclean) in two ways: 1. by gentiles producing it without regard to rabbinic rigamarole, and 2. by Judaics failing to perform the ritual hand washing (*netilas yadayim*) and the correctly muttered rabbinic mumbo-jumbo prior to its consumption. Either failure renders the food “sinful” e.g. *treife*.

We choose to approach this investigation through a study of the rabbinic *halacha* on the relationship between food and its consumption by free-thinking Judaics who refuse to submit to the rabbis and who do not obey the Talmud, the so-called “non-observant” Judaics. The Shulchan Aruch (O.C. 163:2 and 169:2) prohibits offering food to a fellow Judaic who will not *ritually* wash his hands over bread, or mumble the correct rabbinic formula before consuming the food. This has nothing to do with cleanliness. The Judaic can have hands as clean as a surgeon’s before an operation and the Judaic will still not qualify as having washed his hands, unless he has performed the precisely stipulated *ritual* ablutions.

How can a *frum* (Talmud-observant) Judaic refuse a fellow, non-observant Judaic something as basic as food? The refusal is based on the

*halachic* principle that “forbids one to be an accessory to a fellow Jew’s sin” (Mishnah Berurah 163:12). A Talmudist must expend every effort to avoid serving food to a Judaic who will partake of it without complying with at least the minimum requirements of the rabbinic law. Anything less constitutes being an accessory to the commission of sin. At this juncture the reader may be thinking, granted, this is somewhat bizarre but many of the practices of the great religions of the world are bizarre. Why single Judaism out for this? If they have a righteous desire to avoid committing a sin, that in itself is laudable, apart from whatever judgment we as outsiders may pass on the particular transgression in question.

Certainly that’s a point of view and it might possibly have merit, if indeed its premise was correct. But the premise presumes sincerity and intellectual honesty, as well as a genuine fear of God, and none of that applies to rabbinic Judaism in this, or most any other case. The kosher food *racket* is just that. Appeals to holiness and avoiding sin are a ruse. Judaism’s *halacha* was not concocted according to God but rather according to man. The *raison d’etre* of *halacha* is that God’s way is too severe and requires the tender mediation and divine intervention of the merciful and humane rabbis, who have the power to suspend whatever God has enacted, as expediency and their personal whims dictate. These unscriptural enactments are legislated judicially, through precedent. Many rabbinic enactments, having no force of Biblical law, except in the eyes of the gullible or the comatose, under certain circumstances pertaining to money and power, are made to be broken when the rabbis deem it fitting to break them. In some instances they never do. In many other cases, there are numerous circumstances that allow for suspension. As noted earlier, two important considerations in determining whether something is an offense in Judaism or not, is whether it causes a loss of money and whether it offends politically powerful persons who may then become hostile to Judaism. Principles, ethics and sinning against God have nothing to do with it. Persons who bring those high-minded ideals to a study of the Talmud are lost.

A majority of *poskim* agree that that the prohibition against offering food to a non-observant Judaic who refused to ritually wash or recite the required rabbinic gibberish should be suspended in the following cases: 1. When the non-observant Judaic is a customer, client, business associate or potential business partner and denying him the food will cause a monetary



loss by adversely affecting a business relationship. In that case it is not a sin to give him the food, even if he has not ritually washed or recited the requisite "holy" words (Igros Moshe, O.C. 5:13-1, 10; also cf. Meishiv Davar 1:43; Toras Chessed, O.C. 5; Maharsham 6:11; Rabbi Ezriel Hildesheimer. O.C. 28; Shevet ha-Levi 1:37).

2. If the non-observant Judaic is a politically prominent person who, by demanding of him that he ritually wash and recite the ceremonial words before eating the food, will become insulted and then use his influence to act with hostility toward the Talmud or toward Talmudically-obedient Judaics, then it is permissible to serve him the food anyway and no sin is committed (Rabbi S.Z. Auerbach, *Minchas Shlomo* 1:35; Halichos Shlomo 1:2-16, Orchos Halacha note #80. Also cf. the ruling cited in the name of the Chazon Ish in *Pe'er ha-Dor*, vol. 3, p. 195).

Here we see another example of the lawyer's trick of cheating God; of nullifying that which is a sin under one circumstance but not another, for the sake of making money or maintaining the political power of the rabbis and their followers. This ethic of fraud insinuates itself throughout Talmudic and rabbinic culture like a pernicious fog. It breeds generations of scam artists and swindlers who often perpetrate their deceit and sharp practices without being fully conscious of what it is they are doing, so accustomed are they to suspending the law when it suits their interest.

### Business Ethics

Here is a representative example of a common trend and trait among the followers of Orthodox Judaism: "Run-of-the-mill Hasidic slumlord" Scaring my security deposit out of a slumlord.<sup>1150</sup> January 16, 2008 12:30 p.m. Shady-Brooklyn-Landlord Filter: I don't have time to take him to court, but what if the notarized letter isn't enough to scare him? Last January two friends and I moved into one of those diseased, rotting apartments that blight the Brooklyn landscape. Our landlord was clearly incompetent, but the place was cheap and it was all my meager intern salary could afford. We paid in cash, since he can't accept checks, were on time with rent, made no unreasonable complaints, and were generally decent tenants.

"Things deteriorated bit by bit between us over the year, mainly due the landlord's tardiness in addressing pressing matters (no hot water, no heat in October, refusing to put peepholes on the doors and locks on the mailboxes) and by the time we moved out we were barely on speaking terms. When I started calling for the security deposit a week after we moved, he leveled these claims against us. 1. He is retroactively charging me rent for the basement that he allegedly would rent out to tenants, though it turned into a de-facto storage space that no one in the apartment building paid for but everyone still used. I never signed anything agreeing to this arrangement (nor did I do so verbally), but he seems to think he can charge \$1000 nevertheless. 2. My roommate had bedbugs, twice. He exterminated, twice, though each time tried to make us pay for it. My roommate, who was most severely afflicted, agreed verbally to pay for half as she didn't know her rights. He's now trying to charge her for the full price, angering her to the point of refusing to pay at all. 3. When said roommate moved out and another girl took her place, our landlord refused to 'let' her move in, saying that she hadn't signed a lease and might insist on staying longer. However, he didn't evict the new roommate and accepted her money until our lease was up and we moved out. 4. We moved in Jan. 1st of 2007, paid rent on the first of each month (all in cash), and I notified the landlord that we would be out by the 1st of 2008. Our lease ended on the 31st of December. One roommate spent this last night at the apartment and was there in the morning to hand the

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<sup>1150</sup> <http://ask.metafilter.com/81173/Scaring-my-security-deposit-out-of-a-slumlord>

landlord our keys. The landlord is now ludicrously claiming that he is owed an entire month's rent for this overstay. 5. Because the two other original tenants moved out and their subletters simply paid their security deposit to the departing roommates (at the landlord's behest), two people who are not on the lease are now owed security deposits. Our landlord refuses to deal with either of the subletters and insists only on speaking to the original three tenants, though I am the only one on the lease who stayed the entire year. The two original tenants have signed waivers that transferred their claims to the security deposits to the subletters, though this hasn't changed our landlord's behavior to the subletters at all.

"I know his claims are wrong and a judge will likely favor us in small claims. The thing is, I don't want to miss a day of work to go through this ordeal. In addition to having the survival tactics of any money-grubbing slumlord, this man is also irrational, childish, and hell-bent on keeping our deposit. I have a feeling (that) due to the poor quality of the building and the fact that he rents exclusively to poor white kids fresh out of college who don't know their rights, he's not used to tenants aggressively demanding deposits and has now become irate. During calm phone calls where I attempt to settle matters civilly, he is reduced to a high-pitched treble and sometimes sounds like he's near tears.

"This is just your run-of-the-mill Hasidic slumlord who isn't affiliated with a Real Estate corp or anything of the sort, so I can't attack his superiors. We've taken the first step of sending a notified letter listing our rights to (the) money, with the final threat that he will meet us in small-claims to settle the matter. Are there other legally-intimidating measures I might take to let this dude know we mean business?" (End quote).

The preceding is one among hundreds of reports of alleged fraud and shady dealings, allegedly involving the archetypal Talmudic *goniff*, which have come to our attention.<sup>1151</sup>

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<sup>1151</sup> Cf. for example: [www.northcountrygazette.org/2008/02/01/brothers-accused-of-stealing-retired-co's-home/#more-3042](http://www.northcountrygazette.org/2008/02/01/brothers-accused-of-stealing-retired-co's-home/#more-3042) —and— [www.nytimes.com/2008/01/22/nyregion/22lofts.html?scp=2&sq=Nachman+Brach&st=nyt](http://www.nytimes.com/2008/01/22/nyregion/22lofts.html?scp=2&sq=Nachman+Brach&st=nyt)

## Yom Kippur: The Kol Nidrei Nullification of Vows

The Rabbins write, When any Jew  
 Did make to God or man a vow,  
 Which afterward he found untoward,  
 And stubborn to be kept, or too hard,  
 Any three Jews o' the nation  
 Might free him from the obligation.

—Samuel Butler, *Hudibras* <sup>1152</sup>

The Talmudic “Day of Atonement” takes place on the Tenth of Tishri (in September or October), following *Rosh Hashanah*. (We have already elucidated the Yom Kippur *kaparot* ceremony and will not repeat that here). The American media reverentially showcase the pious *Yom Kippur* extravaganza of Pharisaic displays of penitence and purification, fasting and prayer, that allegedly give evidence of the supposed special relationship which Talmudists enjoy with God. Quite a gaudy show is made of the confessional *Viduy* comprising the *Ashamnu* and the *Al het*, the catalogue of sins which is meaningless as a form of self-accusation, since the Judaic recites the whole litany, whether he is actually guilty of each transgression or not. Like so much of Judaism, Yom Kippur as practiced by the rabbis is an empty tradition signifying little more than self-justification through works-righteousness. After the recitation of each transgression, one is to strike the left side of one’s chest with one’s right fist. This is followed by the prayer of supplication, *Avinu malkenu* and the *Alenu*, the so-called “mourner’s kaddish.” All of this makes an impressive *Yom Kippur Eve* accompaniment to the promise-breaking *Kol Nidrei* rite and demonstrates that rather than moving them closer to God, these ceremonies move Judaic persons who are adherents of Judaism farther away, by making God into an accomplice to deceit and oath-breaking, surrounded by a hypocritical show of piety and penance.

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<sup>1152</sup> Part II, Canto II, Lines 291-295. *Hudibras* was published in London in three volumes. The date of publication for vol. I is officially stated as 1663 but Pepys writes in his diary of possessing a copy in 1662. Vol. 2 was published in 1664 and vol. 3 did not appear until 1678. In *Hudibras*, Butler also satirized circumcision, in vol. 1, Canto I, lines 59-64: “For Hebrew roots, altho’ they’re found To flourish most in barren ground, He had such plenty as suffic’d To make some think him circumcis’d, And truly so he was, perhaps, Not as a proselyte, but for claps.”

The morning and afternoon liturgies on *Yom Kippur* proper, are lengthy and tedious. Though officially based on a Biblical proof-text (Leviticus 16: 29-30), we can see no Biblical warrant for the Kol Nidrei rite, or for any among the usual pile of hundreds of rabbinic *halachos* that govern and regulate the observance of this “atonement” festival among the Talmudists.

“...the Kol Nidrei is without doubt one of the three most hateful and, for non-Jews, fateful elements of Jewish law and practice (along with the imputations to us of inherent moral turpitude and illegitimacy, and thinly veiled sanctions of murder)...This is so not only because it declares open season upon unsuspecting non-Jews for officially sanctioned yet covert deceptive practice, but worse, for the combined attitude of personal contempt for us gullible ‘marks,’ and inevitable moral abasement that this sort of treachery fosters in its practitioners.”

—William N. Grimstad

*Imputation of inherent moral turpitude:*

(ז) לא יתיחד ישראל עם גוי, מפני שהם חשודים על שפיכות דמים.

**“A Jew should not be alone with a gentile, because the gentile is suspect to commit homicide.” (Kitzur Shulchan Aruch 168:17)**

One of the most sensitive portions of rabbinic ritual which has been the object of a certain amount of informed protest and exposure by gentiles over the centuries is the Kol Nidrei rite of *Yom Kippur*, which entails the nullification of all vows made in the coming year. Almost all stories about this rite which appear annually in September or October in establishment newspapers and other media, invariably falsify it, describing it as a noble plea for forgiveness and “atonement” for having broken promises *in the past*, which, if that were the case, would indeed be a commendable exercise. But as is customary in Judaism, the official explanation intended for the *goyim* is deceiving.

The Talmud admits there is no Biblical basis for the Kol Nidrei rite:

**1:8 A.** The absolution of vows hovers in the air, for it has nothing [in the Torah] upon which to depend.

**Mishnah Hagigah 1:8 (a)**

Moses Maimonides confirms that the Kol Nidrei rite is not in any way Biblical:

Maimonides wrote (*Mishneh Torah*, *Sefer Haflaah*, *Hilkhot Shevuot* 6:2): “[The absolution from oaths] has no basis whatsoever in the Written Torah.”

The Talmudic law concerning the Kol Nidrei rite is as follows: “And he who desires that none of his vows made during the year shall be valid, let him stand at the beginning of the year and declare, ‘Every vow which I make in the future shall be null.’”<sup>1153</sup>

The reader will note that the Talmud declares that the action nullifying vows is to be taken *at the beginning of the year* and with regard to *promises made in the future*. This distinction is critical since it contradicts what the deceivers claim is a humble, penitential rite of begging forgiveness for promises broken in the past, rather than what it is, a *nullification made in advance for vows and oaths yet to be made (and deliberately broken with impunity)*. This “advance stipulation” is called *bitul tenai* and it is the basis for a Judaic being absolved in advance of breaking promises that he will make in the future, or to use the rabbinic lawyer’s jargon: “declaration of intent for the anticipatory invalidation of future vows.”

In addition to the previously cited Talmud section at BT Nedarim 23b, we direct the reader’s attention to Mishnah Nedarim 3:1 (this passage is censored in some English-language editions of the Mishnah):

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<sup>1153</sup> BT Nedarim 23a and 23b.

*Mishnah Nedarim 3:1:*

He who desires that none of his vows made during the year shall be valid, let him stand at Rosh haShanah and declare, "Every vow which I may make in the future shall be cancelled," provided that he remembers [the stipulation] at the time of the vow.

Rosh HaShanah marks the new year. For the Judaic to render his vow invalid, at the time he makes the vow he has to remember the "stipulation" — his cancellation of future vows that he made in the wake of Rosh HaShanah.

To all those "Christians" who, rather than seeking to rescue the pitiable Judaics who are captive to this system of institutionalized religious dishonesty, instead abandon them to it, we can only say, may God have mercy on you for the part you are playing in cooperating with the religion of Judaism in permitting more souls to be lost to the Father of Lies. It is our prayer that every precious Judaic person will find the Truth and the Law of God as Jesus expressed it so clearly, simply, and without equivocation, in Matthew 5:37: "Let your 'Yes' mean 'Yes,' and your 'No' mean 'No'; anything beyond this comes from the evil one."

Whomever dares to tell the truth about the Kol Nidrei rite must be prepared to be smeared with false witness in churches and synagogues, in the workplace and of course in the newspapers, television, radio, Internet and other media, as a hateful "antisemite." This is the *ad hominem* defense mechanism for keeping Judaic people mired in dishonesty and distrusted by non-Judaics who (justifiably) suspect that the word of a Talmudic Judaic cannot be relied upon. Who is responsible for this predicament? Certainly not the rabbis! Rather, Judaism holds that it is those who tell the truth about this institutionalized deceit who are to blame for any subsequent disrepute in which the oath of a Talmudist may be held:

Anti-Semites have frequently taken *Kol Nidrei* as evidence that the oath of a Jew is worthless. In the Disputation in Paris in 1240 it was attacked by Nicholas Donin and defended by R. Jehiel b. Joseph. Suspicion about the effects of *Kol Nidrei* on testimony given by Jews influenced the wording of the *more judaico*. It appeared too in the attacks of anti-Semitic writers such as \*Eisenmenger, \*Buxtorf, and \*Wagenseil.

*Encyclopedia Judaica* (Jerusalem, 1978), vol. 10, p. 1167

The Kol Nidrei rite "...is popularly regarded as the most 'holy' and solemn occasion of the Jewish liturgical year, attended even by many Jews who are far from religion..."<sup>1154</sup> The popularity of Kol Nidrei is no wonder, since it allows Judaic participants to be absolved, of all contracts, vows and oaths they make and then break. This corresponds to the Talmudic lesson that God rewards clever liars (BT Kallah 51a), and it testifies to the fact that Judaism would seem to be more of a crime syndicate than a religion: "Any man, pretending to religion, who should act upon these principles, first swear, and then obtain absolution from his oath, would expose his religion to the contempt and indignation of all honest men..." (Alexander McCaul).

A candid study of Judaism's Kol Nidrei "nullification (absolution) of oaths" rite reveals the mechanics of lying, as it is inculcated in each individual adherent of Judaism. It ought to be exposed, mainly in order to rescue those Judaics who are in thrall to the "inevitable moral abasement that this sort of treachery fosters in its practitioners." But to prevent knowledge of the horrible truth about Judaism's nullification of oaths from exposure to the public at large, the rabbis and their apologists respond with a torrent of "antisemitism!" charges hurled at any researcher who dares to tread in this forbidden territory. It's rather like a chant of a witchdoctor around a jungle campfire. The chant by Talmudists and Zionists of a litany of pejorative phrases and associations such as, "Antisemitic! Protocols of the Learned Elders of Zion! Stock Jew-hating epithets! Holocaust! Pogroms!

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<sup>1154</sup> Israel Shahak, *Jewish History*, op. cit., p. 48.



Bigotry! Hatred!” repeated over and over has significant efficacy for purposes of intimidation. Most gentile academics and scholars flee in abject terror as soon as this hoodoo is howled. And that’s where the matter has stood for decades, up to our own twenty-first century. This paralysis is a disgusting datum: scholars out of cowardice, have refused to investigate and publish facts. This is a reversal of Enlightenment standards. The protection the Church once enjoyed prior to the Reformation and the Enlightenment, is now enjoyed by the synagogue. Today the memory and legacy of the medieval Church is spat upon, reviled and degraded by mainstream scholars, while the modern synagogue is as much enshrined as the medieval Church once was. Few are willing to acknowledge the irony and perversity of that substitutionary mystique. It is as if it is all very normal and natural to denounce the awe and terror the Church once supposedly inspired, while approving, either tacitly or openly, the dread which the synagogue inspires now.

A better standard is to establish the truth for its own sake, without recourse to worries over the hurt feelings and outrage of those who may take offense at truth. This seems right and just and the basis of any civilization worthy of the name. We are sorry that Judaism institutionalizes lying, and that its chief characteristic after self-worship, is the expert practice of deceit. If this had been halted by Judaics themselves long ago, we doubt we would need to dredge it up in the present, except as a historical footnote. Instead, Kol Nidre is an integral pillar of a proud, resurgent and assertive religion that continues to announce to the world that it is the standard-bearer of justice and ethics. Why have we not the right to challenge this imposture? Only the demands of rabbinic supremacy over our churches, our society and our minds, forbids it. Tyranny is tyranny, whether rabbinic or not, whether concealed and protected under a mountain of “Holocaust/Antisemitism” platitudes or not — these clichés being patently self-serving in their transparent objective of chilling free inquiry into what Judaism actually believes and teaches. It is our mission to bring this knowledge to mankind and no hate-filled rabbi, consumed by his own fears and malice and seeking to *project those traits of his* onto knowledge-seekers and free-thinkers, is going to frighten us into silence or self-censorship. Christian Hebraist Alexander McCaul assists the project of *res ipsa loquitur*:

“A religion which is plainly contrary to any of the Divine attributes, must necessarily be false. For instance, God is a holy God: a religion, therefore, which would promote unholiness could not have the Holy One of Israel for its author. God is also a merciful and a just God: a religion, therefore, which is characterized by cruelty or injustice, cannot proceed from him; and for this reason, among others, we believe that the religion of the oral law cannot be that true religion which God gave to Moses and the prophets. The oral law is most unjust in its laws respecting Gentiles, slaves, and unlearned men, and most unmerciful in very many of its enactments. But if there be one attribute more than another, which is distinctive of the true God, it is truth. In the prophecies of Jeremiah, He is even identified with truth, as it is said: ‘The Lord God is Truth.’ (Jer. 10:10.) And in that prediction, which he put into the mouth of Balaam, he says, that it is by this attribute that he is distinguished from the sons of men. ‘God is not a man that he should lie; neither the son of man that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?’ (Numbers 23:19.)

“Men may be wicked enough to promise what they do not intend to perform, or after promising, may change their mind, and refuse to fulfill their engagements; but God is ‘too holy’ to deceive willfully, or to alter what has proceeded out of his mouth. A religion, therefore, which in any wise tends to lessen our reverence for truth, or encourages men to alter a solemn engagement, or, what is still worse, teaches how to absolve from oaths, cannot proceed from the God of truth; and this is what the oral law does in certain cases...The doctrine itself is as follows:

מי שנשבע שבועה בטוי ונחם על שבועתו וראה שהוא מצטער אם קיים שבועה זו • ונהפכה דעתו לדעת אחרת • או שנוכח לו דבר שלא היה בדעתו בשעת השבועה וניחם בגללו הרי זה נשאל לחכם אחד או לשלשה הדיוטות במקום שאין שם חכם ומתירין לו שבועתו • ויהיה מותר לעשות דבר שנשבע שלא לעשותו או שלא לעשות דבר שנשבע לעשותו וזהו הנקרא היתר שבועות • ודבר זה אין לו עיקר כלל בתורה שבכתב • אלא כך למדו ממשנה רבינו מפי הקבלה שזה הכתוב לא יחל דברו שלא יחלל הוא בעצמו דרך קלות ראש בשאט נפש כענין שנא' וחללת את שם אלהיך • אבל אם נחם וחזר בו חכם מתיר לו :

Hilchoth Sh'vuoth, c. vi. 1, 2.

"...Here it is plainly taught, that if a man has reason to fear any personal inconvenience, or even if he changes his mind, he may escape from the most solemn obligation that can be laid upon the consciences of men; and that, after appealing to God in confirmation of his declaration to do or to leave undone some particular action, one or more of his fellow-sinners can remit his duty to his Creator, and give him a license to do the very contrary of that which he had promised before and unto God, that he would do.

"Now let every Israelite reader first consult his own reason, and reflect whether this doctrine is agreeable to the character of God, as set forth in the Scripture. The God of the Bible is a God of eternal and immutable truth. One of his peculiar characteristics, that he keeps covenant and mercy. A man, therefore, who breaks his word, and still more so, a man who breaks an oath, is unlike God. Is it probable, then, that God would give a religion with a special provision for making men unlike himself? Again, God is a God of knowledge, and therefore knows that the children of men are in a great degree the children of habit; he knows also that by habit the evil propensities are strengthened, and that there is in men a strong propensity to shrink from their word, if it cause any trouble or damage: is it likely, then, that God would give a law directly tending to strengthen that evil propensity by forming a habit of breaking one's word, even under the solemn circumstances of an oath? Reason decides that such a law cannot proceed from the God of

Israel. Has it then any support in the written Word of God? It would be strange, indeed, if the Word of God should contain anything contrary to reason. As revealing the nature of Him who is incomprehensible, it may contain things above our reason: but that in giving laws for man it should give him license to do what his reason tells him is directly opposed to the character of God, is altogether incredible.

"The rabbis, themselves, however, do not endeavor to justify the doctrine by a reference to Scripture. They say, in plain terms, 'This matter has no foundation whatever in the written law,' and thus acknowledge that it is altogether a matter of tradition, the argument against it, therefore, becomes doubly strong. Everyone knows, that a story loses nothing by passing through many mouths, but that in the course of its progress it gets so many additions, and undergoes so many changes as at last to be scarcely recognizable. This circumstance makes all oral tradition uncertain and unsatisfactory, but is particularly suspicious when it appears, not only opposed to the Scripture character of God, but also favorable to the evil propensities of man. If it had exacted a more scrupulous regard to truth and a willing submission to hardship and inconvenience for the sake of truth, then, as opposing the principles of self-interest, it would have been less suspicious; but when it actually tells men that to do what may save them from worldly trouble or personal disadvantage is a Divine institution, one cannot help suspecting that it is an invention of men, who found it convenient occasionally to escape from the obligation of an oath. But after all, the great arbiter must be the written Word of God. The rabbis say, that it has been learned from Moses by oral tradition, that the words, 'He shall not profane his word' mean that a man shall not himself profane his word in a way of levity, but that he shall go to a wise man and get absolution; let us then read the whole verse from which those words are taken.

'If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word, he shall do according to all that proceedeth out of his mouth.' Now let any man of common sense and honesty say, whether if it had been God's intention to forbid all absolution from oaths, He could have employed words more to the purpose than these; or whether the plain simple grammatical meaning is not directly opposed to the Rabbinic doctrine? God says, 'If a man swear, he shall not profane his word.' The rabbis say, he may profane his word. To prevent all mistake, God further

adds, 'He shall do according to all that proceeds out of his mouth.' The rabbis say, he need not do what proceeds out of his mouth; and yet they have the face to tell us, that their doctrine is from Moses, and is the traditional interpretation of words which signify the very reverse of what they say.

"It is only wonderful that they should have referred to this verse at all, and the fact can only be accounted for by the supposition that this verse was too plain to be got over, and therefore they thought it best to take the bull by the horns, by selecting this very verse as the basis of their interpretation. That this verse in its grammatical construction is directly opposed to the oral law no one can doubt, for it forbids what the rabbis allow, and commands what the rabbis forbid.

"But the opposition is not found in this verse only. The other verse to which the rabbis also allude is equally plain against it. The words, 'Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God. I am the LORD,' plainly forbid that absolution from oaths which the rabbis teach not only as lawful, but as of Divine authority...A sinful falsehood is a willful departure from truth; here is that willful departure. Who, then, will dare to affirm, that such conduct is not contrary to the express command of God? Rabbis sometimes say, that though the oral law sometimes commands more than is commanded in the Scriptures, it never allows what God has forbidden; but here we have a plain example to the contrary. Here the oral law allows false swearing, which God has positively forbidden. The doctrine of absolution from oaths teaches men to transgress three negative precepts. The man who swears to do anything and then does it not, because he has got absolution, violates, first, the negative precept, 'He shall not profane his word;' he violates, secondly, the negative precept, 'Ye shall not swear by my name falsely;' and, lastly, he violates a negative precept more important than either of the others; and that is, 'Neither shalt thou profane the name of thy God.'

"...Let, then, every Israelite who thinks that the negative precepts are more important than the affirmative, remember, that in this one instance the oral law teaches him to violate three such precepts...How can the men who profess such a religion pretend to have any regard for the law of Moses, or how can they with any consistency reproach Christians with the non-observance of the ceremonial precepts, when they themselves profess religious principles which unceremoniously subvert such plain commands?

"The second case is, however, far more flagrant. It supposes a man to have sworn that he would not do a certain thing, but afterwards willfully to have done it — that is, it supposes a man to have been guilty of willful perjury, and yet declares that he may be delivered both from the guilt and the punishment, by going to a rabbi and getting absolution. This oral law, which would flog a poor starving creature for eating Gentile food or meat and milk together, devises an expedient for delivering him who is guilty of the grave crime — of perjury — that is, though cruel to the poor, it is merciful to the criminal. If this be not to violate the laws of God with a high hand, then we know not what sin is.

"Here both classes of the precepts, negative and affirmative, are treated with the same contempt; both equally trampled under foot. The guilty are absolved, not only from doing what God commands, but from the penalty of actual transgression. The rabbis presume not only to absolve a man from doing what he has sworn to do, but also to turn perjury actually committed into innocence. They have assumed the high prerogative of God, have abrogated his laws, and taught the guilty to set his threatenings at defiance...

"Now, then, we call on every reader to decide whether the oral law can really be from God? Has this doctrine of absolution from oaths anything resembling the character of the Divine Being as a God of Truth? Is it possible that God should give an oral law directly subversive of that which he has given in writing; or will anyone dare to say that the Almighty, when he wished to give a law permitting absolution from oaths, knew so little of the Hebrew language as to enunciate it in words which directly forbid it?... (T)he oral law is dishonoring to God, subversive of the commands given by Moses, and injurious to the best interests of the Jewish people; nay, that it is actually a libel on the children of Abraham; and that, therefore, if they have any love to God, any reverence for Moses, and any respect for themselves and their brethren, they are bound publicly to renounce the principles which it inculcates, and by which they have been deluded for so many centuries.

"It is possible to do one of two things — either to approve the doctrine of absolution from oaths — or to disapprove of it. Those who approve of it will, of course, endeavor to uphold it, and will thereby continue the profanation of God's name... Those, who disapprove the idea of a rabbi's absolving from a solemn oath, and think that oaths are not to be tampered with, are bound not only to protest against this particular abuse, but to reject the whole oral law.

The rabbis declare that this doctrine is not an ordinance of the Scribes, but an oral tradition from Moses; if then it be false, the rabbis are again convicted of passing off an invention of their own as an ordinance of God, and are therefore wholly unworthy of credit.

“The oral law depends altogether upon the validity of the testimony, and if the witnesses can be proved, in any one instance, to have spoken falsehood, the credit of the whole is destroyed. Now this is eminently the case, for not only have they said what is false, but have endeavored to establish a principle subversive of all reverence for truth. It would be difficult for any man, who was known as one in the habit of getting dispensation from oaths, to find belief or credit in the world, and he would scarcely be admitted as a valid witness in a court of justice; but the man who propounds dispensation from oaths as a religious doctrine, and teaches it systematically as agreeable to the will of God, is a more suspicious person still, and such are the authors of the oral law. The former might be regarded as a deluded person, who only broke his oaths when he got dispensation, but the latter would be considered an artful underminer of principle, and a willful despiser of truth; his testimony would, therefore, have no weight.

“Now, it is upon the testimony of such persons that the authority of the oral law entirely depends. It is confessed, that until the Mishnah and Gemara were compiled, there was no written record of its contents, but that it was propagated from mouth to mouth. If, therefore, it appear that those who transmitted it were men whose love for truth was equivocal, we cannot be sure that they did not transmit a forgery. The doctrine, which we have just considered, shows that they did not love truth, and that they have actually libeled the memory of Moses, the servant of God, by asserting that he taught them how to get absolution from oaths.

“...Every one naturally thinks that his own religion is the true one. The Muslim thinks thus of Mahomedanism, the Christian of Christianity, and the Jew of Judaism, and yet it is plain that they cannot all be right — two out of the three must necessarily be in error. What then is to be done? Are they all to go on in listless and lazy indifference, and leave it to another world to find out whether or not they have been in the right, or are we to lay it down as a maxim that everyone is to continue in that religion in which he was born, whether right or wrong, and that therefore the Turk is to remain a Muslim, and the Hindu an idolater, to his life's end? There are very many in the world

who seem to think so, and who adhere to a religion simply because it was the religion of their forefathers. Now we grant that no man should carelessly or lightly abandon the religion of his childhood, and have no scruple in saying that he who changes his religion as he would his clothes, must be a fool, or something worse. But we must say, at the same time, that he who retains his religion, merely as a matter of prejudice or interest, is not a great deal better, and can hardly be considered as a rational being. Every being, whom the Creator has endowed with reason, ought to have a religion and to know why he prefers it to all others.

“Perhaps some reader will say, I have a religion, I am a Jew, and I prefer this religion to all others, because God himself gave it to Moses on Mount Sinai. To this we reply, but how do you know that you have got the religion of Moses? If you really had Moses’ religion you could not be wrong, but how can you prove that the religion which you now profess is really that true religion? Your fathers in the times of old often forsook Moses and the Prophets, and taught their children a false religion. How then, can you be sure that this is not the case with what you have got at present?...The Judaism of the present day must be compared with the Law and the Prophets. If it agrees with them, then the Jews have reason to believe that they are in the right; but if not, then they must be in the wrong.

“Our own firm conviction is that modern Judaism is altogether spurious, and plainly opposed to that religion which God gave to your fathers. The doctrine of dispensation from oaths is sufficient to prove this...But we have more objections still to make against that doctrine, and all confirm the conclusion to which we have come...



[א"ל מתשלין אשבועתא] אמרי ליה אין אמר להו בפניו או  
שלא בפניו אמרי בפניו וכו' :

המודר הנאה מחבירו אין מתירין לו אלא בפניו מנחני מילי  
אמר רב נחמן דכתיב ויאמר יי' אל משה במדין לך שוב מצרימה  
כי מתו כל האנשי' אמר לו במדין נדרת לך והתר נדרך במדין  
דכתיב ויואל משה אין אלה אלא שבועה דכתיב ויבא אתו  
באלה וגם במלך נבוכדנצר מרד אשר השביעו באלהים חיי'  
מאי מרדותיה. אשכחיה צדקיהו לנבוכדנצר דהוה קאכיל  
ארנב' חייא א"ל אישתבע לי דלא מגלית עלוי ולא תיפוק מילתא  
אישתב' לסוף הוה קא מצטער צדקיהו בגופיה. איתשיל  
אשבועתיה ואמר שמע נבוכד נצר דקא מבזין ליה שלח ואייתי  
סנהדרין וצדקיהו אמר להון חזיתון מאי קא עבי' צדקיהו לאו  
הכי אישתבע בשמא דשמיא דלא מגלינא א"ל אתשלי אשבועתא

"He that has a vow upon him, with respect to profit from his neighbor, is not to be absolved, except in that neighbor's presence. How is this proved? Rav Nachman says, it is proved by the words, 'And the Lord said unto Moses, in Midian, Go return into Egypt; for all the men are dead which sought thy life;' he said to him, In Midian thou hast vowed, go and get absolution from thy vow in Midian, for it is written, 'And Moses was content.' (Exodus 2:21.) Now this word means nothing else but swearing, as it is written, 'And he took an oath of him.' (Ezek. 17:13.) It is further proved by the words, 'And he also rebelled against King Nebuchadnezzar, who had made him swear by God.' (2 Chron. 36:13). What was the nature of his rebellion? Zedekiah found Nebuchadnezzar eating a live rabbit, whereupon Nebuchadnezzar said to him, Swear to me not to reveal this, nor to report the matter. Zedekiah swore, but afterwards he was grieved, and went and got his oath absolved and told. Nebuchadnezzar heard that they despised him, and sent and fetched the Sanhedrin and Zedekiah, and said to them, Ye see what Zedekiah has done, although he swore by the name of God not to reveal the matter. They said to him, He got a dispensation from his oath. He said, Is it lawful, then, to get dispensation from an oath? They said, Yes. He said again, Is this to be done in the other's presence or absence? They say, In his presence... (BT Nedarim, fol. lxx. 1.)"

"This passage not only illustrates the doctrine of dispensation, but throws much light upon the character and knowledge of the men from whom the tradition is derived. In the first place, it shows a strange confusion of mind to derive, 'he was willing,' from 'he sware'; but it is stranger still, out of this mistranslation, to invent a story of Moses having sworn and got absolution; but the most strange of all is, that anyone should be found who can believe this a sufficient warrant for the doctrine of dispensation from an oath made to a fellow-creature. If even it were true, as the rabbis say, that Moses had sworn to Jethro not to return into Egypt, still this is not a case in point; for Moses did not get absolution from any third person, but received express permission from Jethro himself to return, as we find in the chapter referred to, where it is said, 'And Moses went and returned to Jethro, his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, 'Go in peace.' (Exod. 4:18.) If there was any oath, we see that it was dispensed with not by a wise man, nor by any third person or persons, but by him to whom the oath was made. This passage is, therefore, decidedly against the Rabbinic doctrine, and therefore the Rabbinic doctrine cannot be true.

"The second case cited by the Talmud is still stronger, as a testimony, both against the system and the men. It tells us that Zedekiah swore to Nebuchadnezzar not to betray him in a certain matter, which no law, either of God or man, compelled him to divulge — that he swore by the name of the God of Israel, and yet that after this most solemn transaction, he did what he had sworn not to do. He betrayed a man from whom he had received kindness, and equally disregarded the obligations of gratitude and the sacred ties of an oath — in short, that he committed perjury. This is in itself bad enough; but the Talmud proceeds further to tell us, that this was not his own individual act, but the solemn decision of the Supreme Council of the Sanhedrin. Zedekiah did not perjure himself without having advice. He went to the Sanhedrin, and they absolved him from the obligation of the oath, and that contrary to their own maxim, that an oath sworn to a neighbor cannot be absolved, except in his presence.

"Here, then, the Talmud plainly confesses that the Sanhedrin did wrong, in fact, that they were aiders and abettors in Zedekiah's perjury; that, therefore, they were men who had no regard for truth, and no fear of God;

and, consequently, that no man of any common sense would believe a single word that came out of their mouths. What, then, becomes of the whole fabric of Jewish tradition? It depends altogether upon the unimpeachable character of the various Sanhedrins through whose hands it passed. If, therefore, we should find that any one Sanhedrin consisted of notorious liars, the genuineness of the oral law is at an end. But here the Talmud itself tells us that even before the deportation of Zedekiah, the Sanhedrin consisted, not of common liars, but of false swearers, of men who had so little regard for the name of the Lord, as to absolve a solemn oath of which that name was the safeguard.”<sup>1155</sup>

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<sup>1155</sup> Alexander McCaul, *The Old Paths* (op. cit.); chapters 56 & 57. Dr. McCaul (1799-1863) was Prof. of Old Testament Hebrew and Rabbinic Literature at King's College, London. His mission of converting Judaic people to Christ was conducted in a nineteenth century that bore much fruit in this regard, resulting in the conversion, for example, of Abraham Buchner (1789-1869), professor at the rabbinic seminary in Warsaw and author of a study of the “worthlessness of the Talmud” (*Der Talmud in seiner Nichtigkeit* [2 vols., Warsaw, 1848]). Buchner's work and that of Asher Temkin, a Judaic convert to Greek Orthodox Christianity and author of *Derek Selulah* (“The Straight Road”), St. Petersburg, Russia, 1835), was sponsored by Tsar Nicholas I, who also underwrote the research of the eminent Roman Catholic missionary to Judaics and scholar of the Talmud, Abbé Luigi Chiarini (1789-1832), Prof. of Oriental Languages at the Univ. of Warsaw and the author of the *Théorie du Judaïsme Appliquée à la Réforme des Israélites* (2 vols. Paris, J. Barbezat, 1830).

### Critics, Criticism and Apologetics

As noted throughout this book, we have delineated Judaism's situationist response to opposition, depending on its own position of strength or weakness in the majority gentile society. Moreover, we have made reference to a "Revelation of the Method" which has emerged in our time, when secrets long-guarded, denied and even lied about, are now finally being disclosed, *by the rabbis, Zionists and Talmudic Judaics themselves*. A case at hand is that of Rabbi Yitzchok Adlerstein, a writer for the influential and politically powerful *Jewish Press* Orthodox newspaper located in Brooklyn, New York. Yitzchok Adlerstein's column, "Noah Feldman And The Fear Of Being Different" <sup>1156</sup> is a response to remarks made by a dissident Orthodox Judaic intellectual, Noah Feldman, in the *New York Times Magazine* in July of 2007. Adlerstein's column represents an attempt at damage-control and salvaging the reputation of Judaism, and in the course of that attempt, we gain insight into the rabbinic mentality and the means by which it defends the rabbinic religion. Noah Feldman alarmed the modern Orthodox Judaic world when he outlined in the *New York Times* two exceedingly sensitive areas of rabbinic law and practice. The first are the laws governing Talmudic physicians treating gentiles; and the second concerns the relationship between rabbinic law and the murder of rebels against Judaism, and the murder of Palestinians.

Adlerstein writes, "Feldman made a point of highlighting practices and attitudes toward non-Jews that he bargained would – or should – make us uncomfortable. We have always preferred to keep them under wraps, not always quite sure how to explain them to others, or even to ourselves, but quite sure that if others found out about them, they would hold them against us."

This is quite an admission and worthy of the rabbinic Revelation of the Method moniker, *venahafokh hu*.<sup>1157</sup> Rabbi Adlerstein observes that his fellow rabbis have always been able to keep knowledge of the rabbinic teachings concerning non-Jews "under wraps." This admission is a marked break from past reactions from the Synagogue to revelations concerning

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<sup>1156</sup> *Jewish Press*, August 1, 2007. Rabbi Adlerstein is the director of Interfaith Affairs of the Simon Wiesenthal Center and as previously noted, Professor at Loyola Law School.

<sup>1157</sup> "The order of things will be reversed."

Judaism's attitude toward non-Judaics, which in the past usually encompassed heated denials and accusations that the investigator making the revelations was of low integrity, no decency and less reputation and possibly even "sick." Ah, but there's a catch: the confession from Rabbi Alderstein that there has indeed been a Judaic cover-up, is quickly followed by disinformation. We know from the history of psychological warfare, that sometimes a warring party will concede a truth about itself mainly in order to spin that truth in a direction that renders it less harmful to itself and more confusing to the enemy. Rabbi Alderstein's next sentence fulfills that requirement, stating that the rabbis were "not always quite sure how to explain them to others, or even to ourselves..."

This suggests a certain naiveté, a guileless approach to Judaism's teachings about gentiles that suggests little or no pre-meditation or stratagem. Rabbi Alderstein puts forth the equivalent of a gee-whiz uncertainty factor in Judaism: Aw shucks, we didn't want to intentionally cover this up, and we never developed a strategy for concealment or amelioration of our actions when inadvertent concealment was revealed.

This is a clever suggestion that will have cachet among many persons whose knowledge of Orthodox Judaism's epistemology of dissimulation is scant. Alderstein's suggestion leads the reader to reason that it wasn't the rabbis' fault that God saddled them with harsh truths about the gentiles, and that like a bumbling yeshiva nerd or Woody Allen type, they were "not always quite sure how to explain" these harsh teachings "to others, or even to ourselves." That's somewhat endearing, isn't it? — supposed Old Testament believers faithful to a 'wrathful Old Testament deity' and mired in the existential dilemma of how to explain that wrath to outsiders.

Readers who come this far in these pages should know by now what a tissue of absurdities Rabbi Alderstein is proposing. Circumlocution, diversion, feints, word tricks, epistemological traps and false leads have been intentionally threaded throughout the labyrinth of the *massekhtot* of Rabbinic *halakha* as a means of deceiving the gentiles, from the Tannaitic texts onward. The very crux of the *Torah SheBeal Peh* (oral law) of Judaism is its status not only as superior to the *Tanakh* (the Old Testament), but as an *arcane* gnosis. This is the nature of the sacred rabbinic texts: not only what they literally contain but also what they teach, imply and suggest according to an ocean of subsequent commentaries and decryptions, hidden

from all but the inner circle that constitutes rabbinic Judaism. In Judaism the very definition of *Klal Yisorel* (the “Jewish people”) is demarcated by possession of the knowledge of the Talmudic and Kabbalistic arcana. This is in contrast to the Old Testament-only (*sola Torah SheBichtav*) Israelites who would eventually embrace and follow Christ. The rabbis’ great fear that Christians would be viewed as the true Jews, the authentic heirs of the patrimony of Yahweh, was resolved on the basis of the principle of the possession of the secret lore that emanated from the *Torah SheBeal Peh*. Christians can’t be Jews and can’t be Israel, the rabbis taught, because they don’t know the secret teachings that are derived from the formerly oral Traditions. One of the last of the Palestinian Amora’im, Rabbi Judah bar Shalom, related this distinction: “When the Holy One, blessed be He, said to Moses, ‘Write down!’, Moses asked for the Mishnah to be put in writing. But because the Holy One, blessed be He, foresaw that the gentiles would translate the Torah and read it in Greek, and thereupon would declare, ‘We are Israel,’ and so far the scales would be even, so the Holy One, blessed be He, said to the *goyim* (‘the nations’) ‘You aver that you are My children? I cannot tell; only they who possess My arcana are my children.’”

Ephraim Urbach, Professor of Talmud at the Hebrew University of Jerusalem and President of the Israel Academy of Sciences and Humanities, comments on this dictum which Rabbi Judah bar Shalom attributes to God: “It is clear that this dictum explains the superiority of the Oral Torah as an answer to the claims of Christianity following upon Paul’s statement concerning the Church as the true heir of Israel...”

Indeed, we would add that the criterion of possession of a secret gnosis as a validation of the integrity of one’s connection to the God of the Bible, is one of the foremost teachings of the western secret societies and of the spate of recent books and films inspired by the rabbinic gnosis and its hermetic and masonic epigones, from *Holy Blood*, *Holy Grail* to *The Da Vinci Code*; Bart D. Ehrman’s *The Lost Gospel of Judas Iscariot: A New Look at Betrayer and Betrayed* and Hyam Maccoby’s *Judas Iscariot and the Myth of Jewish Evil*. The message of these books and films is that since Christianity “limits” itself to the Biblical narrative about Yahweh and Jesus, without recourse to secret rabbinic and occult lore purporting to explain and enlarge the scriptures, Christianity cannot be the true faith. Hence, the rabbis’ strict criterion about possession of secret lore being the true test of a religion’s claim to a divine

heritage, is upheld by New Agers and occultists claiming to offer a liberating and more freewheelin' understanding of sacred history. These alleged opposites (rabbis and occultists) converge in their objective of undermining the Bible-centered faith of Christianity on the rabbinic basis that it cannot be true because it encompasses solely the Bible. They exercise a corollary function as well, in mocking the premises of New Testament Christianity. Though it is a separate issue, mockery of Christianity is a rabbinic law and it is threaded throughout the New York and Hollywood media, from movies such as "The Life of Brian," "The Lost Tomb of Jesus" and "The Last Temptation of Christ" (distributed by Lew Wasserman), to the first in the "Shrek" series of children's films in which a Christian church is desecrated by having its windows ecstatically kicked out and gloriously smashed into ruins. The 1999 film "Dogma" (initially produced in a distribution deal with Harvey Weinstein) is a "comedy" which *Variety* described as an "assault on the established denominations and institutions, in particular the Roman Catholic Church." The film's "heroine" works in an abortion clinic and is depicted as a direct descendant of Jesus. There is also "Rufus," a naked Black man who falls from the sky and announces that he was the thirteenth apostle but was excluded from the New Testament because of his color. To replace the crucifix, a cardinal fashions a new image of Jesus, "Buddy Christ," an effigy who winks and gives everyone the thumbs-up sign, even as an "excrement monster" engages in various obscene antics.

In an episode of the TV series, "The Five Mrs. Buchanans," the Catholic character, Mrs. O'Leary, is shown to have a "greedy little hand" while a virtuous Judaic lady denounces the Christian celebration of Christmas. The series was co-produced by Jan Siegelman. In the made-for-TV movie, "Judgment Day" directed by Bobby Roth, a devout Lutheran is shown to be a murderous cretin. There are hundreds of Hollywood movies and television programs in the same vein. Meanwhile Paramount's weekly television series "Brooklyn Bridge," directed by Sam Weisman, celebrated the wisdom, decency, warmth and humanity of two Judaic families, the Silvers and the Bergers who reside in Brooklyn in the 1950s and who are occasionally harassed by gentiles.

When the western entertainment media mock Christianity they do so with the permission of the Talmud-derived, authoritative rabbinic text:

(ג) כָּל לִצְנוּתָא אֶסִּירָא, חוץ מִלִּצְנוּתָא דְעִבּוּדָה זָרָה דְשָׂרְיָא.

**“Mockery of Jesus Christ (‘idols’) is permitted.”**

**—Kitzur Shulchan Aruch 167:13.**

Rabbi Maimonides classified Jesus Christ as an idol and the Christian religion as a form of idolatry and he ruled that Christians are subject to all the disabilities placed on idolaters by rabbinic law. Cf. Moses Maimonides, *Epistle to Yemen*;<sup>1158</sup> and *Hilchot Avodah Zara* 9:4.

To return to Rabbi Alderstein, his claim of being “not always quite sure how to explain” Judaism’s anti-gentile laws “to others, or even to ourselves...” is maintained by the secrecy that continues to shroud Judaism’s intricately formulated hermeneutic of permissible dissimulation and concealment. Yet one small part of the vast wall of secrecy is beginning to crack. The reality of Judaism’s racist contempt for gentiles is coming increasingly to the fore and this is the problem Alderstein is addressing, through Feldman: “In making us face up to them, Noah Feldman may have done us a favor. We have dealt with ‘problematic’ texts in roughly the same way for the better part of a millennium. The old way will not work any longer, and the sooner we realize and react appropriately, the better.”

Rabbi Alderstein is signaling that Judaics are in the Revelation of the Method era where some secrets will leak out as an inevitable function of the *zeitgeist*. “The old way” (heated denials of the existence of laws permitting the murder of gentiles, for example) which have been in place for about the last thousand years (starting from the time of the era of the *Rishonim*), “will not work any longer.” The denial strategy alone is not working. Some truths about Judaism will have to be revealed, *for purposes of damage control and as a means of managing them*, lest the rabbis lose control altogether of the process of revelation. Here is a surprising admission from Rabbi Alderstein that departs from nearly a thousand years of disinformation: “The medieval church did a good job – often aided and abetted by Jewish apostates – in ferreting out what they saw as anti-gentile and anti-Christian nastiness in the Gemara.”

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<sup>1158</sup> Edited by A. Halkin with translation by B. Cohen (New York, 1952), pp. 12-15. English transl. pp. iii-iv.



It has always been claimed by almost all Orthodox rabbis, their masonic allies and some (but not all) Protestants, that the medieval (Catholic) church, in its investigation of the Talmud (Gemara), represented a bottomless sinkhole of falsification, inquisition, hysteria, witch-hunting and holocaust on an unprecedented scale, intending to pin – using perjury and hysterical fantasies – on poor, powerless rabbinic apostles of love and tolerance, the “canard” that Judaism teaches hatred for Christians and racist abnegation of all *shkatzim* (gentiles).

That was the old public relations line. Now we are told, *mutatis mutandis*, that the medieval church actually did a competent job of ferreting out the truth about Judaism, using learned *talmidim* (“Jewish apostates”) who converted to Christianity, to guide churchmen to hidden Talmudic passages revealing anti-gentile and anti-Christian “nastiness.” Even as of this writing, no Christian or gentile can make a statement like Alderstein’s in a public forum, without inviting concerted opprobrium from college professors, the clergymen of Churchianity, the media and “watchdog” groups.

Rabbi Alderstein does, however, qualify his admission that the medieval church was on the right trail. *Voila*, in our modern times, to do as the medieval church did is, sure enough, according to Alderstein, “antisemitic”: “Modern anti-Semitic groups have revived the practice, and there are no shortage of websites that will gladly direct you to the exact places in the Talmud that prove we detest all non-Jews, and actively promote their demise.”

Notice that Rabbi Alderstein does not deny that there are places in the Talmud that contain detestation of “non-Jews” and promote their demise; rather he only states that the websites that report these facts are “anti-Semitic.” This is an interesting hint at how the rabbinic establishment is seeking to manage and misdirect the new revelations pouring forth in new media run by grassroots auto-didacts, concerning the truth about Orthodox Judaism. Gentiles are still forbidden from publishing the truth, however. Gentiles are not allowed to proceed on the basis that a prominent and oft-consulted rabbi such as Alderstein, who is on the staff of the Simon Wiesenthal Center, Loyola Law School and the *Jewish Press*, has conceded that the medieval church was telling the truth about Judaism. If a gentile were to study and publish that truth, doing so would nevertheless still result in the gentile being stigmatized as an “anti-Semite.” How do we know this?

Read what Rabbi Alderstein has written, “Modern anti-Semitic groups have revived the practice.” The confirmation of truths about Judaism that were unearthed by medieval critics has yet to result in the granting of a right to gentiles to publish these truths free of intimidation, blacklisting and *ad hominem* attacks. This is an interesting conundrum: truth, by itself, even when admitted to be the truth, does not necessarily carry with it the right to be articulated or disseminated. This was the message that was also conveyed to Jesus: you *can’t* say *that* about *us* (John 10: 26-31).

Rabbi Alderstein’s next sentence casts a bit more light on where he is heading: “I am not saying, God forbid, that Noah Feldman is an anti-Semite.” Perish the thought. Feldman cannot be tossed on the dung heap of derision and mockery like an independent gentile scholar would be were he to write truthful revelations about Judaism’s law concerning gentiles. Feldman, an Orthodox Judaic, somewhat wayward (he married a *shiksa*), but still in the fold (as we will show), *is the authorized conduit for the new revelations about the Talmud*; authorized by virtue of the fact that he was published by the *New York Times* newspaper (in part to elude charges that the *Times*’ routine vilification of conservative Islam, particularly in matters pertaining to violence, women’s issues, clothing, sexuality and education, is “balanced” by publishing critiques of Orthodox Judaism, although the ratio in the pages of the *Times* is something approximating ten powerful, wholesale indictments of Islam for every comparatively mild and heavily qualified critique of Judaism).

Rabbi Alderstein continues dropping hints: “One of the prosecution witnesses in the Beilis blood libel was a Fr. Justinas Pranaitis, possibly hired because of his 1892 work *Talmud Unmasked*, still used by Jew-haters today. Most Jews are unaware of the literally thousands of hate sites on the Internet because we simply don’t run into the *untermenschen*<sup>1159</sup> who hang out on such sites. *The New York Times Magazine*, however, is harder to run from.”

Here Alderstein is stating a *de facto* principle: revelations about Judaism, even when truthful (such as those documented in the research of Justinas Pranaitis), are “hateful” and the province of “Jew-haters,” *if* they do not come from approved Zionist conduits such as the *New York Times* writer

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<sup>1159</sup> “Underperson,” i.e. subhuman.

Noah Feldman, correctly timed and accompanied by the proper spin. “Justinas Pranaitis,” better known as I.B. Pranaitis, was a Catholic priest and the author of the Russian classic, *Christianity in the Judaic Talmud: The Secret Rabbinic Doctrine on Christians* (St. Petersburg, 1892), the title of which, after his death, was abbreviated by ill-advised, would-be publicists into the lurid title, “The Talmud Unmasked.” Alderstein suggests that “Jew haters” use Pranaitis’ book today. Ergo, any unbiased person interested in researching this subject must consult only approved sources such as Feldman and Alderstein, or risk having the lethal “Jew hater” label pinned to themselves in perpetuity.

“Most Jews are unaware of the literally thousands of hate sites on the Internet because we simply don’t run into the *untermenschen*.” *Untermenschen* is a word made infamous by Nietzsche and the Nazis as a synonym for a lower order of sub-human and this is gatekeeper Alderstein’s view of those who dare to violate conformist taboos and access websites that are critical of Judaism. The reader’s attention is also drawn to Alderstein’s obsession with *websites* as the source of the alleged “Jew hate.” The only *book* he mentions is Rev. Pranaitis’s work from 1892. This writer’s *Judaism’s Strange Gods*, published in 2000, from which our pamphlet, “The Truth about the Talmud,” was derived and which subsequently was cribbed and quoted throughout the Internet, is not mentioned. Probably because books, even in the twenty-first century, still enjoy a higher reputation than “the web,” and since it is Rabbi Alderstein’s seeming intention to degrade non-approved sources of information about Judaism, his objective may best be achieved by ascribing to them the status of an Internet rumor. However, one wonders how he is going to accomplish his goal after citing the fundamental competence and accuracy of the Church’s medieval investigation of Judaism.

Rabbi Alderstein next ventures into the realm of apologetics. What is the most effective way for Talmudists to handle the inevitable Niagara of revelations about the contents of sacred rabbinic texts that are going to pour forth in the years ahead? “The first step is to weed out the misquotes and the misunderstood sources. Nine times out of ten, the proof-texts cited by critics are goofy errors. We must learn what the errors are, and be quick to demonstrate the fallacies.”

Here we would tend to agree with Alderstein, up to a point. One of the reasons why rabbis like Alderstein cite websites as the principal examples of

criticism of Judaism, is because it permits them to make a blanket condemnation of an entire genre (the online web), rather than having to tackle an individual book or text. "Websites" are equated with "goofy" attacks. This is clever of Rabbi Alderstein because by way of reply, one can't defend a genre. Few lucid persons would attempt to say that "books" generally are a culprit in the sense that the Internet generally is made culpable. We are aware of dreadful books unworthy of the paper they were printed on, and, by contrast, of classic volumes of lasting value. One cannot condemn all books critical of Judaism. It would be preposterous. Reasonable people should be able to see through Alderstein's blanket generalization concerning the Internet, in that, *by pointing people to the web in general*, rather than to *specific websites*, he can use the many sub-par or infiltrated websites to indict *every* website that contains a skeptical study of Judaism. It's a sly attempt at conflation and it falls on its face. Yes, there are goofy, nonsensical and fabricated statements attributed to the Talmud by intellectually sloppy, eccentric or malicious people, *as well as by Talmudic agents themselves, seeking to muddy the waters*. Many times we have to correct or expunge spurious "Talmud" passages sent to us by some naive but well-meaning person who had received them from a third party. But it is a cheap shot to focus on these "amateur hour" attacks on the Talmud and thereby conflate the laziness and sloppiness of those error-prone scribblers, with the work of scholars of the calibre of Donan, Pfefferkorn, Eisenmenger, McCaul, Pranaitis, Chiarini or Provan. Still focused on the Internet, Rabbi Alderstein implies that about one-tenth of the websites are not goofy, but contain damaging facts: "The remaining ten percent can still do much damage. But they don't have to – and won't for most decent people – for several reasons. First of all, many of them are a product of their times. Certain references to early Christians are a case in point."

Whoa there. Did you catch that sneaky insinuation? "*Decent people*" won't allow the truth about the Talmud to damage their regard for Judaism. But if you're not a "decent" person, you will permit the facts to alter your perceptions. So don't let that happen to you if you want to be considered "decent" in the eyes of the Judeo-American power structure.

Next, the rabbi escorts us into the core of his lawyer's brief for the defense. As we review it, keep in mind that none of the alibis and excuses that he serves up to his fellow Talmudists, can be borrowed for helping us to

understand German or Christian animus toward Judaics. With the particularism that is the hallmark of the rabbinic mentality, these alibis and excuses are the sole province of Judaic self-defense and cannot be employed by others. Alderstein: "John Chrysostom, the fourth century Church Father's ...vitriol against Jews was surpassed by none and was embraced for centuries thereafter, including by the Nazis. Chrysostom remains a saint in the Church, and many Jews get unhinged by the mention of his name....some disparaging remarks in the Talmud against early Christians should be understandable to today's Christians, if only as an exercise in parity. We ought not – and should not – expect them to be pleased by the language. But we have an argument in equity that they should be able to tolerate their existence, in the same way that similar (or much worse) passages regarding the Jews appear in their literature."

Rabbi Alderstein's point one: There are Nazi Christians. One of these Nazis was a Church Father, Chrysostom, and Chrysostom's sainthood has not (yet) been withdrawn by the Church. Rabbi Alderstein's point two: The Talmud's hatred for Christians is an "exercise in parity" based on "an argument in equity" which Christians should tolerate because "much worse passages regarding the Jews appear" in Christian "literature."

First things first. Jesus and the apostles were assaulted and killed as a result of their teachings. Jesus and the apostles assaulted and killed no one. The source of the animus of St. Chrysostom toward the petrified Phariseeism ("Judaism") which he confronted in the fourth century, was the Phariseeism that had been weaponized after Calvary, and later in the stoning of Stephen and the massacres of Christians instigated by Judaics without any rightful claim to retaliating for previous "Christian" atrocities since there had been none up to that time. The "atrocities" in the rabbinic mind was that the "*minim*" ("apostate" Christian Jews) had followed the hated *Yoshke* (Jesus). There is no "*parity*" and no "*equity*" here, except in the rigged courtrooms of Talmudic-masonic jurisprudence. Instead, we see the old familiar self-justification and refusal to take responsibility for anything that is evil in Judaism. Rabbinic violence? Talmudic libel? It's all a defensive reaction to evil first generated by hateful gentiles and Christians. Pray tell, where do we find in the writings of the Church Fathers and Christian saints, the pornography, lies and vitriol that come anywhere near to the raw hatred which the Talmud spews in the vilest terms for Jesus Christ, which its puts

in hell, boiling in hot excrement and His Virgin Mother, Mary, whom it defiles as a whore who prostituted herself with carpenters and Roman soldiers? Moreover, where in the Christian scriptures or canonical writings is there a theological finding that rabbis and Judaics do not have souls? To claim that Christian literature contains “much worse” invective than the Talmud is an example of rabbinic hyperbole and Talmudic *chutzpah*.

“The passages in the Talmud that deal with Jesus himself (if they in fact do – the *Rishonim*, our great medieval commentators, were split on this), in far less than complimentary fashion, can be dealt with similarly,” says Alderstein. Whereas previously it was an “antisemitic fabrication” to claim that Jesus Christ was libeled in the Talmud, now it seems that He was after all libeled, although Judicas depend for a final verified determination not on the evidence of the texts themselves, but on the opinions of “the *Rishonim*, our great medieval commentators.” Independent contemporary scholars have no standing in the determination. But for now, the point is half-conceded, with the understanding that we can deal with the libel of Jesus “similarly.” Meaning, we suppose, that Jesus was another Nazi prototype like Chrysostom who was justifiably hated by the rabbinic authors of the Talmud because Jesus had harsh things to say about the Pharisees. Rabbi Alderstein: “There are yet other passages (in rabbinic sacred texts) that are extremely dismissive of categories of non-Jews. Many of them, in fact, were aimed not at all non-Jews but at the idolatrous near-savages known to *Chazal*. To be sure, there are disputes going back to the *Rishonim* as to which passages refer to which groups. But many Jews are unaware as to how many mainstream decisors restricted the application of certain *Gemaros* to idolators, explicitly excluding the civilized folks among whom we live today.”

This is to laugh. This is Shmuley Boteach all over again. Many of the Gemara passages which were “extremely dismissive” of non-Jews were aimed “not at all non-Jews.” First we note that Alderstein says “many” but not all, leaving himself a loophole for accounting for those rabbinic texts that clearly state that gentiles in general do not possess a soul (*nefesh*). What we are asked to believe is that in the days of the “savages,” rabbis took a dim view of gentiles who were so unlike the “civilized folks” among whom the adherents of the religion of Judaism circulate today. That sounds eminently reasonable. We can’t blame the rabbis for decreeing that Attila the Hun acted as though he had no soul; but now they appreciate our “civilized” gentile culture,

especially in light of how pro-Israeli our government is and how pro-rabbinic our churches are.

Alderstein preys on the ignorance which gentiles (and even some Judaics) have about Judaism. For in fact, Judaism teaches, in the words of Rabbi Shimon ben Yohai, that “Even the best of the gentiles should all be killed.” This principle is reiterated time and again in the secret core of Judaism, though denials, and explanations that his statement applies only to “idolaters” will be found at the outer limits of Judaism. At its core, however, we find a dogma that is so hateful it is terrifying, because it undercuts all of the precepts of charity toward the Other, toward the Samaritan, that have been instilled in us in western, Christian culture. *The Talmud decrees that even the kindness of gentiles toward Judaics is a sin* (BT Bava Batra 10b). All of the good that gentiles do on behalf of Judaics is done from selfish motives because gentiles “contain no good.”

כמו שכתוב בעץ חיים שער מ"ט פרק ג': וכל טיבו דעבדין האומות  
לגרמייהו עבדין

*as is written in Etz Chayim, Portal 49, ch. 3, that all the good that the nations do, is done out of selfish motives.*

Since their *nefesh* emanates from *kelipot* which contain no good, it follows that any good done by them is for selfish motives.

וכדאיתא בגמרא על פסוק: וחסד לאומים חטאת — שכל צדקה וחסד  
שאומות העולם עושין אינן אלא להתייחר כו'

*So the Gemara<sup>30</sup> comments on the verse,<sup>31</sup> “The kindness of the nations is sin” — that all the charity and kindness done by the nations of the world is only for their self-glorification...*

*The Tanya of Rabbi Shneur Zalman of Lyady (1:1)*

Of course no defense of Judaism would be complete without an exhibition of the rabbinic passion for self-pitying soliloquy. Alderstein: "It is also more than probable that part of the reason that this distinction (between idolatrous gentiles and civilized ones) is not embraced more widely is connected to the horrific experience Eastern European Jews in particular had with their non-Jewish neighbors for hundreds of years."

There goes the reputations of several generations of the Christians of Eastern Europe. They too are savage idolaters. The fact that they were victims of powerful Judaics, both under Soviet Communism and earlier, under, for example, the "court Jews" of Poland is completely without relevance in the view of Rabbi Alderstein. The tribal hatred the rabbis hold for Eastern European Christians does not seem to be subject to mitigation and thus it is parroted here as kind of *purimspiel*. Israel Shahak tells a different story: "...Jews in spite of all the persecutions to which they were subjected, formed an integral part of the privileged classes (of Europe). Jewish historiography especially in English, is misleading on this point inasmuch as it tends to focus on Jewish poverty and anti-Jewish discrimination. Both were real enough at times; but the poorest Jewish craftsman, peddler, land-lord's steward or petty cleric was immeasurably better off than a serf. This was particularly true in those European countries where serfdom persisted into the 19th century, whether in a partial or extreme form: Prussia, Austria (including Hungary), Poland and the Polish lands taken by Russia. And it is not without significance that, prior to the beginning of the great Jewish migration of modern times (around 1880), a large majority of all Jews were living in those areas and that *their most important social function there was to mediate the oppression of the peasants on behalf of the nobility and the Crown.*"<sup>1160</sup>

Furthermore, Rabbi Alderstein parrots the story that could only be told to the ignorant, that the decision as to who is an "idolater" is decided on the basis of whether the gentile is a barbaric "savage" or a "civilized" person. This is more pigeon feed. The Germans were among the most civilized and refined of all "*the nations*" and many Judaics acknowledge that fact, but the Germans are Haman/Amalek/idolaters in the eyes of Orthodox Judaism, nonetheless. Idolater is a *halachic* category within Judaism and not capable of alteration

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<sup>1160</sup> *Jewish History, Jewish Religion* (op. cit.), pp. 52-53. Emphasis supplied.



on the basis of whether or not the “idolater” in question tucks a napkin into his shirt before dining, or plays polo or the cello. As we have demonstrated from the authoritative decisions and rulings of Maimonides, any sincere exponent of the gospel of Jesus Christ is by rabbinic definition, an idolater, all considerations of that person’s etiquette, higher education and classical music abilities notwithstanding.

Most troubling of all, Rabbi Alderstein claims that Judaism’s hatred for gentiles is a “celebration of difference” and that this hate is not exceptional; on the contrary it is the “general trend” of all religions: “There are other Talmudic sections that are not products of special conditions, and still spell out favorable treatment of Jews relative to non-Jews. These, too, are a cause for consternation for many Jews. They should not be. Almost every religious group we know of makes some claim to specialness, usually both theoretically and practically. These groups celebrate difference, and readily accept that other communities are entitled to extend privileges to the inner group as well. We Jews do not stand out in this regard so much as fit into the general trend.”

From this statement we learn that it is common to almost every religious group to proclaim that even the best of all those who are not in the group should all be killed and that the followers of other religions have a soul that is “no good” and they can be killed, lied to and stolen from with impunity. We are supposed to believe that this is the “general trend” of almost all religions on earth.

In conclusion, Rabbi Alderstein invokes the reputation of Judaism as a community of lawyers as proof that the evil injunctions in the Talmud are not followed: “We are a legal community. Hostile attitudes can go only so far without hitting a firm *halachic* roadblock. No matter what animus some Jews might have for outsiders, they don’t murder, rape or maim. They cannot steal, lie or deceive without running afoul of clear-cut *halachot*.”

It is claimed that Judaism cannot murder, rape or maim Palestinians or gentiles. We have seen that the opposite is actually the case. They can and do murder and rape. They are also entitled to steal, lie and deceive. Rabbi Alderstein imagines that it is sufficient that he makes statements about the religion of Judaism without any evidence to back up his claims, on the basis of his *ipse dixit* prestige as a rabbi, a Wiesenthal official and a Jesuit law

school professor. We are sorry your eminence, but this is not good enough for us.

On his final point, we concur with Rabbi Alderstein completely and affirm the absolute truth of his words: "I have been challenged several times by Jews who have rejected tradition. 'Aren't you ashamed to be part of system that says X, Y and Z about non-Jews? What if they find out?' They react with incredulity when I tell them that I discuss X, Y and Z openly with non-Jewish friends without embarrassment and without ill effect."

Yes, we are certain that this is true. So burned-out and degraded have the denizens of Churchianity become, so utterly bereft of respect for the Holy Name of Jesus and His Gospel, cowed by Talmudic power, Talmudic solidarity, Zionist lobbying and pressuring behind-the-scenes, that the revelation that Orthodox Judaism urges the murder of gentiles and the suppression of the teachings of Jesus Christ elicits no meaningful response, no evangelical zeal to defend the gospel against this onslaught. The rabbi is not embarrassed to admit the hateful contents of the Talmud to his so-called "Christian" colleagues and there is no "ill-effect" as a result of his verifying their contents as part of the belief system which he upholds.

Let us next take up the Noah Feldman article, "Orthodox Paradox,"<sup>1161</sup> that was the subject of Rabbi Alderstein's column. Feldman's essay reads in parts like a paraphrase of Israel Shahak's *Jewish History, Jewish Religion*, for which Prof. Shahak, was ceaselessly libeled by the Zionist and rabbinic establishment as a "neo-Nazi" and a fantasist. Noah Feldman of the *New York Times* can't bring himself to write with the candor of Shahak, however. Where Shahak left nothing to the imagination, Feldman speaks in generalities and leaves the reader to fill in the details: "In pre-modern Europe, where the state gave the Jewish community the power to enforce its own rules of membership through coercive force, excommunication literally divested its victim of his legal personality, of his rights and standing in the community."

The excommunicated Judaic "heretic" is "divested of his (human) rights." There is nothing and no one on this earth the rabbis fear more than a Judaic "apostate" and the most severe treatment that can be meted out is reserved for those who preach *divrei minus u-kefirah be-farhesya* (heresy) and then

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<sup>1161</sup> *NY Times Magazine*, July 22, 2007.

*maser* (inform) on the teachings of Rabbi so-and-so, the *posek hador* (exalted legal authority of the generation). In our time a Judaic who was designated a *maser* and one of the *apikorsim*, is Mordechai Vanunu, who continues to be tormented by the Israeli government; another is the late Prof. Shahak.

Shahak was traduced most viciously for his section on rabbinic law governing the medical treatment of gentiles, in which he stated – correctly – that *halacha* rules that gentiles are to be only rendered medical assistance under circumstances in which failing to do so would excite persecution of Judaics. Dr. Shahak wrote, “According to the *Halakhah*, the duty to save the life of a fellow Jew is paramount. It supersedes all other religious obligations and interdictions, excepting only the prohibitions...As for Gentiles, the basic talmudic principle is that their lives must not be saved...A Jew called upon to help a Gentile on a weekday may have to comply because to admit that he is not allowed, in principle, to save the life of a non-Jew would be to invite hostility...According to the ruling stated in the Talmud and Codes of Jewish Law, it is forbidden to desecrate the Sabbath...in order to save the life of a dangerously ill gentile patient. It is also forbidden to deliver the baby of a gentile woman on the Sabbath. But this is qualified by a dispensation: ‘However, today it is permitted to desecrate the Sabbath on behalf of a Gentile by performing actions prohibited by rabbinic law, for by so doing one prevents ill feelings from arising between Jew and Gentile.’”<sup>1162</sup>

Feldman: “One time at Maimonides<sup>1163</sup> a local physician — a well-known figure in the community...addressed a school assembly on the topic of the challenges that a modern Orthodox professional may face. The doctor addressed the Talmudic dictum that the saving of a life trumps the Sabbath. He explained that in its purest form, this principle applies only to the life of a Jew. The rabbis of the Talmud...ruled that the Sabbath could be violated to save the life of a non-Jew out of concern for maintaining peaceful relations between the Jewish and non-Jewish communities. Depending on how you look at it, this ruling is either an example of outrageously particularist religious thinking, because in principle it values Jewish life more than non-Jewish life, or an instance of laudable universalism, because in practice it treats all lives equally. The physician quite reasonably opted for the latter

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<sup>1162</sup> Shahak, pp. 75; 81-82.

<sup>1163</sup> Maimonides School of Brookline, Mass.

explanation. And he added that he himself would never distinguish Jewish from non-Jewish patients: a human being was a human being. This appealing sentiment did not go unchallenged. One of my teachers rose to suggest that the doctor's attitude was putting him in danger of violating the Torah. The teacher reported that he had himself heard from his own rabbi, a leading modern-Orthodox Talmudist associated with Yeshiva University, that in violating the Sabbath to treat a non-Jew, intention was absolutely crucial. If you intended to save the patient's life so as to facilitate good relations between Jews and non-Jews, your actions were permissible. But if, to the contrary, you intended to save the patient out of universal morality, then you were in fact guilty of violating the Sabbath, because the motive for acting was not the motive on the basis of which the rabbis allowed the Sabbath violation to occur...The double standard of Jews and non-Jews, in other words, was for him truly irreducible: it was not just about noting that only Jewish lives merited violation of the Sabbath, but also about keeping the secret of why non-Jewish lives might be saved."

Feldman does not reveal the most instructive portion of the "secret" at hand: gentiles are not saved by the administration of Judaic medical treatment for purposes of "good relations" in the sense of some humanitarian gesture or feelings of brotherhood. Gentiles are given medical treatment by Orthodox Judaic believers when the gentile nations are still sufficiently powerful and vigilant to have the capacity and the will to do harm to Judaism's power and influence, should medical treatment be withheld. It is on this basis, which Feldman omits, that gentiles are treated medically, not simply under a bland rubric of "good relations."

The question is, what happens to those sick and injured gentile people needing medical care whom the rabbis do not believe can cause them any harm? As noted earlier, the Karaites are a sect despised by the rabbis for upholding the Old Testament only, *Sola scriptura*, and rejecting the Talmud and Kabbalah. Israel Shahak writes, "The most up-to-date *halakhic* position on these matters is contained in a recent concise and authoritative book published in English under the title *Jewish Medical Law*.<sup>1164</sup> This book, from the Israeli foundation Mossad Harav Kook, is based on the response of R.

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<sup>1164</sup> Avraham Steinberg MD (ed.), *Jewish Medical Law*, compiled from *Tzitz Eli'ezer* ("Responsa of R. Eli'ezer Yehuda Waldenberg"), translated by David B. Simons MD, Gefen & Mossad Harav Kook, (Jerusalem, 1980).

Eli'ezer Yehuda Waldenberg, Chief Justice of the Rabbinical District Court of Jerusalem. Though we cited it earlier, a few passages from this work deserve reiteration in the context of Feldman's writing. First, 'it is forbidden to desecrate the sabbath...for a Karaite.' This is stated bluntly, absolutely and without any further qualification. Presumably the hostility of this small sect makes no difference, so they should be allowed to die rather than be treated on the sabbath." Feldman breathes not a word of this.

Feldman also takes up the problem of Talmudic violence. Normally this is never discussed in polite society or the American media. We hear of Communist violence, Arab violence, Muslim violence, but seldom of Israeli or rabbinic "*violence*." When the Israelis commit violence, it is almost always presented as "retaliation," "retribution" or the "reaction of the security forces." This Orwellian distortion is effective with some of the people but is having less cachet among disaffected intelligentsia. In the Internet age there is increased pressure on the Establishment's empire of lies and deceit, not just from websites but in the from the advertisement and sale of printed books on the web.<sup>1165</sup> Therefore, to save face and control the damage, some seemingly damaging admissions must be made, and some candid talk of sensitive subjects permitted, the better to maintain overall hegemony. When Zionist and Talmudic apologists discuss Israeli or rabbinic violence however, a pattern can usually be discerned wherein the violence is ascribed not to the rabbis and their traditions, but rather, it is God who gets the blame, in the form of the Old Testament, which the Orthodox rabbis nullify, overthrow, disobey and falsify. Yet, when it comes to the issue of rabbinic and Zionist violence, suddenly they are all dutiful Old Testament votaries following the strictures of the written law to the letter. As we have tried to show, this is not Judiasm. This is one of the poses Judaism assumes when it must present a public face to the world. Deceit being its second nature, it has no problem engaging in such a farcial exercise, which any among even their lowly *bochurim* can recognize as a masquerade.

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<sup>1165</sup> We are not particularly Internet-enthusiasts (though we recognize the definite advantages it can offer for research). Rather, we view the online world as a means to an end: gaining the attention of readers formerly captive to the gatekeepers and offering them knowledge of the availability of forbidden books. One need not surrender the rightful primacy of the printed word as civilization's prime force for education, edification and ennoblement just because it is presented and introduced on a digital platform.

Noah Feldman states: “Yigal Amir, the assassin of Yitzhak Rabin, was a modern Orthodox Jew who believed that Rabin’s peace efforts put him into the Talmudic category of one who may be freely executed because he is in the act of killing Jews. In 1994, Dr. Baruch Goldstein massacred 29 worshipers in the mosque atop the Tomb of the Patriarchs in Hebron. An American-born physician, Goldstein attended a prominent modern Orthodox Jewish day school in Brooklyn. (In a classic modern Orthodox twist, the same distinguished school has also produced two Nobel Prize winners.) Because of the proximity of Goldstein’s background and mine, the details of his reasoning have haunted me. Goldstein committed his terrorist act on Purim, the holiday commemorating the victory of the Jews over Haman, traditionally said to be a descendant of the Amalekites. The previous Sabbath, he sat in synagogue and heard the special additional Torah portion for the day, which includes the famous injunction in the Book of Deuteronomy to remember what the Amalekites did to the Israelites on their way out of Egypt and to erase the memory of Amalek from beneath the heavens.”

Feldman offers some reference to the Talmud in the preceding passage, because that word has to be mentioned if the new apologia is to have its intended effect of refuting the critics of Judaism, who are increasingly seeing through the rabbinic “Biblical Jew” masquerade and are espying the fact that when the rabbis praise and esteem the “Torah” and cloak themselves in its mantle they are referring to two, mutually irreconcilable sources of revelation, the *Torah SheBeal Peh* (man-made superstitions and delusions as recorded in the Mishnah, Gemara, and derivative rabbinic texts) and the *Torah SheBichtav* (the Word of God as recorded in the Bible).

Feldman mentions the Talmud to condition the reader to the sense that objections to the Talmud are going to be anticipated and answered, when in fact they are not. Everything that is wrong with the Talmud, Feldman ascribes to the Old Testament. It’s the Old Testament that he indicts and this serves a two-fold objective: paint Judaism in Old Testament colors (after paying brief lip-service to some sort of vague Talmudic influence) and then pander to the almost ineradicable bias which the liberal intelligentsia harbor against the Old Testament.<sup>1166</sup>

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<sup>1166</sup> A bias shared by the occult movement and the neo-Nazi Right wing.

It's a win-win ruse. The Judaics come off as sadly beholden to that "terrible book," which the better Judaics (like *New York Times* writer Feldman) at least have the decency to bemoan, while pushing Talmudic racism and injunctions to murder, to the sidelines. If we actually research and ponder Feldman's attributions, rather than letting them serve merely to confirm, at a surface level, preconceived liberal bias against the Old Testament, we see that the God of the Bible ordained that the memory of Amalek was to be erased and He promised it would be erased. And it was. Past tense. The true Church, i.e. Christian Biblical Israel, almost never calls anyone "Amalek" today. Christians take God at His word. Amalek is no more. But it is the Talmud and rabbinic Judaism and those of whatever degree of rabbinic religious fervor who have an extra-cerebral nostalgia for the Talmud as an ethnic heritage, that keep the memory of Amalek going. "Holocaust" historian Deborah Lipstadt of Emory University has called her opponent, the English historian David Irving, "Amalek." Among the extreme Right-wing Zionist settlers in the Israeli state, and Hasidic Judaics like Chabad-Lubavitch, the Palestinians are routinely referred to as "Amalek." It's shrewd to harken to the ancient Old Testament root of this as a means of suggesting that the very same Old Testament is responsible for its currency today. But this is a falsehood. It is the traditions of the rabbis that has revived the "Amalek" appellation, thereby contradicting the wishes and prophecy of God in the Old Testament. Feldman: "To Goldstein, the Palestinians were Amalekites. Like a Puritan seeking the contemporary type of the biblical archetype, he applied Deuteronomy and Samuel to the world before him. Commanded to settle the land, he settled it. Commanded to slaughter the Amalekites without mercy or compassion, he slew them. Goldstein could see difference as well as similarity. According to one newspaper account, when he was serving in the Israeli military, he refused to treat non-Jewish patients. And his actions were not met by universal condemnation: his gravestone describes him as a saint and a martyr of the Jewish people, 'Clean of hands and pure of heart.'"

While Feldman deserves credit for broaching a topic long suppressed by the Establishment media, the hero-worship which this Osama bin Laden-like character — Baruch Goldstein — elicits in Israeli Orthodox Judaic circles, the rest of his writing about Goldstein is a quagmire of deception and misdirection. Goldstein has nothing in common with the "Puritans" who

upheld a *sola Scriptura* standard of the Bible alone. What Feldman is really saying with his duplicitous Puritan analogy is that when rabbis and Zionists act violently, they are acting like Biblically-oriented Christians ("Puritans") and the basis for their actions is the word of God and not the Talmud. "...he applied Deuteronomy and Samuel to the world before him. Commanded to settle the land, he settled it. Commanded to slaughter the Amalekites without mercy or compassion, he slew them."

Let's examine Old Testament law to see if Feldman's shorthand attribution of Goldstein's motivation — Deuteronomy-Samuel-Amalekites — actually applies to the Bible-believer (which Feldman does not scruple to tell us Goldstein was *not*. Being an Orthodox Judaic, Goldstein gave pride of place to the *Torah SheBeal Peh* first and foremost, the rabbinic prism through which the Bible is heavily filtered). Let us turn to one of the most learned Christian scholars of the Mosaic law, Prof. Johann David Michaelis, the preeminent Hebraist of eighteenth century Europe. Michaelis demonstrates that the modern liberal notion that the Old Testament is some kind of mandate for genocide is a gross error. He makes the point in distinguishing between the Biblical attitude toward the Canaanites and the Moabites: War against Canaanites is one of the first, fundamental laws (Gen. 11), due to "the odious crime of Canaan and the prophetic curse which the general ancestor of mankind laid upon him." But with regard to the Moabites: "Moses expressly forbade the Israelites to molest the Moabites (descendants of Lot) in the possession of this land (i.e. the land of the Moabites, cf. Deut. 2:9)." The Israelites were not to suffer injuries from the Moabites and they were allowed to enter their territory if forced into (border) war with them. "But they should not, with a view to conquest, without any further reason, go to war with them as they did with the Canaanites." There is no *Biblical* basis for Baruch Goldstein viewing contemporary Palestinians as Amalekites and Canaanites, but there are plenty of *Talmudic and post-Talmudic rabbinic* reasons for him doing so, about which Mr. Feldman is silent in his lengthy essay for the *New York Times Magazine*, wherein the Old Testament and not the Talmud, is given the prominent black eye. Mr. Feldman concludes with this whopper: "It would be a mistake to blame messianic modern Orthodoxy for ultranationalist terror." In other words, the mass murder of Palestinians, whether by the Israeli army or the Talmudic Dr. Goldstein, cannot be laid at the feet of the ideology of modern Orthodox Judaism. Instead, it's the Bible's



fault. What a perverse conclusion from a member of a religion that advertises itself as the *sine qua non* of Biblical fidelity.

Professor Elliot Horowitz—Associate Professor of Jewish History at Bar-Ilan University—in his groundbreaking book *Reckless Rites: Purim and the Legacy of Jewish Violence* writes the following: “In the spring of 2004...Jeffrey Goldberg reported in the *New Yorker* about a series of disturbing interviews he had recently conducted with Jewish settlers in the West Bank and Gaza. ‘The Palestinians are Amalek,’ he was told by Benzi Lieberman, chairman of the Council of Settlements. ‘We will destroy them,’ Lieberman continued. ‘We won’t kill them all. But we will destroy their ability to think as a nation. We will destroy Palestinian nationalism.’...Goldberg...turned to a young acquaintance seated next to him...a pregnant (married) teenager who wore a long shirt and carried a semiautomatic M-16, and asked her whether she thought Amalek was alive today. ‘Of course,’ she replied, and pointed toward one of the Arab villages in the distance.”<sup>1167</sup>

One of the saddest and most harrowing accounts of the sadistic violence which some Israeli soldiers have perpetrated against Palestinian civilians was published in 2007 in the British newspaper, *The Observer*: “Israel shaken by troops’ tales of brutality against Palestinians....A study by an Israeli psychologist into the violent behavior of the country’s soldiers is provoking bitter controversy and has awakened urgent questions about the way the army conducts itself in the Gaza Strip and West Bank. Nufar Yishai-Karin, a clinical psychologist at the Hebrew University in Jerusalem, interviewed 21 Israeli soldiers and heard confessions of frequent brutal assaults against Palestinians, aggravated by poor training and discipline. In her recently published report, co-authored by Professor Yoel Elizur, Yishai-Karin details a series of violent incidents, including the beating of a four-year-old boy by an officer. The report, although dealing with the experience of soldiers in the 1990s, has triggered an impassioned debate in Israel, where it was published in an abbreviated form in the newspaper *Haaretz* last month. According to Yishai Karin: ‘At one point or another of their service, the majority of the interviewees enjoyed violence. They enjoyed the violence because it broke the routine and they liked the destruction and the chaos. They also enjoyed the feeling of power in the violence and the sense of danger.’ In the words of one

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<sup>1167</sup> Horowitz, pp. 1, 3-4.

soldier: 'The truth? When there is chaos, I like it. That's when I enjoy it. It's like a drug. If I don't go into Rafah, and if there isn't some kind of riot once in some weeks, I go nuts.'

"Another explained: 'The most important thing is that it removes the burden of the law from you. You feel that you are the law. You are the law.

You are the one who decides...

As though from the moment you leave the place that is called Eretz Yisrael (the Land of Israel) and go through the Erez checkpoint into the Gaza Strip, you are the law. You are God.'

"The soldiers described dozens of incidents of extreme violence. One recalled an incident when a Palestinian was shot for no reason and left on the street. 'We were in a weapons carrier when this guy, around 25, passed by in the street and, just like that, for no reason — he didn't throw a stone, did nothing — bang, a bullet in the stomach, he shot him in the stomach and the guy is dying on the



pavement and we keep going, apathetic. No one gave him a second look,' he said. The soldiers developed a mentality in which they would use physical violence to deter Palestinians from abusing them. One described beating women. 'With women I have no problem. With women, one threw a clog at me and I kicked her here (pointing to the crotch), I broke everything there. She can't have children. Next time she won't throw clogs at me. When one of them (a woman) spat at me, I gave her the rifle butt in the face. She doesn't have what to spit with any more.'

“Yishai-Karin found that the soldiers were exposed to violence against Palestinians from as early as their first weeks of basic training. On one occasion, the soldiers were escorting some arrested Palestinians. The arrested men were made to sit on the floor of the bus. They had been taken from their beds and were barely clothed, even though the temperature was below zero. The new recruits trampled on the Palestinians and then proceeded to beat them for the whole of the journey. They opened the bus windows and poured water on the arrested men.

“The disclosure of the report in the Israeli media has occasioned a remarkable response. In letters responding to the recollections, writers have focused on both the present and past experience of Israeli soldiers to ask troubling questions that have probed the legitimacy of the actions of the Israeli Defense Forces (IDF). The study and the reactions to it have marked a sharp change in the way Israelis regard their period of military service — particularly in the occupied territories — which has been reflected in the increasing levels of conscientious objection and draft-dodging. The debate has contrasted sharply with an Israeli army where new recruits are taught that they are joining ‘the most ethical army in the world’ — a refrain that is echoed throughout Israeli society. In its doctrine, published on its website, the Israeli army emphasizes human dignity. ‘The Israeli army and its soldiers are obligated to protect human dignity. Every human being is of value regardless of his or her origin, religion, nationality, gender, status or position.’ However, the Israeli army, like other armies, has found it difficult to maintain these values beyond the classroom. The first intifada, which began in 1987, before the wave of suicide bombings, was markedly different to the violence of the second intifada, and its main events were popular demonstrations with stone-throwing.

“Yishai-Karin, in an interview with *Haaretz*, described how her research came out of her own experience as a soldier at an army base in Rafah in the Gaza Strip. She interviewed 18 ordinary soldiers and three officers whom she had served with in Gaza. The soldiers described how the violence was encouraged by some commanders. One soldier recalled: ‘After two months in Rafah, a (new) commanding officer arrived...So we do a first patrol with him. It’s 6 a.m., Rafah is under curfew, there isn’t so much as a dog in the streets. Only a little boy of four playing in the sand. He is building a castle in his yard. He (the officer) suddenly starts running and we all run with him. He

was from the combat engineers. He grabbed the boy. I am a degenerate if I am not telling you the truth. He broke his hand here at the wrist, broke his leg here. And started to stomp on his stomach, three times, and left. We are all there, jaws dropping, looking at him in shock...The next day I go out with him on another patrol, and the soldiers are already starting to do the same thing.'

"Yishai-Karin concluded that the main reason for the soldiers' violence was a lack of training. She found that the soldiers did not know what was expected of them and therefore were free to develop their own way of behavior. The longer a unit was left in the field, the more violent it became. The Israeli soldiers, she concluded, had a level of violence which is universal across all nations and cultures. If they are allowed to operate in difficult circumstances, such as in Gaza and the West Bank, without training and proper supervision, the violence is bound to come out. A spokeswoman for the Israeli army said that, if a soldier deviates from the army's norms, they could be investigated by the military police or face criminal investigation. She said: 'It should be noted that since the events described in Nufar Yishai-Karin's research the number of ethical violations by IDF soldiers involving the Palestinian population has consistently dropped...' <sup>1168</sup>

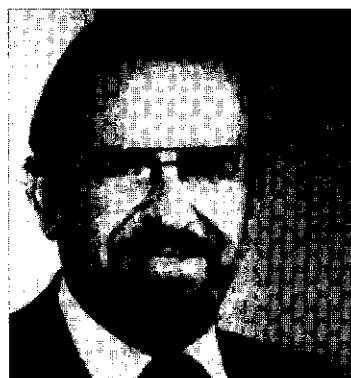
*Rabbi Norman Lamm's Response to Noah Feldman*

The most instructive reaction to Feldman's very limited and circumspect semi-candor in the *New York Times Magazine* of 2007 came from a distinguished educator who is, arguably, the chief spokesman for modern Orthodox Judaism in America, Rabbi Dr. Norman Lamm, the chancellor of Yeshiva University, the "Harvard" of Orthodox Judaism desirous of a higher education in a Talmudic setting. Norman Lamm is also the rosh yeshiva (headmaster) of the university's affiliated Elchanan School of Talmud. In "A Response to Noah Feldman," <sup>1169</sup> Lamm is outraged that Feldman was to any degree — however tepid or qualified — undercutting Judaism's public relations cover as a benevolent, humanitarian creed. As we consider Rabbi Lamm's stern admonition to Feldman, we should recall the message Zionist critics of historic Christianity disseminate when Christians are outraged by

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<sup>1168</sup> Conal Urquhart, *The Observer* (UK), October 21, 2007.

<sup>1169</sup> Published Aug 2, 2007 on the website of *Forward* newspaper: [www.forward.com/articles/11308](http://www.forward.com/articles/11308).



Dr. Norman Lamm, president of Yeshiva University. (Courtesy Yeshiva University, New York)

attacks on the veracity of the Resurrection, or on Jesus' virginity and chastity. The Zionist counsel to Christians is almost always a challenge to us to grin and bear it, as a sign of our commitment to radical truth-seeking and free inquiry. When it comes to exposés of Christianity, however false or scurrilous, certain prominent Zionists sometimes lecture Christians on the need to be tolerant with regard to opprobrium cast on Christ and, for example, intimations that He had marital relations with Mary Magdalene, or that he never really rose from the grave; or that revered Christian pastors and missionaries were bigots of one kind or another.

But in a classic display of the leaven of the Pharisees as exuded by the rabbinic mentality, when the shoe is on the other foot, and even an inkling of the racism and hatred for gentiles institutionalized within Orthodox Judaism, is evoked by Noah Feldman in the *Times*, Dr. Lamm, rabbinic Judaism's most prominent American educator and spokesman, advocates a highly defensive position which has no patience for any espousal of criticism of Judaism. Rabbi Lamm even advocates self-censorship and suppression of the "highly sensitive" truth about the Talmud. Admonishing Feldman, Rabbi Lamm makes it clear that when it comes to protecting Judaism and its "coreligionists," he's for a cover-up. Lamm to Feldman:

"You wittingly or unwittingly exposed your coreligionists to opprobrium in arguably the world's most public forum...Because the issue is subtle and highly sensitive, do you not think that it would have been more responsible of you either not to mention an issue which for centuries has inflamed antisemitic vindictiveness and exacerbated irritation for those Jews ignorant of the method and subtleties of the law, especially since such subtleties are beyond the reader not trained in legal theory? But if you are compelled to

write about it, would it have been a violation of some professional code to give precedence and preference to the universalist bias of the halachic tradition?<sup>1170</sup> But you took the easy way out, and thereby succeeded in holding up the Torah, the Talmud, the rabbis and especially Modern Orthodox Judaism to public ridicule, making the whole Talmudic enterprise look bigoted and racist. ...You apparently were equally unaware of the damage your words have caused to innocent bystanders. Example: Daniel \_\_\_\_\_, a recent graduate of Yeshiva University, wrote this letter to me that broke my heart: 'Like most Yeshiva University graduates, I interact on a daily basis with gentiles for most of my day. My Orthodox Jewish identity has never become an issue or conflict. However, following last week's *New York Times* article by Noah Feldman...I have frequently been getting questions like, 'Is it true that according to your law you wouldn't save my life on the Sabbath' or, 'Do you really believe that Jewish life is more important than gentile life?' How does a young Modern Orthodox professional answer these questions in a respectful and diplomatic way so as not to demonize others and at the same time be true to his faith?'

"My dear Noah Feldman, it is your duty to answer him, because you are the cause of his discomfiture and perhaps his possible inability to find employment<sup>1171</sup> — and so for the thousands...who will have to live under the cloud of calumny you have unwittingly visited upon them....I have followed your career with *naches* (joy) and hope for the future of our Jewish people and Modern Orthodoxy, so I write like a spurned lover. I sympathize with your dilemmas....But that is no excuse for embarrassing a whole community to which you always belonged and to which you maintain you still owe a degree of fidelity..."

A Judaic who was formerly an adherent of Orthodox Judaism had this rejoinder to Lamm: "The response I found notable was from Rabbi Norman Lamm. In between the clichéd arguments (our ancestors were martyred for the faith; intermarriage is an unquestionable wrong...) and trite exclams of indignation (it's wrong to shame coreligionists; you shouldn't make the

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<sup>1170</sup> In other words, Rabbi Lamm is saying that Feldman should revert to the customary pretense that Judaism reflects the benign standard of legal universalism, i.e. the same law for everyone, which of course is utterly anathema to the Talmud and every doctrine of rabbinic Judaism.

<sup>1171</sup> Feldman is the cause, not the rabbinic doctrine itself?

Talmud look bigoted and racist), Dr. Lamm argues a position that is outright disturbing, let alone wrong. What he says, in essence, is: we must be wary of exposing uncomfortable areas of *halacha* to the *goyim*, lest they know what we really say about them behind closed doors. I've heard the argument before. Indeed in my years growing up in the Hasidic community I've heard it quite often. But then again, the Hasidic community makes it an official position to deny people knowledge and truth, afraid that sometimes knowing might be damaging. Keep the masses in the dark, and they'll never know better, the argument goes. But a champion of learning such as Dr. Lamm should know better. It is never right to suppress the truth out of fear (unless, of course, there's a clear danger to human life).<sup>1172</sup> Dr. Lamm quotes a letter he received from a young professional who encounters challenging questions regarding his Orthodox faith...Dr. Lamm, it was your duty to instill in this young man the necessary means for grappling with uncomfortable questions. That an intelligent young man should be challenged by workmates in response to a *New York Times* piece, but he wasn't challenged to ask those very same questions (to which he obviously doesn't know the answer) while going through your own educational institutions, is a failure of education, and not the fault of Mr. Feldman. In my opinion, the fear of revealing sensitive areas of *halacha* in public indicates a lingering tension between some aspects of our tradition and our contemporary notions of morality. All the apologia in the world won't make that go away. Rather, instead of claiming it is too nuanced for those untrained in 'legal theory,' the truth should be stated as it really is: the Talmud does contain matters that are racist and bigoted. Deal with it."<sup>1173</sup>

Since the truth about Judaism supposedly "has inflamed antisemitic vindictiveness," ergo, it would be "anti-semitic" to state the truth about it. Though Orwellian on its face, this equation has been an effective tool of the thought police in enforcing the concealment of Judaism's inner dialectic, although Rabbi Lamm is behind the times if he imagines that the usual denials will serve the serve the same deceitful coverup. In this regard, Rabbi Alderstein is far ahead in terms of a stratagem for the *zeitgeist*. In Judaism, truth for its own sake has never been an ideal; rather, preservation of the

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<sup>1172</sup> What of a clear danger to *gentile life* if the truth is suppressed?

<sup>1173</sup> "Reflections on Heresy," Aug. 13, 2007. <http://hasidicrebel.blogspot.com/2007/08/reflections-on-heresy.html>

tribe of “coreligionists” is the highest good, though precisely the opposite view is preached by Talmudists to Christians on the receiving end of criticism and attacks on Christianity’s most fundamental beliefs and personalities, such as the notion that Jesus Christ did not resurrect from the dead:

*“Anti-Semitic Bigotry” Kept Archaeologist from Revealing that  
Jesus Did Not Resurrect*

“Holocaust-denial”?

A crime in more than a half dozen European nations, and Canada.

Resurrection-denial?

The subject of lavish publicity and praise and a boon to cable television’s viewer ratings.

To claim that the burial tomb of Jesus Christ has been located (not the cave where the stone was rolled away and He was resurrected, but the burial place for his corpse after He did not resurrect, according to the Zionists), is probably the most serious attack on Christians anyone could make. As the Apostle Paul stated: “...if Christ is not risen, then is our preaching in vain, and your faith also is in vain. Yes, and we are found false witnesses of God; because we have testified of God that He raised up Christ...if Christ is not raised...you are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.” (1 Cor. 15: 12-19). If there is a tomb on earth where the mortal remains of Jesus have been found, then the Apostles were false witnesses, there is no Atonement, and the Christian religion is a grotesque hoax. In February, 2007, Israeli-born Simcha Jacobovici, together with Hollywood director James Cameron (“Titanic”) had their deceitful television docudrama, “The Lost Tomb of Jesus” broadcast throughout America on the Discovery Channel, and around the world in non-Islamic countries like Canada, Britain, and of course on Israeli television Channel 8 (which also took part in the production). “The Lost Tomb of Jesus” entails more than Resurrection-denial. It also entails notions that Jesus lived past age 33, wed the supposed prostitute and latter-day Christian leader Mary Magdalene and sired a son named “Yehudah” (Judah). Since the broadcast of “The Lost Tomb of Jesus,” Zionists and Talmudists have done their best to publicize the film, most recently in January, 2008 in Jerusalem, at the prestigious “Third



Princeton Symposium on Judaism and Christian Origins,” funded in part by millionaire communications mogul George Blumenthal.

At Jacobovici’s website, after some mendacious double-talk about how his movie does not “challenge the fact of the Resurrection,” Jacobovici admits a few paragraphs later: “If Jesus’ mortal remains have indeed been found, this would contradict only the idea of a physical ascension. However, it says nothing against the possibility of a spiritual one...”<sup>1174</sup> Compare Jacobovici’s words with those of the Apostle Paul, to determine if Jacobovici’s qualification of “only” constitutes much of a consolation to Christians. Jacobovici knows full well that if Christ did not *physically* resurrect, then the rabbis of the Talmud are right, Christianity is a hoax. Jacobovici’s attempt to exculpate himself from charges of Antichrist motives, by suggesting a possible “spiritual resurrection” of Christ in lieu of a physical one, is beneath contempt.

From somewhere within the American and Israeli establishment, a large amount of money and worldwide publicity has been lavished upon lies about Jesus Christ presented in “The Lost Tomb of Jesus.” In America, the supposed “Christian” nation that allegedly forms a counterpoint to the empire of Islam, Jacobovici’s production is broadcast, publicized and studied, while banned in virtually all Islamic countries. Could it be that America is not actually a Christian nation, but rather “Churchian”? Could it be that America’s population of Israeli-worshipping Caucasians comprise a type of Kabbalistic golem who serve the rabbis and Zionists as military enforcer and media agent in the campaign to degrade and defame Jesus?

One observer offered a harbinger of the kind of spin in which the “Jesus tomb” allegations are being presented by the Israelis, by mentioning the career of the “tomb’s” discoverer, Yosef Gat, which was discussed at the Princeton Symposium: “The real show-stopper happened when the widow of archaeologist Yosef Gat was called onstage to receive an award for her late husband, who had catalogued the bone boxes back in 1980....She told the audience, in Hebrew, that her husband had always suspected that the cluster of famous names (supposedly inscribed on the ‘family tomb of Jesus’) might be linked to *that* Jesus; but as a ‘holocaust survivor,’ he was reluctant to

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<sup>1174</sup> [www.jesusfamilytomb.com/movie\\_overview/disclaimer.html](http://www.jesusfamilytomb.com/movie_overview/disclaimer.html)

unleash a possible backlash onto the Jews with his dramatic find. 'The world has changed in our lifetime,' she had said, accepting the honors."

In other words, in the twenty-first century, Christians no longer care to counter the Zionist attack on the very foundation of Christianity and therefore, the time is ripe for its fruition. Contemporary so-called "Christians" mainly bow their heads and genuflect in shame at the thought of protesting the organized attack on the fact of Christ's Resurrection, because, as it turns out, a holy "Holocaust Survivor," is involved. Therefore, Christians must demur, lest the more sacred religion of "Holocaustianity" should suffer the least indignity or disrepute. Better that these disrepute should befall Christianity and that the witness of the apostles and of Jesus Himself, would be trashed, than for one hair on the head of a noble and saintly, Israeli holocaust-surviving archaeologist, should be subject to critical scrutiny or protest.

The Talmudic chess masters are adroit. They turn the tables, making the aggressors against Christ into victims of—what else?— "antisemitic biogtry." *Is there ever an occasion when the followers of Christ can be considered victims of anti-Christian, Judaic bigots?* Apparently not; not even when the central axiom of Christian belief is being rubbed into the dirt. No, not even then. The claims to victimhood and the right to demolish Christianity on the part of Judaic and Zionist agents and activists, reigns with supreme immunity. Any serious attempt to expose the campaign is forbidden, since exposure is placed in the spurious context of being rooted in bigoted motives of "Jew hate." To vigorously defend the Resurrection of Jesus Christ is, therefore, "bigotry." Rabbinic "logic" and the Talmudic mentality rule the media roost. Here is an Israeli newspaper's account of the affair:

"Archaeologist Hid 'Jesus Tomb' for Fear of Anti-Semitism, Widow Says. By Jonathan Lis, *Haaretz*, Jan. 17, 2007: The widow of the archaeologist who discovered the tomb in Talpiot that some believe to be that of Jesus of Nazareth, explained Wednesday in Jerusalem to a gathering of senior archaeologists and other scholars why her husband kept his discovery a secret. In an emotional voice, Ruth Gat said that Yosef Gat, a Holocaust survivor, was afraid a wave of anti-Semitism would ensue if he did so. Speaking at the three-day Third Princeton Symposium on Judaism and Christian Origins at Mishkenot She'ananim in the capital, Gat also said, 'I

thank God his fears did not come true in light of the discovery of the tomb of Jesus of Nazareth.'

"As a boy, he wandered around the lion's den of occupied Poland,' she also said. 'The memory of those days never left him. It was one of the things that held him back as an archaeologist and that was also the reason for his great caution.' Yosef Gat worked as an inspector for the Israel Antiquities Authority for 27 years. He uncovered some 400 sites in the Negev and many other sites in Jerusalem. The cave was uncovered in 1980, but was not made public until the mid-1990s. Last year (2007), the story became widely known with the release of the documentary film 'The Lost Tomb of Jesus.' The film presents a cave uncovered in 1980 during construction work on an apartment building in the southern Jerusalem neighborhood of Talpiot. The tomb contained 10 ossuaries. Hebrew letters were inscribed on some, including those Jacobovici says should be read: Yehuda bar Yehoshua, Matya, Yose, Maria, and Yeshua bar Yehosef. The bones of 35 individuals were also uncovered, interred over three to four generations.

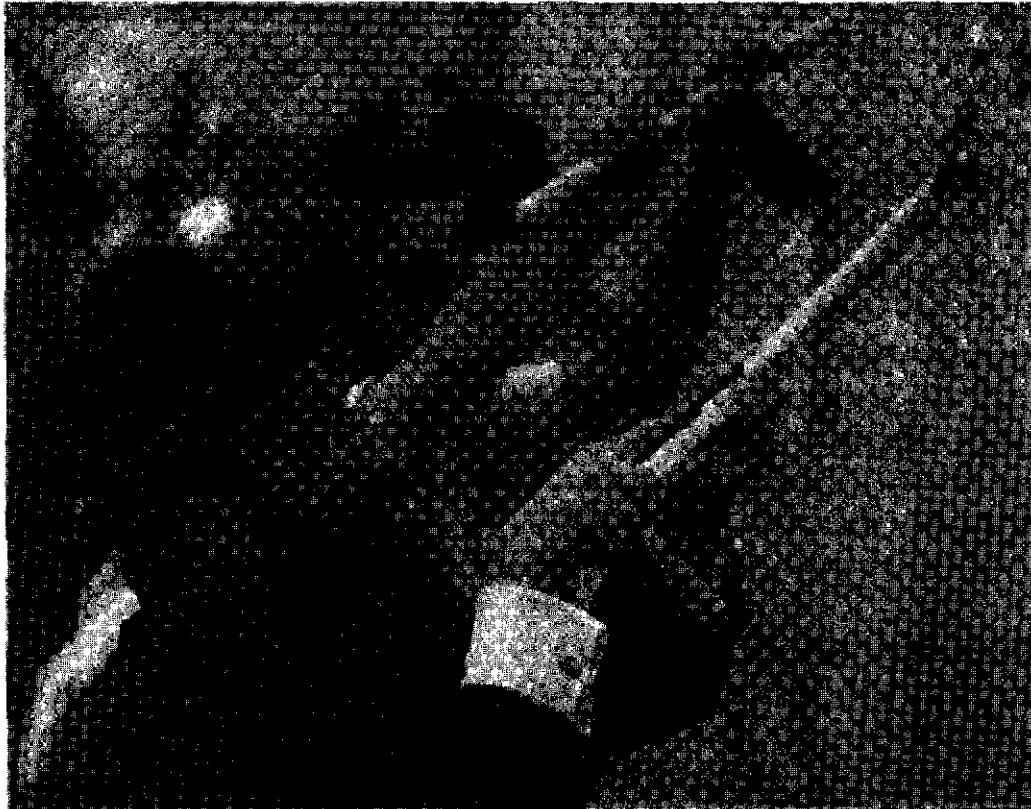
"I fell off the chair,' Jacobovici said Wednesday following (Mrs.) Gat's presentation. 'She said the leading archaeologist, who I thought had claimed it was nothing, actually thought he had discovered the tomb of Jesus of Nazareth, and as a Holocaust survivor was afraid it might lead to anti-Semitism.' Although most of those who spoke at Wednesday's seminar said it was possible the tomb was that of Jesus, Jacobovici's film was taken with a grain of salt. 'What Simcha did was good work, as long as it stays in the right perspective,' said archaeologist Professor Shimon Gibson of the University of North Carolina. 'We, the archaeologists and the historians, spend our lives trying to evaluate the information collected over time. The journalist, however, makes one film and moves on.'

"Professor Israel Knohl of Hebrew University said Wednesday that he saw no reason not to evaluate the tomb as Jesus' family tomb, although there was no unambiguous proof. He said surrounding caves should be excavated in order to obtain more proof, and explanations for various contradictions in existing evidence should be sought. For example, Knohl said the tomb might not be impressive despite the fame of those purported to be buried there, because tombs were considered a source of great impurity. Other significant contemporaneous figures were also buried in unadorned tombs, with no evidence that they had become destinations of pilgrimage. He said it was not

surprising that the tomb, despite its presumed famed occupants, was forgotten. 'Jerusalem was destroyed almost entirely at that time, and only a few people were left in the city.'

"The cave currently serves the residents of a nearby building as a storage place for worn Torah scrolls. A short time after its discovery in 1980, the bones and the ossuaries were re-interred at a Jewish cemetery. Under pressure from the ultra-Orthodox, they were never studied and their age was never determined. Following the pressure, it was also decided to seal another tomb found nearby in which a number of complete ossuaries were found, and apartments were built above it. In response to arguments by scholars against his film, Jacobovici said Wednesday that it was a great honor that such an august group had gathered to discuss the matter. He said that when they made the film, the feeling of the public and the scientific community was that there was no chance it was the tomb of Jesus. Now, Jacobovici said, the consensus is that it might be true."

### The Western Wall of the Temple: *Not*



In Jerusalem in 2008 during the month of Nissan, the rabbi of the Kotel (“Western” or “Wailing” Wall, also spelled “Kosel”) and his helpers clean out the notes and prayer requests that have been crammed into the cracks and crevices of the wall’s “mystic stones.”

Archaeologists say that only the “base” of the “Western” or “Wailing” Wall dates from the first century A.D. The upper portions were added centuries later. There is no proof that this “western wall” was actually part of the Second Temple. Both the 1978 and 2007 editions of the *Encyclopedia Judaica* only go so far as to assert that the wall was part of the “Temple Mount,” not the Temple itself. According to Simon Goldhill, “The wall actually had no religious significance at all in Herod’s time: where people now pray was no more than a road at the bottom of the wall *which held up the platform* on which the Temple stood. It was a functional solution to the architectural problem of the platform, and *not part of the Temple itself*.”<sup>1175</sup>

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<sup>1175</sup> Goldhill, *The Temple of Jerusalem* (Harvard University Press, 2005), pp. 4 and 7 (emphasis supplied).

On March 26, 2000 Pope John Paul II left the following note in the wall: "God of our fathers, you chose Abraham and his descendants to bring your Name to the Nations: we are deeply saddened by the behavior of those who in the course of history have caused these children of yours to suffer, and asking your forgiveness we wish to commit ourselves to genuine brotherhood with the people of the Covenant. We ask this through Christ Our Lord, Amen." Compare the Pope's words with those of John 8:39-40: "Jesus said unto them, If you were Abraham's children, you would do the works of Abraham. But now you seek to kill me, a man that has told you the truth, which I have heard of God: this did not Abraham."

We do not know whether the rabbinic Kotel-cleaners removed the Pope's note along with the other clutter.

Having a surrogate in Jerusalem make a note for someone residing in another part of the world and place it in a crack in the wall is a lucrative rabbinic business.

Charging fees ("donations") for "davening" at rabbinic graves and engaging in vain repetition at "holy sites" throughout the Israeli state on behalf of distant clients, is a thriving business.

### Criticism of Michael Hoffman's Research

We sometimes receive excited letters from readers of our first book, *Judaism's Strange Gods*. The general tenor of these letters is to breathlessly announce that, "Your research has been refuted! There's a website that answers all your claims about Judaism and makes some new ones against you!" The person who can actually determine that it is our work that is being attacked on these various and sundry rabbinic and Talmudic websites is quite the detective, since, to the best of our knowledge, as of this writing, none of the many websites dedicated to refuting *Judaism's Strange Gods* or the pamphlet based upon it, "The Truth About the Talmud," has the candor to mention this writer or *Judaism's Strange Gods* by name.<sup>1176</sup> Everyone which we have examined as of this writing, only quote our texts anonymously. We can only surmise that this reluctance is an indication of the extent to which these critics believe our work to be persuasive. All they will do is quote from *Judaism's Strange Gods* (but without giving the title or any reference) and then offer their "refutations." Here are some typical examples of what the critics have produced concerning our research.

#### *First Example*

*Claim:* "Says Jesus was a Sorcerer Sanhedrin 43a. Says Jesus ('Yeshu' and in footnote #6, Yeshu 'the Nazarene') was executed because he practiced sorcery.

*Response by Talmudic apologist:* Standard versions of the Talmud do not mention anyone with this name. There is a version which mentions Yeshu HaNotzri who was executed and who had five students who were also executed. The description of this Yeshu HaNotzri indicates that he was executed by stoning and that for forty days before his execution announcements were made looking for evidence in his favor. The Talmud also indicates that this Yeshu HaNotzri was extremely friendly with the local Roman government. The passage describes the way in which the followers of this Yeshu claim that their names (Mathai, Natai, Netzer, Boni and Toda) give them immunity from the death penalty and the way they were answered (by passages from the bible connecting their names with death or execution). As the description of the person involved does not fit the descriptions given in

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<sup>1176</sup> As previously noted, almost the entire text of *Judaism's Strange Gods* is incorporated here, in these pages.

Christian traditions it would appear that it is not referring to the same person. —Michael Gruda

*Hoffman's rejoinder:* When Mr. Gruda refers to “standard versions of the Talmud” he is referring to censored versions. Of course in a censored Talmud text, this passage would not appear. By substituting the euphemism “standard” for the accurate term “censored” he gives the impression that an established, quality version of the Talmud does not contain the quote. But a censored version is not a quality version of a book; it is a defective version. Quoting a defective version that omits Talmud passages in order to make the case that a Talmud passage is not present, is disingenuous.

There is no question at this late date that “Yeshu HaNotzri” is a Talmudic epithet for Jesus which is still used to this day by rabbis and Talmud students to degrade the Christian savior. The point of the Talmud passage is to ritually defame Jesus. The fact that it does not exactly mirror the gospel account is not evidence that it is a reference to “another Yeshu.” Talmudists having been using that alibi for hundreds of years. The context of the passage proves that Jesus is the object of the vilification.

#### *Second Example*

*Claim:* Also in footnote #2 to Shabbath 104b it is stated that in the ‘uncensored’ text of the Talmud it is written that Jesus mother, ‘Miriam the hairdresser,’ had sex with many men.

*Response by Talmudic apologist:* “No such text exists in the standard Talmuds.” —Michael Gruda

*Hoffman's rejoinder:* Here is the text, in the Soncino edition of the Babylonian Talmud, at footnote no. 2 of BT Shabbath 104b:

**—His mother was Stada. But his mother was Miriam the hairdresser?—It is as we say in Pumbeditha: This one has been unfaithful to (lit., ‘turned away from’ —*sataht da*) her husband.**

#### **Footnote #2. Soncino edition of BT Shabbath 104b**

Mr. Gruda's claim that this text does not exist is risible. The Soncino edition of the Talmud is generally conceded to be a “standard” English edition and this footnote is contained within it, as we stated. The Soncino is a partially censored edition, however. The Soncino footnotes attempt to restore some of the meaning omitted from the censored main body of the text, but



even in this case a euphemism — “has been unfaithful” — is employed. In the original Talmud passage, the connotation is clearly indicative of Mary’s alleged whoredom. “Miriam the hairdresser” is the Talmud’s name for Mary, the mother of Jesus.<sup>1177</sup>

Concerning BT Shabbath 104b, Mr. Gurda regurgitates the customary rabbinic line: “There is reference to a certain Ben Stada who according to R. Eliezer brought knowledge of witchcraft out of Egypt by making marks on his body. The other sages dismissed Ben Stada as a fool. In some versions of the Talmud there is statement to the effect that this person’s mother (Miriam Magdala) was not faithful to her husband. Some commentators specifically point out for identification purposes that this person was executed in Lod and is not identifiable with anyone mentioned in Christian traditions. The Talmud also notes that the name Miriam Magdala was a very common one.”

*Hoffman’s rejoinder:* Gruda writes, “Some commentators specifically point out...that this person...is not identifiable with anyone mentioned in Christian traditions.” Can we rest easy about Talmudic libel of Mary and Jesus now that we know that “some commentators” inform us this is not a reference to any Christian? On whose authority is this claim advanced and why should anyone believe it? As for Ben Stada, the mysterious “fool,” the uncensored texts of the Talmud reveal that this is Jesus Christ. Stada is an epithet derived from the Hebrew/Aramaic root *satah / sete* (“to depart from the right path, to be unfaithful”). His mother Miriam was called “Stada” to indicate her status as *sotah* (adulteress).<sup>1178</sup> Mr. Gruda’s method of “refutation” is riddled with holes and misrepresentation of the case at hand.

### *Third Example*

Another critic of our writing and research is Rabbi Gil Student (he insists that “Student” is his actual surname, and not a pseudonym). Once again, like the other opposers, as of April 2008, he has written against our work, as have rabbis and Zionists who have dedicated themselves to refuting Michael Hoffman, yet without having the candor to mention this writer or our book(s) by name. He quotes anonymously from *Judaism’s Strange Gods*

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<sup>1177</sup> Cf. Schäfer, *Jesus in the Talmud* (op. cit.), pp. 20-21.

<sup>1178</sup> Ibid., pp. 15-18.

as it was excerpted in a tract we published entitled "The Truth About the Talmud: Judaism's Holiest Book." Here is the quote he attempts to refute:

*From: Rabbi Gil Student:* "The Accusation: 'The Talmud is Judaism's holiest book (actually a collection of books). Its authority takes precedence over the Old Testament in Judaism. Evidence of this may be found in the Talmud itself, Erubin 21b (Soncino edition): 'My son, be more careful in the observance of the words of the Scribes than in the words of the Torah (Old Testament).'"

"It is indeed interesting that anyone should make this claim about the Talmud. While it is certainly not true that Judaism views the Talmud as being holier than the Bible, what if it were true? How does that in any way show that Judaism is wrong?"

*Hoffman replies:* This rhetorical question by Rabbi Student, who is incredulous at the thought that anything could be wrong with Judaism, even if the Bible was not its holiest book, reveals the hubris which even the public defenders of Judaism exhibit. Here is our answer to Rabbi Student: since Judaism claims to be a Bible-based religion, if it does not hold the Bible as supreme, it is not, therefore a Biblical creed. Not to worry, though. Rabbi Student's question is only rhetorical. He claims to believe that Judaism *does* regard the Bible as its supreme book: "However, as with most of these claims, the exact opposite is true. Judaism considers the Bible to be its holiest book and biblical laws are considered most important."

If Rabbi Student were a skilled and erudite opponent I would be willing to give him all the credit in the world, as the pope gave John Calvin in the quotation cited toward the beginning of this book. But in fact, even though Rabbi Student enjoys prestige and influence among Judeo-Churchians who often refer people who are beginning to doubt Judaism's Talmudic "goodness," to Student for "correction," we have found him to be an obtuse and inept apologist for Judaism. We are confident that there are better ones available, but he seems to be the most popular, as of this writing. This will probably change in the future. In fact, if this book of ours obtains a sufficiently massive readership, chameleon Judaism will very likely morph into a decidedly different shape as part of its aptitude for defensive coloration. But *as of this writing*, he's the one Christians are most often referred to if they happen to encounter our writings.

Rabbi Student is so obtuse that in supposedly proving his point that we're wrong, and Judaism's holiest book is in fact the Bible and not the Talmud, he makes our case for us. In order to attempt to prove his point, he quotes from BT Kiddushin 30a which tells a Judaic to spend  $\frac{2}{3}$  of the time studying the Talmud (the Mishnah of the Pharisees and the later rabbinic Gemara, together forming the "Talmud"), and only  $\frac{1}{3}$  studying the Bible ("Scriptures"). Here's the passage Rabbi Student cites:

"Talmud Kiddushin 30a. A man must always divide his years into three — one third in Scriptures, one third in Mishnah, and one third in Talmud. Who knows how long he will live? Rather his day must be split into thirds."

Here's Rabbi Student's comment on BT Kiddushin 30a: "Bible study may begin at the age of five but the Talmud tells us that it must remain a major part of our daily study routine....There is no question that the Bible, as the Written Law, is a center-piece of Judaism."

Well, not quite a "major part" Rabbi Student, actually the passage you quote from the Gemara shows that Scripture study comprises *only a minor part* (one-third) of the Judaic student's attention. This hardly qualifies it as a "center-piece" of Judaism. But in the face of these facts he makes the demonstrably false claim anyway, predicated on his *ipse dixit* "I told you so" prestige as a rabbi. For those who don't accept prestige as a guarantor of validity, there is no substance to his argument. (Remember, this is the argument Rabbi Student advanced prior to the publication of this book. He may attempt to strengthen or alter his argument after this rejoinder of ours is published).

#### *Fourth Example*

Perhaps the most amusing attempted defense of the Talmud which Rabbi Student proffers is his disquisition on BT Moed Kattan 17a. This is a difficult passage to defend because its admonition to Judaics is so blatantly defective and morally perverse:

ר' אילעי אומר אם רואה אדם שיצרו מתגבר עליו ילך למקום שאין מכירין אותו וילבש שחורים ויתעטף שחורים ויעשה מה שלבו חפץ ואל יתחלל שם שמים בפרהסיא.

**Rabbi Ila'i said: If a person is tempted to do evil he should go to a city where he is not known, dress in black clothes, cover his head in black, and do what his heart desires so that God's name will not be desecrated. —BT Moed Kattan 17a**

Rabbi Student's defense of the indefensible Moed Kattan 17a is as follows: "Note the part of the passage that is not quoted in the accusation. The accusers do not mention that this person (not necessarily a Jew) must dress in black and cover his head. Why should this be if the Talmud is offering advice on how to commit a crime? Quite the opposite, this person should try to blend in with everyone else. Rather the Talmud is offering very sound psychological advice. This person is not directly told 'You can't do it.' That advice to a person steeped in desire is meaningless because the person has lost control of his actions. Rather, the person is bidden to first delay his intended actions by going to a city where he is not known. This lengthy trip will serve as a cooling off period. He is then told to dress humbly which should further serve as a reminder of what he should be doing compared to what he plans on doing. Rather than offering carte blanche permission to sin, the Talmud is suggesting a form of indirect rebuke to prevent the person from sinning...a subterfuge to convince this sick individual to follow the path to health."

*Hoffman's rejoinder:* Rabbi Student is saying that the only reason that the Talmud recommends that a wrong-doer should commit his evil in another city is to provide a "cooling-off period" for the would-be criminal to reconsider the acts he is planning before he actually carries them out. The problem with Student's assertion is that there is *no evidence for this claim and it runs contrary to the sense of the passage.*

The person is being told to disguise himself and go and do the evil that he is tempted to do in another city, quite obviously so that he may, if so inclined, do the evil in a place where he is not known and will not be detected. This is the plain meaning of BT Moed Kattan 17a. Anything else is the shrewd pleading of a lawyer. The far-fetched supposition about the passage being a "subterfuge" for shaming the potential evil-doer, is nowhere sustained by the denotative meaning of the text. Nowhere does the text give

any indication of what Rabbi Student ascribes to it. In his desperation to defend the indefensible he's concocted a nonsensical explanation.

In the past, many rabbis have denied that this passage exists in the Babylonian Talmud, so problematic is it for their pose as righteous representatives of an ethical religion. Gil Student concedes that it's in the Babylonian Talmud and then tries to persuade the reader that the text doesn't really say what it says. How much of this type of "reasoning" do we have to expend time upon in rejoining? If there are "Christians" who find Student's *apologia* compelling, then it seems there is little remedy save prayer for people who do not have "eyes to see."

The reader may be thinking that we have picked one of the less astute rabbis to showcase as an example of the attacks of our critics. Surely there are rabbis who are far more competent than this one? To which we reply, no doubt there are; we can think of several, beginning with Daniel Boyarin of the University of California at Berkeley. However, Prof. Boyarin has not deigned to take critical notice of our work and if he did, his rejoinder would likely be considerably more erudite and nuanced than the sloppy cannon-blasts that boom forth from the fortress which Rabbi Student endeavors to defend. Thus far, the overarching strategy of containment, however, has been to refuse to reply in a scholarly way to our research, but rather to blacklist, boycott, censor and silence us and our books and tracts, until such time — if ever — that this writer gains an audience and our influence becomes too substantial to be ignored. If and when that event should occur, it's likely that some heavy-hitters very much out of Rabbi Student's league will be summoned to the polemical frontline. In the meantime, Student strikes many of the denizens of Judeo-Churchianity as a formidable apologist for Judaism. To them he's a regular Talmud Answer Man. This says quite a bit about the mental state and intellectual level of most Judeo-Churchians. For many of these folks, if a rabbi even sneezes in our direction it constitutes a deafening refutation. Judeo-Churchians have a reverential awe and deference for rabbis that puts them in thrall to them. The true followers of Christ, however, have no such awe. Like Jesus did when He was on earth, authentic contemporary Christians ask the Gil Students of the world: "Are you the teacher of Israel and yet you do not understand these things? Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen, but you do not receive our testimony" (John 3: 10-11).

Furthermore, it should be noted that Rabbi Student, like many of the Orthodox rabbis of which we are cognizant, is a censor. Freedom of speech and inquiry are not his principles. On Aug. 14, 2007 he wrote, "Comments that attempt to undermine Judaism will be deleted. It is not out of fear but out of annoyance....Skeptics are welcome...to contribute comments, but not to preach their skepticism. I have no doubt that skeptic(s)... will take this as an admission that traditional Judaism cannot withstand criticism. Let them."

### The Talmudic Mentality

Yes, Rabbi Student, we do take your admission as evidence that “traditional” Judaism cannot withstand criticism, and that is why “traditional” Judaism operates a mammoth censorship apparatus and it is this censor, Rabbi “Gil Student,” who is proud that he “deletes comments that undermine Judaism” and who would, perhaps, like to delete our books. Unfortunately for them, the Orthodox rabbinate cannot accomplish the objective of silencing skeptics. Therefore the rabbis attack our work in the style of falsification which is the signpost of the Talmudic mentality, which one encounters in numerous Zionist and rabbinic forums, as for example the *New York Times*. Leslie Gelb’s attack, in the *Times*’ Sept. 23, 2007 *Sunday Book Review*, on John J. Mearsheimer and Stephen M. Walt’s *The Israel Lobby and U.S. Foreign Policy* “refers repeatedly to a Jewish lobby despite the fact that the authors never employ the term in their book. Indeed, they explicitly rejected this label as inaccurate and misleading, both because the lobby includes non-Judaics like the ‘Christian’ Zionists and because many Judaic-Americans do not support the hard-line policies favored by its most powerful elements. The Israel lobby, the authors emphasized, ‘is defined by its specific political agenda ... not the religious or ethnic identity of those pushing it.’ By using the phrase ‘Jewish lobby’ in the headline of the review, in the text and in a pull-quote, Gelb and the editors of the *New York Times Book Review* misrepresented a key part of the authors’ argument.”<sup>1179</sup>

It was important for the *New York Times Book Review* to falsely accuse John J. Mearsheimer and Stephen M. Walt of writing a book against the “Jewish lobby,” rather than truthfully reporting the important distinction that Mearsheimer and Walt make concerning the *Israeli* lobby. Distinctions like that however, are not common to the Talmudic mentality, which tends to constantly generalize about its rivals. Undoubtedly there will be reviewers of *Judaism Discovered* who will refuse to report the distinction we make between Jews and Judaics; between Khazars and Jews, and between Talmudists and Zionists on one hand, and Judaics in general on the other. If the work of Prof. Mearsheimer of the University of Chicago and Prof. Walt of Harvard University, can be so egregiously falsified with seeming impunity,

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<sup>1179</sup> Information contained in a letter to the editor by Mearsheimer and Walt, *NY Times Sunday Book Review*, Oct. 14, 2007, p. 6.

one can only wonder at the extent to which the contents of *Judaism Discovered*, authored by an obscure researcher who is without university connections, is going to be misrepresented.

The Talmudic mentality (a mentality which is also possessed by Freemasons and gentiles on the neocon Right and the Zionist Left and is not exclusive to all Judaics), requires the blurring of distinctions in order to reduce all thoughtful critics of Pharisaic Judaism to the same stereotypical lump: Jew-hating-antisemitic-neo-Nazi-bigots. This conglomerate invective works wonders on the majority of people who tend to think in terms of “sound bite” advertising jargon. The fact that this invective also constitutes the grave sin of false witness is not an issue for the Talmudic mentality. Being Talmudic, they don’t view their critics as fully human, and therefore in their own minds, they can’t sin against those who are lacking *Neshama HaElyonah*. False witness is a virtue in their view because it helps to limit our readership and curtail our mission. The reason we mourn concerning the deceitful tactics of the Talmudists is because we regard Talmudists as fully human and the equal of any person in the eyes of God. Yahweh created them for a higher and better destiny. In doing the work of the evil one they brutalize their humanity and risk their immortal souls. May God see fit to enlighten them and bring them to the knowledge of His Truth. The rabbis and other Talmudists are not the only ones at fault. By their radical departure from Biblical teaching and Christian practice, thousands of Catholic and Protestant leaders have revealed themselves to be accomplices of Antichrist, by Scriptural definition: “Such a man is the anti-Christ who denies the Father and the Son. No one who denies the Son has the Father” (I John 2:23). Christ testified that “no man cometh unto the Father except by me.” Yet men have grown “dull of hearing” (Hebrews 5:11) and to the great drama of Christian salvation prefer instead a bland accommodation with the spirit of the modern age and the worldly churches, which hold that a civilization based on the Father can be created by those who have made a religion out of denouncing and rejecting His Son. This delusion — which would be laughable were its consequences not so tragic — has led to the rise of legions of “Judeo-Christians,” who equate Judaism’s strange gods with authentic Old Testament Israel and who go so far as to claim that it is necessary for Christians to embrace Judaism in order to be justified before God.



They look to a religion founded on a Pharisaic sect comprised of the committed enemies of Christ for clues on how to become a better follower of Christ! Worse, they intimate that Jesus is a liar. Jesus directly condemns the “tradition of the elders” and its “commandments of men,” which are the oral basis of the idolized books, Talmud and Kabbalah and the sacred and legal texts derived from them (Matthew 15:1-9, Mark 7:1-13). Jesus puts paid to the lie that the Pharisees had any oral teaching from Moses. He tells them that if Moses were really their teacher they would follow Him (Jesus), not their tradition (John 5:46-47). The brazen betrayal and hypocrisy of supposed “Judeo-Christians” in the face of clear Gospel teaching on this subject, bids battle and defiance unto Heaven itself. The glorified modern popes, cardinals and bishops, celebrity Protestant preachers, politicians and their rabbinic mentors, often succeed for a time in deceiving the multitude, and in gathering a large and noisy following in this world, but their deeds also follow them and proclaim their evil, long after the paeans of media praise have wafted away on the sands of time. God is not mocked.

## Appendix I

### The Russian Petition to Classify the “Kitzur Shulchan Aruch” as Hate Literature

In 2005, leading journalists, intellectuals and Christians in Russia presented a petition to the government requesting that the *Kitzur Shulchan Aruch* be classified as racist hate literature. The *Kitzur Shulchan Aruch* was compiled in the nineteenth century by Rabbi Shlomo Ganzfried. According to Ganzfried’s biographer, the *Kitzur Shulchan Aruch* is “one of the most widely distributed books of religious interest ever published. Drawn from all four sections of Rabbi Yosef Caro’s *Shulchan Aruch*, the bedrock compilation of religious law, the *Kitzur* set forth the laws required to be known by every Jew, written in simple language and appropriately arranged, as he stated in a notice announcing its publication. While achieving these objectives, he presented the material in a format that was brief and to-the-point. The *Kitzur* was an immediate and extraordinary success. In the two decades before his death, more than twenty editions appeared...In the century since, it has been reprinted more than any other Jewish work, with the exception of the Talmud, siddur, and the Passover hagaddah.”<sup>1180</sup> The *Encyclopedia Judaica* calls it “...the main handbook for Ashkenazi Jewry...”<sup>1181</sup>

The *Kitzur Shulchan Aruch* is so volatile that we have been unable to locate a completely uncensored version in English. This handbook of behavior for Jews contains many curses on Christians, on the cross and on churches, as anyone who obtains an uncensored translation of the book’s section titled, “Concerning Idolatry” will discover. The Russian petition should be understood in the context of the rabbinic-inspired campaign of repression in Canada, Australia and Europe which makes it a crime to publish literature critical of the Talmud or skeptical of either the figure of Six Million dead Jews or the homicidal gas chambers of Auschwitz.

“The French anti-revisionist...Fabius-Gayssot law...dates from July 13, 1990...It provides for a prison sentence of up to a year as well as a maximum fine of €45,000 (approximately \$66,000) for anyone who publicly disputes the

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<sup>1180</sup> Jack E. Friedman, *Rabbi Shlomo Ganzfried: His Kitzur and His Life* (Jason Aronson, 2000).

<sup>1181</sup> Op. cit., vol. 7, p. 314.

reality of one or more 'crimes against humanity' as defined and ruled on, essentially, by the International Military Tribunal of Nuremberg in 1945-1946. In addition to the prison sentence and fine, there can be an order to pay damages to Jewish or other associations as well as the heavy costs of having the decision published in the media: finally, the courts may order the confiscation of any work material, along with books and papers, seized by the police.

"It is inaccurate to say that this law forbids the questioning of the entirety of the Nuremberg judgment, for it forbids only the questioning of the judgment...on crimes supposedly committed against 'humanity,' that is, first and foremost, against the Jews...Consequently, only the crimes alleged to have been committed, above all, against the Jews are decreed legally *unquestionable*. Let us salute here the granting of an astonishing privilege to the exclusive benefit of God's 'chosen people.' It was the Jews of France who, in May 1986, were the first to call for the establishment of such a law. At the time the State of Israel was preparing to pass an anti-revisionist bill which was approved by the Knesset two months later, in July 1986. The promoter of the French anti-revisionist law was the country's chief rabbi, René-Samuel Sirat. It was under his guidance that in May 1986 some Jewish academics, like Pierre Vidal-Naquet, and some Jewish propagandists, like Serge Klarsfeld and Georges Wellers, called for a bill like the Israeli one..."<sup>1182</sup>

"The politician whose action was decisive in the preparation and passage of the...law is former Prime Minister Laurent Fabius...a Jew, a millionaire and a Socialist. In 1990 he was president of the National Assembly. In that Assembly was a rather uncouth and ill-educated Communist, Jean-Claude Gayssot, then Minister of Transport. This man wanted to present, in the name of the Communist party, a... bill targeting Jean-Marie Le Pen, head of the *Front National*. But Gayssot's bill was badly drafted. It was then that Laurent Fabius made an arrangement with his Communist colleague. He, Fabius, would replace the poorly constructed text with one prepared by the Socialist party which targeted both Le Pen, for 'racism,' and Professor Robert Faurisson, for 'denial of the extermination of the Jews'...

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<sup>1182</sup> *Bulletin de l'Agence télégraphique juive*, June 2, 1986, p. 1 and 3

"Once the deal had been concluded between...Fabius and...Gaysot, there remained the procedure of defending their bill before the National Assembly and Senate. The task looked daunting. A number of jurists, academics and politicians came out against the idea of such a law, deemed Stalinist, but then, suddenly, a providential event enabled its passage by the Socialist-Communist majority. On May 11, 1990 there exploded in the world press the outrage of 'desecrated' Jewish graves in a cemetery in Carpentras, a small town in the south of France. Fabius took the helm of a thundering propaganda operation meant to have people believe that there was a resurgence of anti-semitism in France, an anti-semitism fueled by revisionism. Tens of thousands of demonstrators, many of them bearing Israeli flags, were to march in the streets, notably in Paris where, for the first time since August 1944 and the city's liberation, the great bell of Notre Dame cathedral was set ringing....the anti-revisionist law was on the statute books (as of) July 13, 1990..."<sup>1183</sup>

The ADL, the Southern Poverty Law Center,<sup>1184</sup> the European Union, the Simon Wiesenthal Center<sup>1185</sup> and the Israeli Knesset and Ministry of Foreign Affairs are attempting to make these thought crimes apply to the Internet as well. In seeking to shut down forms of expression which compete with their own ideology, the ADL and similar thought cops are exhibiting

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<sup>1183</sup> Information in a letter from France by Jesse Aitken, Oct. 9, 2006.

<sup>1184</sup> The Southern Poverty Law Center (SPLC) sued Alabama Judge Roy Moore for erecting the Ten Commandments at the state courthouse and helped to have him removed from office. They also sought to have him disbarred: "Alabama Chief Justice Roy Moore...was thrown off the bench Thursday by a judicial ethics panel...Richard Cohen, president of the Southern Poverty Law Center, one of the three groups that sued Moore over the monument, said the court and the Alabama attorney general, who prosecuted the case, were courageous. They stood up to a popular political figure and said no one is above the law. We intend now to file a complaint with the Alabama State Bar Association asking that Moore be disbarred," Cohen said." (Associated Press, Nov. 13, 2003). Also cf. Ken Silverstein, "The Church of Morris Dees: How the Southern Poverty Law Center Profits from Intolerance," *Harper's Magazine*, November 2000; and Silverstein, "The Southern Poverty Business Model," *Harper's Magazine*, November 2, 2007, wherein Steven Bright, a civil rights attorney states, "Morris Dees is a con man and fraud, as I and others, such as U.S. Circuit Judge Cecil Poole, have observed and as has been documented by John Egerton, *Harper's*, the *Montgomery Advertiser* in its 'Charity of Riches' series, and others." Also cf. Hoffman, "Gathering Wind: Morris Dees and The Rise of Mental Flatulence in America" [www.revisionisthistory.org/essay2.html](http://www.revisionisthistory.org/essay2.html)

<sup>1185</sup> On Wiesenthal framing and hounding an innocent man, cf. "The Trials of Frank Walus," *The Chicago Tribune Magazine*, Dec. 2, 1984; also cf. Hoffman, "The Simon Wiesenthal Center Seeks Censorship and Jailing of all Dissenters from Zionist Dogma" [www.revisionisthistory.org/wiesenthal.html](http://www.revisionisthistory.org/wiesenthal.html)

their loyalty to totalitarian Talmudic and rabbinic injunctions against “heretical” books, beginning with the New Testament as described in cryptic language below:

It is forbidden to make anything that is needed for idols; even windows for the house of idol worship. It is forbidden to sell books that are exclusive to idol worship, [or books of Biblical Scriptures, that were copied with alterations designed to make them heretical and to strengthen their beliefs.]

**Kitzur Shulchan Aruch 167:6**

Christopher Wolf, Chairman of the ADL's “Internet Task Force” speaking at the “Combating Anti-Semitism in Cyberspace” conference held in February, 2008 in Jerusalem, under the co-sponsorship of the Israeli government stated: “The Role of Law in Addressing Online Hate Speech — An understandable immediate reaction to the hate found on the Internet is ‘there ought to be a law.’ But, in the United States, the First Amendment to the United States Constitution applies with full force to the Internet, the Supreme Court has ruled. And that freedom of expression protection means most speech is permissible unless it threatens imminent violence directed at identifiable victims...hate speech, online or off, can be used in some jurisdictions as evidence to show a prohibited motivation for a crime. In Europe and elsewhere around the world, by contrast, there are laws prohibiting online hate speech and images. Why the difference in approach? Although freedom of expression is a valued principle in most modern democracies, it is counterbalanced by the belief that government has a role in protecting its citizens from the effects of hate and intolerance...there are laws in Germany and elsewhere in Europe that prohibit words and images attacking religious, racial and sexual minorities...In Germany, *Volksverhetzung* (incitement of hatred against a minority) is a punishable offense under Section 130 of the Germany's criminal code and can lead to up to five years imprisonment. *Volksverhetzung* is punishable in Germany even if committed abroad and even if committed by non-German citizens, if the sentiment was made accessible in Germany. A famous instance of German prosecution of someone whose hate speech was launched from abroad but was available in Germany is Ernst Zundel. Zundel is a Holocaust denier who published... ‘Did Six Million Really Die’ while he lived in the North America.

Zündel was deported from the U.S. to Canada and onward to Germany, and tried criminally in the state court of Mannheim on outstanding charges of incitement for Holocaust denial dating from the early 1990s, and including for materials disseminated over the Internet. On February 15th, 2007, he was convicted and sentenced to the maximum term of five years in prison.

“Similarly, an Australian Holocaust denier, Frederick Toben, used his Australia-based web site to publish his benighted views. Upon visiting Germany, he was arrested, tried, and convicted of violating German law as a result of his Australian-based web site that was viewable in Germany. In addition to national laws like that in Germany used to convict Toben and Zundel, the Council of Europe has included in the Cybercrime Treaty a prohibition against online hate speech. Specifically, the provision bans ‘any written material, any image or any other representation of ideas or theories, which advocates, promotes or incites hatred...against any individual or group of individuals...’ It also outlaws sites that deny, minimize, approve or justify crimes against humanity, particularly the Holocaust. The treaty is beginning to be implemented through legislation among European member countries. The United States is a signatory to the Cybercrime Treaty but did not sign the protocol on online hate speech, in light of its invalidity domestically under the First Amendment. And the European Union recently passed legislation extending to the Internet its ‘broadcast rules’ that restrict hateful and other content deemed inappropriate...countries – like Germany – criminalize Internet hate speech and issue orders requiring people to take down web pages and video...Indeed, people have been arrested and jailed because of their online content.

“...So what are other possible antidotes to hate speech online? The voluntary cooperation of the Internet community – Internet Service Providers (ISPs) and others – to join in the campaign against hate speech is urgently needed. If more ISPs in the U.S. especially block content and following their Terms of Service, it will at least be more difficult for haters to gain access through respectable hosts...in the era of Search Engines as the primary portals for Internet users, cooperation from the Googles of the world is an even more important goal. The experience with Google concerning the hate site ‘Jew Watch’ shows how Search Engine companies can help. When entering the search term ‘Jew,’ the top result in Google was the hate site ‘Jew Watch.’ The high ranking of Jew Watch in response to a search inquiry was

not due to a conscious choice by Google, but was solely a result of an automated system of ranking. In response to contacts from the Anti-Defamation League, Google placed text on its site that apologized for the ranking, and gave users a clear explanation of how search results are obtained, to refute the impression that Jew Watch was a reliable source of information.

“INACH (International Network Against Cyber-Hate) has reported that over a recent four year period, it received complaints on fifteen thousand cases of online hate. By forwarding the complaints to ISPs and search engines, more than five thousand hate sites, discussion threads, videos and music files were removed....where there are multiple outlets for content, as is the norm on the web, the effectiveness of the take-down remedy is limited. For example, a subscriber to an ISP who loses his or her account for violating that ISP's regulations against hate speech may resume propagating hate by subsequently signing up with any of the dozens of more permissive ISPs in the marketplace. The problem of hate speech on the Internet is not one that is easily solved. The law has a limited role to play, especially in light of the permissive rules in the United States which allows hate speech to be launched for viewing worldwide. The ISP and search engine operators could, if they wished, play a greater role in controlling hate speech...”<sup>1186</sup> (End quote).

Seldom is anyone who is prosecuted, fined or imprisoned for authoring or publishing literature which questions the Talmud described in the western media as a dissident or heretic who is being persecuted for publishing non-conformist books or websites. Rather, they are most often presented to the public as “haters” who are guilty of “racial discrimination.” No “bastion of democracy,” be it the *New York Times*, the U.S. State Department or the President of the United States has, as of this writing, come to the defense of these dissidents. For example, as we write these words, both the aforementioned Zündel and the chemist Germar Rudolf are serving several years in prison in Germany for publishing studies skeptical of the claims of execution gas chambers in Auschwitz-Birkenau, in Rudolf's case arguing that from the standpoint of chemistry, no poison gassings could have been

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<sup>1186</sup> Remarks of Christopher Wolf, Chair, Internet Task Force, Anti-Defamation League, to the International Conference of the Global Forum for Combating Anti-Semitism, Israeli Ministry of Foreign Affairs, Jerusalem, February 24-25, 2008.

conducted in those chambers. Earlier we related the datum that Lady Jane Birdwood was put on trial in London, England for publishing and distributing pamphlets educating the public concerning the Talmud. Due to her advanced age her jail sentence was suspended. She died shortly afterward, having been hit in the street and run over by a man on a speeding bicycle.

When repression is aimed at critics of Orthodox Judaism or at revisionist historians who challenge holy writ and sacred cows related to the "Holocaust," such repression is not an issue for Amnesty International or any otherwise vocal western voice for "democracy and freedom of expression." In light of this situation in the West, the Russians proceeded against Talmudic hate literature with their Petition concerning the contents and distribution of the *Kitzur Shulchan Aruch*. The Russian petitioners share one opinion in common with the ADL, *"Although freedom of expression is a valued principle...it is counterbalanced by the belief that government has a role in protecting its citizens from the effects of hate and intolerance..."* Because the Russians believe that the sacred texts of the religion of Orthodox Judaism instill in the adherents of that religion hatred and intolerance for Christians and gentiles, they sought to proceed against it, similar to the manner in which the ADL and the Israeli government proceed against critics of Judaism and Holocaustianity.<sup>1187</sup>

If any petition similar to the one the Russians circulated was put forth in the United States, as of this writing mostly only very marginal and poverty-stricken persons,<sup>1188</sup> along with retired people with a secure pension, would sign and circulate it. But in Russia, dozens of prominent persons with a great deal to lose, including members of parliament (the Duma), newspaper editors, officers in the armed forces, artists, literary figures, the world chess

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<sup>1187</sup> Personally, we believe that other than depictions of pornography or sadistic violence, neither the Talmud nor any other book or film should be banned (we define "pornography" to include abuse of the name of Yahweh, and abuse of the name, person or image of Jesus Christ and Blessed Mary). Censorship of political, philosophic, literary and theological ideas, skepticism, inquiry etc., whether in books and films, the Internet or other media, is a *thoroughly rabbinic practice with a long tradition in Judaism*. Thought police tactics have no place among Christians. What the Russians are in part decrying is selective indignation and a rigged marketplace of ideas, in which there are special rules and cultural and social biases for the protection of rabbinic and Zionist expression, and disabilities imposed upon authentic Christian and other non-Judaic utterance.

<sup>1188</sup> We include ourselves in this category and hence, no affront toward the poor or those at the margins of society is intended by our statement.



champion Boris Spassky and the internationally renowned mathematician Igor Shafarevich, signed the petition. Though we do not endorse Russian nationalism or any ideology of modern nation-state “patriotism,”<sup>1189</sup> the petition is nonetheless a remarkable and historic attempt to document for the commonweal, the rights of gentiles and Christians to be free of the libel and detestation institutionalized in the hortatory rabbinic texts of Judaism; and to assert, against the tunnel vision that decrees that rabbis are only victims and never victimizers, the reality of Judaism’s ferocious and murderous hatred of Jesus Christ, Christians and gentiles.

### **A PETITION**

to the Attorney General of the Russian Federation (RF): Mr. V. V. Ustinov  
concerning the increasing use against Russian Patriots  
of Article 282 of the RF Criminal Code:  
“Incitement to ethnic strife” with regard to Jews

103793 Moscow, B. Dmitrovka St., 15A  
Office of the RF Attorney General  
Mr. V. V. Ustinov

Dear Mr. Attorney General:

We must appeal to you because of the very unfavorable state of affairs in our country which exhibit the signs of a hidden genocide against the Russian people and its traditional culture. The specific legal part of our Petition to be implemented is presented in its later paragraphs (items 1-4). However, since the issues to which we are referring are under a strong taboo, we feel it necessary not to limit ourselves to matter-of-fact, dry legalistic forms, but to preface them with an explanatory description of the essence of the problem at hand and to show the justifiable reasons for our concerns. On Dec. 18, 2003,

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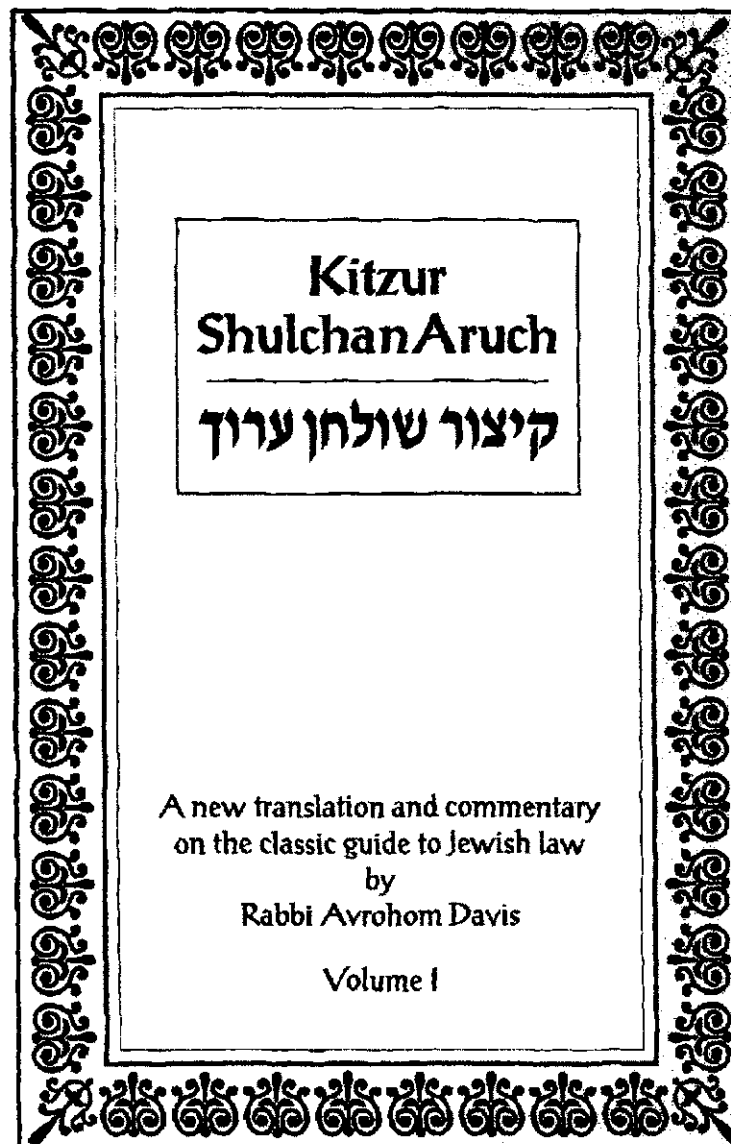
<sup>1189</sup> Too often in the past, flag-waving “patriotism” has led to the derogation and submission of Christ’s gospel to the requirements of a militarized state that exploits irrationality and emotion to stir its people to bloody wars of imperial expansion, territory and ethnic rivalry. We must beware not only of Talmudic and Zionist chauvinism but also of the gentile variety that comes disguised in the name of Christ, such as we witnessed during the presidency of George W. Bush. Love of one’s homeland is legitimate when it is in accord with God’s will, as revealed in scripture, with adjacent states and peoples respected and assisted, in a Christian spirit of neighborliness and compassion.

President Vladimir V. Putin, during his televised address to the nation, cited the following statistics, demonstrating the government's "fight against extremism:" in 1999, on the basis of Article 282 of the Russian Federation's Criminal Code — "incitement to ethnic strife" — four persons were convicted; in 2000, 10 persons were convicted; in 2003 "there were opened over 60 cases, about 20 were brought before judges. And there were about 17-20 convictions." (V. Putin: a chat with Russia on Dec. 18, 2003. M., 2003. Page 53). We have reasons to believe that the established trend is continuing.

The overwhelming majority of these cases were initiated by Jewish activists or organizations who accuse their respondents of "anti-Semitism." The overwhelming majority of accused and convicted consider themselves to be Russian patriots. Now among the accused, we find a well-known politician and publicist, the former head of the State Committee for the Media, Mr. B. S. Mironov. We admit that statements by Russian patriots about Jews are often sharply negative, excessively emotional, and unacceptable for public discussion, and this is interpreted by the courts as extremism. However, at the above mentioned trials, there has never been an investigation into the reasons for such a sharp hostility and for the primary source of such extremism in this interracial conflict.

Indeed, the main issue that investigators and courts must establish is the following — do the negative assessments about Jewry by Russian patriots correspond to the truth of the matter concerning the negative assessments? If there is no truth to it, then yes, one can say that the Jews are being humiliated and that this constitutes incitement to religious and ethnic strife. If there *is* truth to it, however, then such (negative) assessments are justified and, regardless of their emotionality, they cannot be considered as humiliating, inciting to (ethnic) strife, etc. (For instance, calling a decent person a criminal is humiliating for him; but, calling a convicted felon a criminal is a true statement of fact.)

Moreover, since in the ethnic conflict at hand there are two parties (the accusers and the accused), one must establish: Which side began this conflict first and is responsible for it, and is it possible that actions on the part of the accused are a self-defense against the aggressive acts of the accusing party? We take the liberty to assure you, Mr. Attorney General, that, concerning this issue, there exists throughout the whole world a large amount of widely recognized facts and sources, on the basis of which one can draw the following



conclusion: negative assessments by Russian patriots about acts, typical for the Jews, against non-Jews, are based on truth. Furthermore, these acts do not happen by chance, but are prescribed by the Judaic Talmud and have been practiced for two thousand years. Consequently, statements and publications against the Jews attributed to patriots, in the majority of cases constitute self-defense, which may not always be stylistically proper, but is justified in its essence. To prove this point, we wish to bring to your attention a book entitled *Kitzur Shulchan Aruch*, officially published in Moscow by the Congress of Jewish Religious Organizations and Associations (CJROAR) in

Russia, in multiple printings.<sup>1190</sup> This is a shortened edition of the code of laws known as “Shulchan Aruch,” compiled several centuries ago on the basis of the Talmud, and whose prescriptions must still be obeyed today. In the preface to the 1999 and 2000 editions, the head of the CJROAR Executive Committee, Rabbi Zinovii Kogan, makes a candid admission:

“The Editorial Board of the CJROAR deemed it necessary to omit in this translation certain Halachic directives... the inclusion of which in a Russian-language edition could be perceived by the inhabitants of Russia who do not observe Judaism as unprovoked insults. A reader, who wishes to read the full text of “*Kitzur Shulchan Aruch*, is invited to come to a yeshiva to study this and many other holy books in their original form.”

“In other words, one of the leaders of Russian Jewry views as insulting for the non-Jewish population of Russia certain provisions of this Jewish code of behavior, *Kitzur Shulchan Aruch*, yet feels that it is appropriate to invite his co-religionists to learn these insults in yeshivas – rabbinic schools financed to some extent by federal and local Russian government budgets.

“But even in the censored Russian language version published in Moscow by the Congress of Jewish Religious Organizations and Associations, we find the following provisions...” (end quote from the Russian Petition).

The Russian petitioners then furnish a list of quotations from rabbinic works that contain negative and racist views of gentiles and Christians, including a statement from the text of the *Kitzur Shulchan Aruch* requiring that Jews recite a curse on a Christian church when they pass it by, and requiring them to recite celebratory words when they see a Christian church that has been destroyed or otherwise razed or ruined. The Cathedral of Christ the Savior in Moscow was destroyed in 1931 by a Jewish Communist leader who was a high official in the regime of Joseph Stalin. The construction of the cathedral, the world’s largest Orthodox Christian church, commissioned by Tsar Alexander I, took 44 years. It was consecrated in 1883. But it stood for only 48 years. “When the original church was finally dynamited, Lazar Kaganovich, a loyal Stalinist who built the Moscow subway, said over the rubble: ‘Mother Russia is cast down. We have ripped

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<sup>1190</sup> *Kitzur Shulchan Aruch* was published in the United States by Metsudah Publications (1996).

away her skirts.”<sup>1191</sup> Kaganovich’s words approximate the spirit of the words of exultant revenge which the Talmudist is commanded to utter when he sees a Christian church that has been destroyed: “Almighty of vengeance, you have revealed yourself.”<sup>1192</sup>

ח הָרוּאָה בְּתִי עֲבוּדָה־זָרָה בְּיִשׁוּבָן, אֹמֵר, בֵּית גָּאִים יִסָּח ה'.  
בְּחֶרְבָּן, אֹמֵר, אֵל נִקְמוֹת ה', אֵל נִקְמוֹת הוֹפִיעַ.

The words of the curse that every Judaic is to recite when encountering a Christian church: “God will uproot the house of the proud.” (*Kitzur Shulchan Aruch* 167:8). If the curse is fulfilled and the church is destroyed, then the Judaic recites, “Almighty of vengeance, reveal yourself.”

The Russian Petition goes on to state:

“...In the introduction to *Kitzur Shulchan Aruch*, the head of the Executive Committee of CJROAR, Mr. Kogan, writes that the “Talmud is the unsurpassed memorial of Jewish genius,” and that this compilation of Talmudic teachings, the *Kitzur Shulchan Aruch* — “is the reading book of Jewish civilization of our times...This book is absolutely necessary for you. You may act as prescribed in it and be certain that you fulfilled the will of the M-st High.’

“In addition, the Chief Rabbi of Russia, A. Shaevich, remarks in the introduction: “Interest in this book surpassed our wildest expectations. A huge number of thankful responses from completely different individuals come to us all the time. Even more letters contain emphatic requests to help in acquiring this volume.”

“As can be seen from the preceding, the *Kitzur Shulchan Aruch* is not a mere historical curiosity, but it is intended as a guide for action. We would hope that on the basis of this official Jewish book, law enforcement agencies would, according to Article 282 of the RF Criminal Code, suppress the proliferation of a religion that instills hatred among the Jews toward all others in Russia; particularly if one peruses the “ideally complete memorial to the Jewish morals’ — *Kitzur Shulchan Aruch* which is studied in yeshivas.

<sup>1191</sup> *New York Times*, Sept. 26, 1995.

<sup>1192</sup> *Kitzur Shulchan Aruch*, 167:8.

“(Moreover)...numerous anti-Jewish acts throughout the world are staged by Jews themselves as provocations – to create a reason for the persecution against patriots. The best known incident in Russia is the Norinsky case who in 1988 mailed threats to Jews in the name of the (right wing) Pamyat organization, so that the government would initiate repression against it; he was aided in this by editor-in-chief of journal *Znamia*, G. Baklanov, a co-religionist of his, who published 500,000 copies of the offending flyer. Only after this that the provocation was exposed (cf. *Znamia* No. 10, 1988; *Pravda*, 11.19.88; *Komsomol'skaia Pravda*, 11.24.88; *Ogonek* No. 9, 1989). Among the most recent events one can mention a strange series of acts of vandalism in 1998-1999: on May 13, 1998, there was an explosion in the synagogue in the *Mar'ina roshcha* (a wall was damaged); on the same day, not far from a synagogue in Otradnoe, a “burning gasoline can was found,” while in Irkutsk a “Jewish cemetery was vandalized.” As to be expected, there was a loud noise in the world's media, and everything was – without proof -- blamed on some “Russian nationalists” (cf. *Independent* newspaper, 5.15.98). But when soon after this, in 1999, there was a synagogue devastated in Birobidzhan, and a court established that it was done by a person hired by the Jews themselves (cf. *Radonezh*, 1999, Nos. 15-16) – the “democratic” media ignored the event.

“On the basis of the cited passages and the actual practice of Jewish believers in these texts, it is not difficult to understand why the formal rejection of Judaism (smeared as “antisemitism”), has been widespread throughout time in many places of the world....And in this context we mention the Russian Orthodox Church's understanding of Judaism's aggression and hatred as a form of Satanism. This was held by well-known philosopher-intellectuals, for instance, A. F. Losev, Fr. Paul Florensky (cf. V. V. Rozanov, *Sakharna*, published by Respublika in 1998, p. 360) and Fr. Segiy Bulgakov: “Jewry, which rejected Christ, became a ‘laboratory of all kinds of spiritual perversions, poisoning the world and particularly Christian mankind” (*Vestnik RKhD*, Paris. 1973, No. 108-110, p. 72)...This, unfortunately, occurred with the majority of the Jewish people (as opposed by its lesser part who converted to Christianity). But overall, they don't want to admit this and feel that the statement of truth by Christ about their lies (St. John ch. 8) and, after Him, by Orthodox Christians, is “insulting” to the Jews. Jewish plaintiffs frequently direct their accusations of ‘anti-Semitism’ against

this essential part of the Orthodox Church's teachings, demanding that it be banned (as in the case of the textbook, *The bases of the Orthodox Culture*)...

"Following the behest of the Church Fathers, however, we cannot disseminate a false understanding of "tolerance" as humility before sin, evil, lies and, in this case, those who struggle against God. A Christian must, precisely because of the likeness of God implanted into every human being, and for the sake of saving one's soul, point out to the Jews their deviation from the truth. This, from a Christian point of view, is the expression of true love to men, because only the conversion to true Christian faith can save a Jew. A "tolerant" indulgence for the (Talmudicized) Jews and their Satanism will only enhance their spiritual ruin *and that of their many victims*.

"...Jewish chauvinism and the attitude realized in the spirit of the *Shulchan Aruch* clearly expressed itself during the genocide against the Russian Orthodox Christian people during the 1920s and 1930s...Later, after the fall of the Soviet Union, came more plundering by the same forces. Jewish oligarchs themselves openly explained on an Israeli television program, (10.3.1996) about the sources of the revolution that they staged: "The degree of corruption in Russia entirely corresponds to the degree of transformation in Russia. I don't think that Israeli officials... have (previously) had such an opportunity to redistribute wealth worth tens, hundreds millions and billions...all this was ownerless, all this belonged to the state, all this belonged to everyone! A government official could decide with a stroke of a pen whether or not this belongs to you or someone else...A good fight which produced the result we have today" (statement of the Zionist, Berezovsky).

"Such income and such profits that could be earned in Russia could not be earned anywhere else... The greater part of capital there, 50%, belongs to Jewish business." (statement of Malkin, today a member of the Presidium of the Russian Jewish Congress). Gusinsky, the first chairman of the Russian Jewish Congress (RJC), on that same television program listed among the reasons for Zionist success in Russia the following characteristics – "toughness...fewer rules, more rule of force, more rule of aggression."

"Let us also recall that Gusinsky, while heading the RJC, was accused of financial crimes, after which he decamped for Israel with his loot. His successor in this position at the RJC, Nevzlin, went into hiding, also in Israel, after he was accused of complicity in murdering his business competitors...international Zionism protected these criminals from a Russian

trial by crying, "Russian anti-Semitism!" Think how many similar criminals are continuing their "good fight" for power and profit in Russia.

"For the first time in a thousand years from the time of settlement of Jews in Russia we obtained real power in this country," states another Jewish journalist, E. Topol, in his "Open letter to Berezovsky, Gusinsky, Smolensky, Khodorkovsky and other oligarchs" (*Argumenty I Fakty*, 1998, No. 38). Here Topol and other decent Jews (for instance, I. Nudel'man – cf. *Sovetskaia Rossia*, 6.20.02) underscore the destructive and selfish polity of Jewish oligarchs who robbed and humiliated the Russian people after the collapse of the Soviet Union, provoking the animosity of the Russians toward the Jews.

"We ask the office of the Attorney General of the Russian Federation to take into account this opinion of Topol and Nudel'man as an admission of responsibility by the Jewish side for today's heightened Russian-Jewish conflict. Furthermore, in order to retain unlawfully appropriated "ownerless" state property...this ruling class is conducting a purposeful policy of degradation of people's morals and the destruction of spiritual values, aiming to convert the people into an animalistic mass...to make it easier to rule over them and to suppress them. In this, one can see troubling signs of the spiritual degradation of our nation.

"Case in point: It was precisely certain Jews who mounted fierce resistance to the teaching in schools of the text, *The bases of Orthodox (Christian) culture*, and precisely due to a Jewish initiative we, the Russian people, are forbidden to indicate our nationality on our passports. The Chief Rabbi of Russia, Shaevich, in an interview with the *Los Angeles Times*, confirmed that it was Jews who insisted that the line for indicating nationality in a passport be removed. As the reason for this position, he stated that the "Jews have taken over high posts within the (government) administration ([www.portal-credo.ru/site/print.php?act=rating&id=21](http://www.portal-credo.ru/site/print.php?act=rating&id=21)). In other words, they themselves realize what impression revelation of their own nationality in a passport has on the nations of the world and therefore are trying to hide it — this speaks for itself.

"Among other numerous examples of the destruction spiritual values we would like to turn your attention, Mr. Attorney General, to the policy of the minister of culture, Shvydky, (he is now in charge of the state committee for cultural affairs) and particularly to his television program "The cultural



revolution.’ In this program, Russian patriotism and Orthodox Christianity are regularly mocked, filthy obscene language is broadcast and the idea that unrestrained “Sex is the engine of culture,” is promoted (3.7.02). All protests of the Russian community against this disgraceful, essentially provocative activity of this “cultural commissar of the land” remain unsuccessful. Shvydky and his colleagues have at their disposal the major channels on Russian television, while Russian Orthodox patriots who are trying to defend themselves have only small circulation-newspapers over whose contents they are being persecuted and prosecuted...

“Statements by the Jews directed at non-Jews that are published in Jewish newspapers printed in Russia are considerably more aggressive in their vitriol than statements of accused Russian patriots. For instance, in the official newspaper of the Russian Jewish Congress titled *Evreiskie novosti* (Jewish news, 2002, No. 16, p. 9) Israeli Knesset deputy A. Liberman proposed forced removal of Palestinians from Israel. Note that the Palestinians —in disregard of the resolution of the UN’s Security Council — have not simply been evicted from their homeland (4 million refugees), but their activists and their families are being murdered, and homes of their relatives are demolished; this is how ‘Shulchan Aruch’ is implemented in the policy of Israel. Yet Russian Jewry supports this: The Russian Jewish Congress, in a list of their goals, announced that it ‘conducts acts of solidarity with the people of Israel and political lobbying of Israel’s interests’ (Jewish news, 2002, No. 15, p. 5). This goal is also being pursued by the State Institute for Israel and Near-East Studies whose leader, Satanovsky, simultaneously heads the Russian Jewish Congress.

“...they are trying to camouflage the racism in their “Shulchan Aruch” by preventive accusations of “anti-Semitism” (e.g., supposedly racial hatred) against all those who do not agree with their “morality” and their wars. Such substitution of concepts is grossly fraudulent, any should be obvious to any objective judge. For instance, the “Moscow Bureau for Human Rights,” led by A. Brod, overwhelmed the Attorney General’s office with numerous complaints of “antisemitic” acts, essentially obstructing the work of law enforcement agencies and demonstrating, in the process, that they understand the term “human rights” as primarily rights for Zionists.

“Accordingly, we...wish to submit to you, Mr. Attorney General, the following specific offenses (items 1-4), that are in violation Russian

Federation laws aimed at suppressing both the theory and practice of extremism:

“1. Investigate the fact of official printing in Moscow, in Russian, by the Congress of Jewish Religious Organizations and Associations in Russia (business address: 101000 Moscow, B. Spasoglinishchevsky per., 10, str. 1) a Judaic set of rules of conduct *Kitzur Shulchan Aruch* that contains in its 1999 and 2001 editions directions for hating non-Jews. Please note, that this is not simply an ancient historical text, but rather a guide for action in our time, a fact underscored by the head of the Executive Committee of the CJROAR, Rabbi Z. Kogan, in the book’s preface, even as the Chief Rabbi of Russia, A. Shaeovich, testifies in the same preface about the enormous popularity of the *Kitzur Shulchan Aruch* among today’s Russian Jews. In Moscow, this book was distributed in numerous Jewish bookstores (for instance, at the School of Journalism of Moscow State University) and, of course, in synagogues. Quite recently, in 2004, it was on sale at the book store of a synagogue at the CJROAR’s address (given above). If the book becomes identified as extremist, it will help expose and isolate one of the major sources of primary extremism in Russia...

“2. We are asking that you investigate the fact of the written admission by Rabbi Z. Kogan in the preface to the *Kitzur Shulchan Aruch* that its more extreme imprecations, characterized by Kogan himself as insulting to non-Jews, are being taught in the Jewish religious-education institutions, the yeshivas. Rabbi Kogan openly invites his co-religionists to visit these yeshivas to study the learn from the hateful anti-gentile texts in the *Kitzur Shulchan Aruch*. For a proper investigation, one should begin by analyzing “educational materials” in the recognized Moscow yeshivas, including those belonging to the Federation of Jewish Organizations of Russia under Rabbi Berl Lazar <sup>1193</sup> ...We are asking that a survey of yeshiviot educational materials is done with the participation of experts, independent interpreters specializing in Hebrew, using the excerpts from the mentioned texts of ‘Talmud’ and ‘Shulchan Aruch’ that were cited earlier...

“If the survey corroborates the admission by Rabbi Kogan, such educational materials should be banned – this will be the second important step in overcoming the primary source of extremism. However, it should be

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<sup>1193</sup> Rabbi Berl Lazar is of the Chabad-Lubavitch.

taken into account, that these texts constitute the foundation and essence of Judaism, which the Jews will not denounce, even if they make additional deletions in these books, simply transforming their cult of hatred into a verbal form (as they have been doing for a long time in Christian states). Therefore, for the eradication of this source of extremism, we feel it is necessary to take the obvious measures for strict observance of Russian laws, which are applied to other extremist organizations.

"3. More specifically, on the basis of Article 282 of the RF Criminal Code, the law for "counteracting extremist activity" (2002) and Article 13-5 of the RF Constitution (a "ban on establishment and operation of public associations whose goals are aimed at rousing social, racial, ethnic and religious dissension") we request that a process be officially initiated for banning in our country all religious and ethnic associations based on the dogma of the *Shulchan Aruch*. We also request that the individuals responsible for subsidizing these Talmudic organizations by providing them with state and municipal property, privileges, and financing, be prosecuted, regardless of their high position. Furthermore, we ask that an be conducted, into the propriety of allowing adherents of rabbinic racism, after their complicity with such extremists has been proven, to continue to occupy positions of influence within the government and the media ("the fourth government").

"4. We are asking that the results of these investigations and inquiries be taken into account not only in current trials involving Russian gentiles accused of "anti-Semitism," but in a review of all analogous prior sentences that were instigated by the Talmudists.

"Should you, Mr. Attorney General, feel that our Petition cannot be accepted for consideration, due to the fact that we did not adhere to some — unknown to us at this time— bureaucratic procedure in submitting this petition, or that we made some procedural omission — we stand ready to remedy these obstacles. All the signers of the Petition authorize those of us who submitted the Petition to you, to do so. Procedural minutiae should not serve as a pretext for rejecting our Petition as far as its subject matter is concerned.

"Please reply to the address of those who submitted the Petition.

"A copy of the Petition is being sent to the State Duma (Russian parliament), asking them to submit a deputy inquiry concerning items 1-4

presented above. March 7/20, 2005.”

*A Necessary Postscript*

“A preliminary version of our Petition, for the purpose of discussing it and collecting signatures, was posted on Dec. 15, 2004 at several web sites (in some cases modified by their editors) and was quickly endorsed by twenty deputies of the State Duma [national parliament] (for which we are thankful to them in spite of certain misunderstandings that followed).

“One month after its first publication, in January 2005, demands have been issued that we who have submitted this petition be punished for “incitement of ethnic strife.” We are to be punished, rather than the publishers and teachers of the *Kitzur Shulchan Aruch*. The Moscow Bureau for Human Rights and the Russian Jewish Congress have subsequently filed legal complaints with the Attorney General’s office against us concerning the contents of our Petition...we were judged guilty without any substantiation of the charges against us and numerous representatives of the Russian government exerted pressure on us as well. Some of the signers of the Petition were subjected to pressure from certain government offices — and all this without any impartial examination of the contents of our Petition, or judicial investigation of the hate literature that is the *Kitzur Shulchan Aruch*; we were not even accorded an analysis of the Petition by the Attorney General’s office! We view these actions by the authorities as unlawful.

“The enemies of truth graphically demonstrated their deceitful tactics by raising a storm of accusations against us of “anti-Semitism” — with the obvious intent to camouflage the essence of the problem, the anti-gentilism of the *Kitzur Shulchan Aruch* and cognate rabbinic texts. This distracting tactic once again confirms our warning about the influence of Judaism and Zionism on the Russian mass media and the government power structure in our country, which is unacceptable to our sense of our civil duty and our conscience.

“We were not striving to maximize the number of signatures on the Petition, because the amount is not what matters. Nevertheless, we suppose that millions of our countrymen, including not only Russian gentiles and Orthodox Christians, but representatives of other ethnic groups and confessions, would add their signatures if they had the opportunity (this became clear, for instance, in a poll conducted during the broadcast of the TV

program “K bar’eru” on NTV, Feb. 3, 2005). We are aware that many people sent letters to the Attorney General’s office in support of this Petition. In some cities ad-hoc groups submitted similar Petitions to local law enforcement agencies concerning the activities of local rabbinic organizations that have as their guidelines for relating to gentiles and the Christian Church, the ethics and behavior recommended by the *Kitzur Shulchan Aruch*...Accordingly, we believe that the first objective of our Petition has been achieved: the issue concerning the self-incriminating, gentile-hating doctrine imparted by the *Kitzur Shulchan Aruch* can no longer be hidden from the public. Now there is an opportunity for publicly discussing it. The attitude toward this controversy on the part of various authorities, politicians, and public and religious activists clearly defines the front line in the present battle waged against Russia: revealing the identity of those willing to stand up for the interests of our people and those who are ready to surrender our nation because of “the fear of the Jews.” We are hoping that in law enforcement and the Attorney General’s office, there will be found sufficiently courageous and honest individuals who are capable of doing their duty and will take up a position for which they will not be ashamed before the people and before God.”

Signed:

Anikin V., editor-in-chief of newspaper *Astraxanskaja derzhava*  
Antonov V. V., editor of journal *Imperskij vestnik* (St. Petersburg)  
Belov V. I., writer, winner of the Vologda award  
Budjanov V. P., editor-in-chief of newspaper *Pamjat* (Novosibirsk)  
Burov Pavel, Russian Orthodox priest (Moskva)  
Vardugin V. I., deputy editor-in-chief of journal *Volga* (Saratov)  
Varsonofij (Samarin), Russian Orthodox abbot (Stavropol'skij kraj)  
Gorelikov P. N., lieutenant-colonel, head of “Pravoslavnye oficerij” (Krasnodar)  
Grjaznov V. L., editor-in-chief of newspaper *Russkij front Moskovii* (Moskva)  
Dzikovickij A. V., editor-in-chief of newspaper *Kazachij Vzgljad* (Obninsk, Kaluzhskoj obl.)  
Dushenov K. editor-in-chief of *Rus' Pravoslavnaja* (St. Peterburg)  
Egorov A. G., editor of newspaper *Vitjaz* (Barnaul)  
Ershkov K. I., chairman of Orthodox Russian-Serbian brotherhood (Moskva)

Ivashov L. G., PhD., general-colonel (Moskva)  
Zaderej V. A., editor-in-chief of *Znanie – vlast* (Moskovskaja obl.)  
Kalent'ev V. F., editor-in-chief of *Otchizna* (Nizhnij Novgorod)  
Kartasheva N. V., poet (Moskva)  
Klimov D. V., exec. Secretary of *Zemskoe obozrenie* (Saratov)  
Klykov V. M., artist (Moskva)  
Kolodezev I. V., editor-in-chief of *Russkaja Sibir* (Novosibirsk)  
Kulebjakin I. V., editor-in-chief of *Moskovskie vorota* (Obninsk)  
Lizunov I. K., Cossack ataman *Spas* (Obninsk)  
Mironov B. S., chairman of the Union of Slavic Journalists (Moskva)  
Mironov V. L., editor-in-chief of *Russkij front Kubani* (Krasnodar)  
Mironova T. L., PhD., writer (Moskva)  
Mkrтчjan E. V., singer, winner of Pushkin award (Moskva)  
Nazarov M. V., writer-historian, head of the publishing house, *Russkaja ideja* (Moskva)  
Osipov V. N., director of *Christianskoe Vozrozhdenie* (Moskva)  
Pashhenko O., editor-in-chief of *Krasnojarskoj gazety* (Krasnojarsk)  
Putincev S. A., editor-in-chief of *Za Rus* (Novorossijsk)  
Ryzhko V. E., movie producer (Moskva)  
Savel'ev JU. V., head of Russian community in Ekaterinburg  
Solujanov A. P., general-major, chairman of *Sojuza Arxangela Mixaila* (Moskva)  
Spassky B. V., world chess champion  
Sprjadyshev V. M., editor of *Russkij front Povolzh'ja* (g. Volzhskij, Volgogradskoj obl.)  
Terent'ev S. V., editor-in-chief of *Kolokol* (Volgograd)  
Turik A. S., editor of *Russkij Vostok* (Irkutsk)  
Xatjushin V. V., deputy editor of *Molodaja gvardija* (Moskva)  
Shafarevich I. R., mathematician  
Saxmatov A. V., singer, head of World's Russian Center (Sidnej–Moskva)

And approximately 5000 other signatories including many Russian Orthodox Christians.

## Appendix II

### Jesus in the Talmud: photographic reproduction of two texts

אָמַר עוּלָא <sup>1</sup>Ulla said: How do you understand this Baraita? Did Jesus of Nazareth deserve that a search be made for an argument in his favor? <sup>2</sup>Surely he incited others to idol worship, and regarding such a person the Torah says (Deuteronomy 13:9): "You shall not spare, nor shall you conceal him," teaching that no efforts should be made to find arguments that might lead to his acquittal! <sup>3</sup>Rather, it must be that the case of Jesus was different, because he had close connections with the non-Jewish authorities, and those authorities were interested in his acquittal. Thus it was necessary to give him all the opportunity to clear himself, so that the justice of his conviction not be challenged.

He then went and raised by incantations the sinners of Israel.<sup>4</sup> He asked them: Who is in repute in the other world? They replied: Israel. What about joining them? They replied: Seek their welfare, seek not their harm. Whoever touches them touches the apple of his eye. He said: What is your punishment? They replied: With boiling hot excrement, since a Master has said: Whoever mocks at the words of the Sages is punished with boiling hot excrement.

**Soncino Talmud: BT Gittin 57a**

The partly censored Soncino Talmud refers to Jesus in this passage as “sinners of Israel.” However, the early Babylonian Talmud manuscript preserved in the Vatican library (generally referred to as Vatican 130), as well as the fourteenth century Babylonian Talmud — Munich Codex Hebraicus 95 (generally referred to as Munich 95) — have the name Jesus in place of the code-phrase “sinners of Israel,” which was inserted in later, redacted editions, such as the Vilna. The Soncino restores Jesus’ name to this passage in a footnote (footnote no. 4 to Gittin 57a in the 1990 edition).<sup>1194</sup>

Beginning in Gittin 56b and continuing through to the passage above in Gittin 57a, various personages are “raised....from the dead by magical arts” and “incantations” to determine what punishment they have received for having opposed “Israel.” The first to be raised is the Roman General Titus who destroyed the Temple in 70 A.D. Titus relates that his punishment is to be burned to ashes every day. Finally, the interlocutor comes to Jesus, whose punishment for having allegedly mocked “at the words of the Sages” is to be boiled in “hot excrement.” Asked to give testimony about the people of Israel, Jesus is made to extravagantly flatter them, saying, “Seek their welfare, not their harm. Whoever touches (harms) them, touches the apple of his (God’s) eye.”

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<sup>1194</sup> The publication of the generally uncensored Steinsaltz English Talmud was halted before tractate Gittin could be published.



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